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CHRISTIAN WORLD.

VOL. XIV. JANUARY, 1863. No. 1.

A GENERAL SURVEY OF THE WORLD:—Jan. 1, 1863.

STANDING as we do on the threshold of a new year, we propose to take a survey of the world, in some of its civil and religious aspects, especially those which have a bearing on the work of THE AMERICAN AND FOREIGN CHRISTIAN UNION. The moment is convenient and propitious for such a task. We are entering upon the eighteen hundred and sixty-third year of the Christian era. The year that has just departed was a most eventful one; that which opens upon us to-day will probably be not less eventful—possibly it may be far more so. We are well advanced in the second half of the nineteenth century. Astonishing events are occurring every year, within Christendom and beyond it. Since this century opened upon the world, even since the present half of it commenced, what mighty changes have taken place in the political, social, and moral condition of Mankind! How many thrones have been overturned! How many dynasties have ceased to exist! How many systems of false religion have felt the earnest assaults of the glorious Gospel, which is the light of the world! How much progress has constitutional government—the only guarantee of the rights and liberties of the people—made among the civilized nations! What progress has been made in popular education in nearly all Christian countries! What progress in the art of Printing! What progress in all the Arts and Sciences! What development has been given to Manufactures, Agriculture, and Commerce! Who can estimate the advantages to human society of the Steamboat, the Railway, the Electric Telegraph? And how much better known is the earth with all its many millions of inhabitants than it was at the beginning of this century, and this greatly through Christian Missions! These are great topics on which we should delight to dwell, if it were proper. We hasten to the consideration of the subject of this introductory article of the XIVth volume of our CHRISTIAN WORLD, namely, a *General Survey of the World, in some of its civil and religious aspects*, especially

those which have a bearing on the work of THE AMERICAN & FOREIGN CHRISTIAN UNION. We begin with

OUR OWN COUNTRY.

During another year CIVIL WAR has been raging in our midst. At the commencement of the year 1862 it had been going on nine months, and although the battles of Big Bethel, Bull Run, Ball's Bluff, Hilton Head, and some others had occurred during those months, they had been months of preparation rather than of fighting. But, during the year that has just closed, what movements have been made, and what battles have been fought! Somerset, Lexington, Pea Ridge, Shiloh, Madrid, Williamsburg, Fair Oaks and Seven Pines, Gaines' Mills and Malvern Hills, Ced r Mountain, the second Bull Run, South Mountain, Antietam, Corinth, Perryville, and many others of less extent, will make that year memorable in the annals of our country. So, too, will the capture of Roanoke Island, Newbern, Bowling Green, Forts Henry and Donelson, Columbus, New Madrid and Island Number Ten, Nashville, Huntsville, Memphis, New Orleans, Pensacola, and Forts Pulaski and Macon, and many other places of greater or less importance. From first to last, not much less than nine hundred thousand men have been under arms in the service of the United States; whilst the entire number has not been much less, if at all, than seven hundred thousand in the Confederate States. Alas, of these great hosts, how many now sleep in death, a prey to the devouring sword, or the more devouring fever of the camp, the barracks, the prison! And how many are suffering from wounds and diseases in hospitals, or at their homes, with little prospect of ever enjoying good health again! This war has carried sorrow and mourning into every city, and village, and neighborhood throughout our land. Nearly every family has lost a member, or an intimate friend. Who could have believed that in two short years the people of this country should be plunged from the heights of prosperity and happiness into the abyss of suffering and misery! and yet so it has been. Nor is the end yet come. Well may we exclaim, How long, O Lord! how long?

But if this war has brought desolation and woe into many of the fairest parts of our country, and sadness and sorrow to many a hearthstone, it has been the occasion of wonderful displays of liberality and kindness. If our volunteer-soldiers have given their blood in torrents to save their country, their fellow-citizens have given abundantly of their means to supply their wants, to alleviate their sufferings, and to cheer them in the hour of death. Never has money been so liberally poured forth; never have comfortable hospitals been so readily improvised; never have the ingenuity and the love of woman been more extensively laid under cheerful contribution; and never has Christian

zeal been more beautifully illustrated than during this war. Our Bible and Tract Societies, our Boards of Publication, our Home Missionary Societies, our "Christian Commissions," our "Allotment Commissions," our "Sanitary Commissions," have all been active in ministering to the spiritual and temporal well-being of our soldiers and seamen.—We doubt whether the world has ever seen any thing like all this in any war that has ever occurred. And whilst there has been much evil propagated in our armies during this war, it is certain that a vast deal of Truth has been read and heard. There have been many inefficient and incompetent chaplains employed in our regiments, but there also have been many faithful ones from whose lips our officers and soldiers, whether natives or foreigners, Protestants or Catholics, have heard the Gospel.

Surely the Saviour must have some great and good end in view in allowing this fratricidal war to take place. How great must be the disease that has rendered such a dreadful operation necessary at the hand of our Heavenly Father! Oh, that it may be sanctified to us, and the great purpose which He has had in view be accomplished, and we made a wiser and better, a holier and humbler people, by having been made to pass through the furnace of affliction! We think that we can already perceive some good results from this great conflict. If it shall be the means of securing the overthrow and removal of that great evil which has grown with our growth, by direct or indirect, by immediate or gradual process, what a blessing it will eventually turn to be! God grant that it may be so. And may we be permitted to see, at the close of the year on which we are now entering, still greater and better results than we see to-day, and above all, a happy termination of this dreadful struggle. Oh, when shall that day come,

> "When Peace on earth shall hold her universal sway,
> And man shall cease his fellow-man to slay!"

BRITISH POSSESSIONS IN NORTH AMERICA.

It is cheering to see that the kingdom of our Lord is making steady progress in all the Possessions of the British Crown north of us. The various branches of the Protestant Church in CANADA-WEST and CANADA-EAST, as well as in the Lower Provinces of NEW BRUNSWICK, NOVA SCOTIA, CAPE BRETON, and PRINCE EDWARD'S ISLAND, are growing in numbers and strength, and live by the side of each other in a good degree of amity. Even in the more distant NEWFOUNDLAND, with its inhospitable climate, the Truth is gaining ground, chiefly through the zeal and labors of the Episcopal and Wesleyan Bodies. We are pleased to see that, whilst the help of the Churches in England is still invoked, and justly so, the Churches in all these countries are making most laudable efforts to build up the waste places, and for this purpose

have their educational Societies and institutions as well as their Missionary organizations. They do even more; they have undertaken to send Missionaries to the heathen world. The Rev. Mr. Gordon and his excellent wife, who were murdered by the savages of the Island of Erromanga, were sent forth and supported by the Foreign Mission Board of the Presbyterian Church of the Lower Provinces, which has its seat at Halifax, Nova Scotia. By the same Board are the Rev. Messrs. Geddie and Mattheson also supported in the New Hebrides Group. They labor chiefly on the Island of Aneiteum, visiting we believe, occasionally, the Islands of Tana and Erromanga. In the work of Home Missions, the Presbyterians, and Wesleyans, and Baptists, in both the Upper and Lower Provinces are active and successful. The *Grande Ligne* Mission prospers; so does the *French Canadian Missionary Society*, whose head-quarters are at Montreal. God has wonderfully blest the labors of both these organizations, whose object is to impart the Gospel to the French population (originally altogether Roman Catholic) of the country.

We have occasionally spoken in this Magazine of the Missionary efforts of the Church Missionary Society and Wesleyan Missionary Society of England, among the aborigines whom trade brings to the "stations" and "forts" of the Hudson's Bay Fur Company, in the region round Hudson's Bay and that extending westward to the Rocky Mountains and the Russian Possessions. It is interesting to read the accounts published in the *Church Record* of the labors of these self-denying men in this vast hyperborean portion of Christ's kingdom.—May their toil and self-denial be rewarded by seeing the good work of the Lord advancing under their labors! We have also occasionally referred, in our Missionary Intelligence, to the labors of the Wesleyan and other Missionaries in British Columbia, which lies West of the Rocky Mountains and between Oregon and the Russian Possessions in America. The Saviour has a goodly staff of laborers there, and delights to bless the labors of His servants in that far-off field.

We have nothing new to say of the Moravian and Danish Missions in GREENLAND and LABRADOR. We regret to say that we know almost nothing about the moral condition of the six or eight thousand Russians, and the we-know-not how many thousands of Indians in Russian America. The little we do know is far from being encouraging. But up into that distant and benighted region the Gospel will one day penetrate. Let us thank God for *hope*, when we cannot thank Him for *sight* in these matters.

MEXICO AND CENTRAL AMERICA.

We ought to pray that the designs of the Emperor of France upon Mexico may be defeated. It is for no good purpose that he is aiding the Priest-party to overthrow the liberal government of Juarez, which

has the aid, we are happy to see, of Comonfort, one of the most enlightened and patriotic of all the Mexicans. Whilst the present troublous times continue in that beautiful country, so long cursed with the corrupting teachings of the Church of Rome, but little can be done for the introduction of a pure Christianity. The Bible and the religious tract can be made to enter, but not the living Protestant teacher. But a brighter day for Mexico is coming. All these conflicts are necessary to break the influence of the Church of Rome in that land.

In some of the Central American States the prospect is better. It is to be hoped that colonization from this country and the Protestant nations of Europe may do much for HONDURAS and GUATEMALA, as it seems to be doing for MOSQUITIA, which is under British protection.—The recent movement in SAN SALVADOR is encouraging. Would that many young men, like Mr. Hicks, would go into the chief cities of Central America, and Mexico, and teach the English language, and at the same time make known the blessed Gospel.

SOUTH AMERICA.

Under the government of Mosquera, we are quite sure that the UNITED STATES OF COLUMBIA (lately called New Granada) will be fully open to the Truth. The labors of our own Missionary, Rev. Ramon Monsalvatgé, at Carthagena, and those of the excellent missionaries of the Board of the General Assembly of the Presbyterian Church at Bogota, the Capital of that Republic, are full of promise; nor are they without present fruit.

The Mission at Callao, in PERU, will, it is hoped, be resumed before long, and placed on a permanent footing.

In CHILI, the Rev. David Trumbull pursues his labors, so useful in many ways; and the Rev. Mr. Gilbert is gradually gaining a foot-hold at Santiago. We long to see an effective system of colportage established in that country.

In the States of VENEZUELA, EQUATOR, BOLIVIA, and PARAQUAY, there is no Protestant Mission yet established. In the Republic of LA PLATA there is a considerable Protestant element at Buenos Ayres; so there is at Montevideo, in the REPUBLIC OF URUGUAY. The interesting Vaudois or Waldensian Colony at La Paz, nearly 120 miles from the city of Montevideo, is a light shining in a dark place.

In the great empire of BRAZIL, the missionaries of the Assembly's Board and Dr. Kalley are laboring with success at Rio de Janeiro; whilst German missionaries are going from Europe and the United States to the German Colonies in the southern portion of the country. An American Episcopal Missionary labors at Para in the North.

There is little Protestantism in FRENCH GUIANA; but in the DUTCH and BRITISH GUIANAS there is a considerable number of Protestant

ministers and churches, and from all we can learn we are inclined to believe that true Religion is gaining ground, both among the European and the native population.

THE WEST INDIES.

In the Spanish Islands little or nothing is doing, or can be done, just now, to introduce the Gospel—CUBA, PORTO RICO, and the other Spanish possessions in that quarter, being hermetically sealed, so to speak, against the Bible. The French, Danish, Dutch, and Sandwich Islands, insignificant in population and political importance, are open to the Gospel, and considerable is doing in Hayti. So too are all those that belong to Great Britain, and great things have been done in Jamaica, and some of the smaller islands. Certainly the Truth has made much progress in these English possessions within the last few years, and the happy fruits of the emancipation of the slaves begin at length to become palpable.

We are happy to say that the British & Foreign Bible Society, and the Episcopal, Wesleyan, and Baptist Missionary Societies of England are doing much for the West Indies and Central America; and the first named is doing much to diffuse the Sacred Scriptures in South America and Mexico.

EUROPE.

We quit now the New World, to take a brief survey of the Old.—We begin with the BRITISH ISLES, about which we have only to say, that whilst the Truth gains ground steadily in England and Scotland, its advance in Ireland is more rapid. The great efforts which are making to carry the Gospel down into the very depths of social life in London, Edinburgh, Glasgow, Dublin, and other large cities, by City Missions, Sunday-schools, the labors of Bible-women, midnight-meetings for fallen women, are not without happy fruits; whilst the noble efforts of the British and Foreign Bible Society, and those Missionary Societies which cluster around it, are doing great things not only at home, but in distant nations, for God and mankind.

The good work makes progress in FRANCE, the most important country in the Papal world. The distribution of well-nigh *five millions* of copies of the whole or portions of the Sacred Scriptures, and many more millions of religious books and tracts, within the last forty years, has not been in vain. The number of faithful Evangelical Protestant ministers of the Gospel, pious distributors of the Word of God, teachers of youth, and zealous laymen who, as tract-distributors, as Sabbath-school teachers, as visitors of the poor, and as the *Lord's* "remembrancers" (*Isaiah* lxii: 6), has greatly increased within the last few years. Well-organized Missionary Societies, for the promotion of the work of the Lord at home and abroad, exist at Paris, with uxiliary or

co-operating ones in Lyons and other large cities, and are gaining in influence and importance every year. There is more liberty of the religious press and of speech now than there has been for years. And in many ways it is now seen that the Government is more tolerant and respectful to the Protestant Churches than it has been since the Revolution of 1848.

In BELGIUM the most complete Religious Liberty exists, although it is one of the most universally Roman Catholic countries in the world. A liberal Constitution, a Protestant King, and an enlightened Ministry have done great things for that little kingdom of four millions and a half of souls, in the short period of little more than thirty years. The distribution of a quarter of a million of copies of the Sacred Scriptures, and many religious tracts and books, by colporteurs, has done much to impart the knowledge of the way of eternal life to the people.

In Protestant HOLLAND, too, the Gospel is recovering lost ground, not, however, without a severe conflict at every step. The use of the Bible in the public schools is being greatly abandoned, to the grief of of godly men. This must prompt to more earnest household and parochial instruction, with a great augmentation of Sabbath-schools and Bible-classes. The growing piety and zeal of the ministry and influential laymen will, we trust, provide for the emergency. It is with pleasure that we have to record that the Government has given up all pretentions to the right to interfere "in sacred things." In fact, the union of Church and State, which once existed in Holland, is very much dissolved. Romanism is increasing in Holland, as well as indifference and infidelity; whilst it is certainly a fact that true religion is advancing. These currents and counter-currents exist also in other parts of Christendom in these days as well as in Holland.

In SWITZERLAND there is much to encourage, both in the French and German-speaking portions of the country. In the city of Geneva, and in the cantons of Vaud and Neuchatel, spiritual life is certainly increasing in the Protestant Churches. It is also increasing in the Zurich, Berne, and the other German Cantons. Missionaries from the American Methodist Mission in Germany are extending their labors into Switzerland; nor do they labor in vain.

In GERMANY, as a whole, with its forty-five millions of souls, the Truth is gaining ground both in the Churches and the Universities.—The annual meetings of the *Kirchentag* and the *Gustavus Adolphus Society* are memorable days for the children of God in the land of Luther and Melancthon. Civil and Religious Liberty makes progress, slowly but surely, we trust, in Austria, where the Protestants now enjoy more liberty than they have done at any time since the days of the Emperor Joseph II (1780–90), and where too, a good deal is doing

in behalf of the Gospel, especially by the Gustavus Adolphus Society. In the meanwhile, evangelical Christianity is advancing in Hungary, and to some extent in the other non-German portions of the Austrian Empire.

In DENMARK, NORWAY, and SWEDEN, the blessed Gospel is certainly gaining many friends. We hope that even brighter days are in the not-distant future for those Scandinavian countries. It is expected that much will be done by the Diet in Sweden, now in session, towards abolishing those intolerant laws which have been so long a disgrace to the land of the good Gustavus Vasa, and of the great and good Gustavus Adolphus. The happy effects of the "Revival" that took place five years ago, are still extensively felt in that country.

In the Empire of RUSSIA there is some progress. The sale of 200,000 copies of the new translation of the Four Gospels into the modern Russ, within the last two years, is a great fact, and the precursor of still better things, we trust. In the Grand Duchy of Finland, in the Baltic Provinces, and in the dispersed German colonies in Southern Russia, there is a growing desire for the Gospel, and some cheering signs of spiritual life.

We are not aware that any thing is doing of much moment in PORTUGAL in behalf of the Gospel, although something might be done for the spread of the Scriptures. In Oporto and Lisbon there are Protestant chapels, English and German.

In SPAIN the Truth is making progress, especially in some of the large cities in the eastern part of the kingdom—Barcelona, Malaga, Granada, and Seville, through the reading of the Word of God. We are sorry to say that the Spanish Government seems to be determined to win the bad distinction of persecuting humble Bible-readers, as the cases of Matamoros and Alhama abundantly prove. Nevertheless the knowledge of the Gospel is increasing in Spain.

In no country in Europe is the "way of the Lord" more wonderfully "preparing" than in ITALY, from which the glorious Gospel was so long excluded. The number of those who are engaged in the blessed work of spreading the Sacred Scriptures, and preaching Christ, is constantly increasing. Blessed be God for all this! With the exception of the Pope's now very restricted kingdom, and the possession of the Austrians on the north side of the River Po, all Italy is open to the Word of the Lord.

And now we hope that a "highway" is opening in GREECE for the blessed Gospel. The unjust and oppressive reign of the Bavarian Otho, during thirty years, has prepared the Greeks to appreciate, we trust, the better and more liberal government which the recent Revolution will give them. We long to hear that the Gospel is advancing in Greece. A great work of preparation has been done by Dr. King and *other servants of the Lord.*

AFRICA.

Christianity is invading AFRICA as it never did before. In EGYPT the American and German Missionaries are doing a good work, especially in resuscitating the Truth among the Coptic Christians, by means of schools, the distribution of the Bible, and the preaching of the Word.

In ALGERIA, French and German Protestant ministers are making a beginning in the good work of planting the Gospel in that important French Possession; whilst something (not very much, we are sorry to say,) is doing to impart Christianity to the Jews in Tripoli, Tunis, and other Mohammedan lands in North Africa. On WESTERN AFRICA,—in the COLONY OF SIERRA LEONE, the REPUBLIC OF LIBERIA, at Abeokeuta, and various other points on the coast further South, as well as at the Gaboon River and on Corisco Island, the glorious Gospel is gaining an entrance into this dark continent.

In the large country, known as the British Colony of the Cape of Good Hope, and in the South Eastern coast of Africa, English, French, and American Missionaries are doing a good work. We sincerely wish that a better man than Bishop Colenso might replace that Prelate in the new and distant diocese of Natal, where the people, English Christians as well as native converts, need something better than German Rationalism in the shape of Christianity.

The Gospel is making some progress in Abyssinia, under the labors of humble and pious German Missionaries; whilst the prospects of Christianity in the large Island of Madagascar—which is an apandage of Africa—with its four millions of souls, under the sway of King Radama II, are indeed glorious.

ASIA.

The light of Christianity is penetrating into ASIA on all sides. The Gospel is making real progress among the old and decayed churches of Turkey, Northern Persia, and Syria; whilst its prospects in INDIA, with its more than one hundred and fifty millions of souls, are truly encouraging. A great beginning has been made, and more than five hundred Missionaries are at work. In the portion of BURMAH not included in India, and in Siam a good work is doing. So too in CHINA, the door is open, and a goodly number of Missionaries—Presbyterians, Congregationalists, Baptists, Episcopalians, Reformed Dutch, Methodists—are laboring with decided hopes of soccess. A great and good beginning has thus been made in the "Celestial Empire." And at length the door seems to be opening in the neighboring Islands of Japan, and Missionaries are endeavoring to get a foothold there.

AUSTRALIA.

In the Continent of Australia—the sixth of the Continents of our globe—Christianity is making wonderful progress, especially in the

southern portions of it and in the adjoining Island of Tasmania. There are a million and a quarter of Anglo-Saxons, a great majority of whom are Protestants, in those six Provinces—New South Wales, Victoria, Tasmania, South Australia, West Australia, and Queensland.

The prospects of the Gospel are cheering in the group of NEW ZEALAND, which is destined to be a most interesting portion of the British Empire.

And what shall we say of the progress of the Gospel in the Insular World of the Pacific Ocean—the Society Islands, the Friendly Islands, the Sandwich Islands, the Feji Islands, the New Hebrides, etc., of which we have neither time nor room to speak?

CONCLUSION.

Look where we may over the world, we cannot fail to be struck with three great facts. 1. That nearly all countries—Papal, Pagan, and Mohammedan—are now open to the Gospel, and those that are not bid fair to become so before long. In other words, the opposition to Christ's kingdom on the part of the "powers that be," whether kings, princes, or rulers of any other description, is fast disappearing. Perhaps by the year 1866, as some expounders of the Prophecies maintain, the Ottoman Government, which is the Political Head of Islamism, will be overthrown, or deprived of all power to hinder the spread of Christianity. Perhaps, too, all nations where anti-Christ now prevails, will be, by one influence or another, induced to concede and establish the Principle of Religious Liberty for all. If so, will it not be true, that the "Latter day of glory" may be said to commence about that epoch? Yea, is not the millennium beginning to dawn even now? For only consider, that 2. Evangelical Christianity is reviving in all Protestant lands, and with it is growing up the Spirit of Missions—the desire to impart the Gospel to all nations, whether within or without the pale of nominal Christendom. Not only so: 3. Christian Missions are commencing in almost all Papal, Pagan, and Mohammedan nations. Are we not living in glorious times? Do we not see that the great "Breaker" is going ahead of His people and opening the nations for His Gospel, by means of "wars" and "revolutions"? Have we not seen their effects in India, China, Italy, South America? Can we doubt that it will be so in all cases and every where? O, it is a blessed thing to live in these days!—Christian reader! it is a serious thing to live in times of such responsibility—so much to be done in the way of prayer, personal effort, and giving of our substance, as the Lord has blest each one! Let us make the year 1863 memorable in our lives for efforts made for the kingdom of Christ in our world.

THE IRISH PRESBYTERIAN MISSION ON THE CONTINENT.

THE General Assembly of the Presbyterian Church in Ireland has Missions in several parts of the world. The subjoined Report, read to the Assembly by Professor Gibson of Belfast, will show what was done by that body on the Continent of Europe last year. How interesting is the fact that the Evangelical Churches of Europe and America are beginning to see the importance of spreading the Gospel in all Papal lands as fast as the door becomes open for doing so!

The appeals for aid by our Continental brethren have been of late both numerous and urgent, and it is a matter of congratulation that this Church is in a position to render them some encouragement and aid. The countries among whose several populations we have contributed during the past year to the dissemination of the truth are—France, Belgium, Switzerland, and Italy.

FRANCE.—The Christian efforts in which we have been led to take a special interest, aiding them by grants from our funds, are—The Union of Evangelical Churches, a religious community for which we must ever feel a lively and fraternal regard, and with which are associated the honored names of Monod, Audebez, Fisch, and others, whose praise is in all the churches. The Evangelical Society of France, in connection with which an unusual amount of effort has of late been concentrated upon the capital itself, where, while the Government has been surrounding it with fortresses and bastions, the Society have sought in the strength of God to erect the true fortifications of schools and churches, by which to conserve the interests and extend the real glory of the empire.—The Evangelical Society of Lyons.—The civil war in America, and the state of trade, generally, have deeply affected the manufacturing interest in this great mart of industry and in the contributions, both for ordinary and evangelistic purposes, there has been a consequent diminution. The Central Society of Evangelization.—When it is borne in mind that this Society has constituted since its formation a rallying point for the evangelical party in the National Reformed Church of France, and that it has greatly contributed to the work of purification and revival, its operations will not fail to call forth our prayerful co-operation. Although the aid which has been given to these several agencies has only amounted during the year to £300, it is a gratifying circumstance that a bond of affiliation has thus been formed between this church and the representatives of that noble Protestant community, so famous in contending for the truth in days of old. For centuries has the Papacy been the blight and bane of France, degrading her people, and now more than ever making a tremendous effort to darken her naturally bright intelligence, to undermine her moral strength, and bring her down to the dust again. But there are gratifying indications that the old enemy shall be eventually foiled in his attempts, and amid the reigning superstitions, there are assuring evidences that the Sun of righteousness has arisen with healing in his wings.

IN BELGIUM.—The Missionary Church, which has received from us £150, and which, true to the name it bears, seeks to evangelize the community in which it is placed, while it has had peculiar trials, has also had peculiar encouragements during the year. One pastor, for instance, writes—"We have seventy applicants for communion, eighteen of whom have been entirely detached from the Church of Rome. Of our congregation, which, including children, amounts to 650, only twelve were originally Protestants; the remaining 638 were not long ago Roman Catholics."

During the past year an unusual amount of interest was awakened on behalf of the Swiss Churches, by the holding in Geneva, in September, of one of those great evangelical conferences, *which form so* peculiar and hopeful a characteristic of these times. Chris-

tians from the lands of Voltaire, Gibbon, Rosseau, and Frederick the Second, found in the middle of the nineteenth century a rendezvous in that city, which in the middle of the eighteenth had obtained a painful notoriety as the central seat of the infidelity of that unhappy period. The spirit of an earlier day predominated in their councils, and before they separated, they resolved that the third centenary of the death of Calvin should be celebrated in 1864, by a suitable recognition of the work achieved by the great reformer, and the erection of a permanent memorial of that commemoration. In such an object all true Protestant communities will rejoice to co-operate. The Evangelical Society of Geneva has received from the funds of our Continental Mission, £100.

Foremost in importance in restoring to Italy the blessings of the Reformation, is the Waldensian Church.—When the first deputies, commissioned by the Assembly to visit the Vaudois in 1855, appeared among them in their village capital, these interesting people, so long broken by persecution, had scarcely done more than timidly and cautiously plant their foot on a few spots beyond their native valleys. That they have not been inactive in the interval, or slow to enter by the great door and effectual which has meanwhile been opened, is attested by the fact that they have already above thirty churches and stations spread over all parts of the Italian peninsula, as well as Sicily, extending from Aosta and Courmayeur, as they nestle among the Alps, to Naples, Palermo, and Messina, in the South of that sunny land. Of the several stations of the Waldensian Church, the mission at Leghorn, one of the latest established, is the most successful, having attached to it a congregation numbering 350 persons. The church, now opened under royal sanction, is completely filled; and the pastor lately admitted, after careful examination at two communions, no less than seventy-five communicants—many of them parents of families, who demanded school instruction for their children, and thus necessitated the building of a school alongside of the church. During the last session, one of the Waldensian students, the second within these three years, was, on the application of the Committee on Evangelization, received as a student in the Assembly's College in Belfast, where he secured the esteem of all with whom he was associated. He has since returned to the valleys, having formed friendships with a goodly number of the future pastors of this church. The sum granted to the Waldenses during the year, including that expended on the maintenance, traveling, and other charges of the student referred to, has been a little more than £160. In addition to this, £100 was granted to the Rev. J. R. M'Dougall for church and mission premises at Florence, and £50 to Signor Gavazzi, as an encouragement to that remarkable and eloquent Indian in the prosecution of his labors. While there are formidable difficulties to be overcome, before the Gospel shall universally prevail in Italy, and while the essential principle on which the Papal system rests has still a strong hold upon the prostrate millions there who own its sway, there are two facts which stand boldly out in spite of every obstacle: on the one hand, a country now open which was hermetically sealed against the Gospel hitherto, and on the other, the all authoritative command of Him who is Head over all things to the church to preach that Gospel to every creature. But Italy is not merely opening itself to the reception of the truth, and on this ground claiming our sympathy and efforts. It is the seat of that tremendous power which is, in many respects, as opposite to the Gospel as infidelity itself. Strike at the Papacy as it exists in Spain or Ireland, and the blow will touch only the extremities; but let Italy be aimed at, and the stroke will fall upon the centre and heart of that doomed system of ecclesiastical dominion, whose overthrow will usher in an era of universal jubilee among the nations. Labor in Italy, and you will labor, not for Italy alone, but for the whole world which has owned her influence. Above all, give back the Gospel to Italy, and you will not only have sapped the basis of that power which is most relentlessly opposed to God and to his Christ, but from the bosom of a people noble still amid their degradation, you will be able to raise one of the finest armies of missionaries that has ever been *enlisted in the service of* the King of kings.

THE RELIGIOUS REFORMATION IN NEW GRANADA.

NEW GRANADA is a country less generally known to North American Christians than it deserves to be, on account of its proximity and intimate commercial relations with our own, the peculiar respect and admiration in which the people hold our institutions, the progress which civil and religious liberty have made among them, and the special responsibility which Providence has imposed upon us as their national friends, elder brethren, guides and guardians, especially in a religious point of view.

While the attention of other Missionary Societies has been chiefly or wholly directed to other parts of the world, the American & Foreign Christian Union have had New Granada under their view for several years, and, although the want of means and men has been great, the mission which they have been able to support under Mr. Monsalvatgé has proved useful, and will hereafter perhap display some effects not yet perceived by us. Many facts might be mentioned, if we had space in these pages, showing the skill, faithfulness, and success with which he has labored in Panama, and especially in Carthagena, by preaching, distributing Bibles and tracts, keeping schools, visiting prisons, etc.; but we must limit ourselves at present to giving a brief sketch of the condition and prospects of the government and country, as they now appear favorable to the progress of evangelical truth.

The war which has prevailed in West Granada for nearly three years past, is now apparently closed. It is the sixth from which the country has suffered, beginning with that of the Independence, in 1810. This late struggle, like most of the preceding four, was the work of the Jesuits, or their tools, the fanatical portion of the priests and their adherents. It was commenced in the beginning of 1860 by President Ospina, who, in violation of the Constitution and laws, sent Col. Carrillo with two hundred soldiers against the State of Cauca, who killed 72 out of 150 of the State militia, who had gone to meet him with pacific intentions. Carrillo first shot their commander, while advancing alone to parley with him. This act was preceded by a long series of efforts, by Ospina and his "Conservative Party," to deprive the people of constitutional rights, as a first retrograde step on the way back to the old exclusive Romish system, civil and religious, from which the Liberals had been gradually emancipating the nation, during forty years of patriotic and generally peaceful struggles.

General Mosquera, then Governor of Cauca, raised an army, drove out Ospina's troops, and, being afterwards supported by one State after another, by the very superior abilities which he possesses, both civil and military, has finally gained the complete ascendancy. While driving the enemies of freedom from every field, as "Supreme Director of the War," he has been publishing decrees, as "Provisional President," designed to finish the reforming work undertaken by previous Liberal Governments; and, in all departments of the State and nation has placed laws and order, agriculture, commerce, and manufactures, on the best footing. He was the chief advocate of religious liberty when it was established under his Presidency, nearly twenty years ago; and now he has removed the great obstacles which remained in the way, by expelling the Jesuits and requiring all priests and other ecclesiastics to take an oath of allegiance, before he

allows them to perform their functions; and by repealing the laws of Mortmain. This decree confiscates all possessions of the priests, monks, nuns, &c., places their non-protesting holders on pensions, and opens vast and immensely valuable estates to the use of the industrious poor of the country. The first incomes from the sale of those estates are appropriated to meet the foreign debt and the pensions above-mentioned; and thus the great result has been already produced of driving away the remaining Romish traitors, and placing the patriotic and most evangelical of the priests in their places. And many of the priests, monks and nuns, of all classes, have come forward in great numbers, and published their oaths of allegiance and submission to the decrees, sometimes expressing evangelical views and patriotic, independent principles, very gratifying to see.

Now is the time to diffuse evangelical truth, by all the means in our power. The rulers, the laws, the state of the country, and the newspapers, are all ready to favor our efforts, and New Granada is at the head of all other Spanish countries in the career of improvements, and especially of Religious Reformation.—And it is highly encouraging to know, that every effort made there will be likely to have effect on a wide scale. Every thing published in the newspapers especially, will be circulated through Spanish America, and even reach Spain.

Gen. Mosquera, it is most gratifying to know, is actuated by most noble principles in all these efforts. He has resided in New-York, where he learned much of our institutions and society; and his ardent desire has long been to introduce them into his native land, particularly by establishing colonies of our countrymen in select districts of that rich and splendid portion of the Continent. He has called a Convention, to reorganize the government, under the title of the United States of Colombia; and, on its assembling, he has provided that his powers as President shall cease.

SOCIETY FOR THE PROPAGATION OF THE FAITH.

THE *Society for the Propagation of the Faith* is by far the most important of all the Missionary Societies of Rome in our times. It was founded in the year 1822 at Lyons, and is therefore a French Society. In the brief notice which we purpose to give in this article we shall employ mainly the very language in which the Romish authorities speak of it.

THE *Institution, or Society, for the Propagation of the Faith* has solely for its object to assist by prayers and alms the Roman Catholic missionaries who are charged to preach the Gospel to foreign nations. The prayers are a *Pater* [or Lord's Prayer] and *Ave* [Hail Mary] each day. It will suffice to say for this purpose, once for all, the *Pater* and *Ave* of our daily morning and evening prayer, and to add the following invocation:—"*Saint Francis Xavier, pray for us.*"

The alms is only one half-penny, or one cent, per week. One member is charged to receive the subscription of ten, the amount of which he hands over to another member, who receives ten similar contributions, that is a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscriptions, will be gratefully received.

Two committees established, one in Paris and the other at Lyons, distribute the alms *to the different missions.* A return of the sums received, and of their appropriation, is

inserted annually in the *Annals of the Propagation of the Faith*. This periodical, which is destined to serve as a continuation of the *Lettres Edifiantes*, and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A copy is distributed to every ten members.

The *Institution for the Propagation of the Faith* has, from its first foundation, been highly favored and warmly recommended to the faithful by the Holy See. The sovereign pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15th, 1823, May 11th, 1824, September 18th, 1829, September 25th, 1831, November 15th, 1835, and January 22d, 1837, have granted to all the members of the Institution, in the diocesses where, with the consent of their respective bishops, it shall be established, both in France, and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory:

1st. *A Plenary Indulgence* on the festival of the Finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day, at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfill, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The Indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, upon the prescribed condition, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d. *An Indulgence of a hundred days*, each time that the prescribed prayers, with at least a contrite heart, shall be repeated, or a donation made to the missions, or any other pious or charitable work performed.

The Report of this celebrated Society for 1861 has been recently published. The entire receipts for that year were $940,045. Towards this total the British Isles gave that year $44,934. Of this sum the Irish Romanists gave $26,065; those of England and Scotland $15,268. In return, the Society gave to the work in Scotland $12,200, to England $41,145, and to Ireland $11,200, making a total of $64,545,—which is $19,611 more than the "Three Kingdoms" gave to the Society. America gave $32,333, and received $212,804, by far the greater part of which was expended in these United States! Ought not the Protestants of this country to lay out quite as much, yea, ten times as much to spread the glorious Gospel in Papal lands, especially in France, Italy, South America, Central America, Mexico, Spain, Belgium, Ireland, Canada, as Rome expends to spread her pestiferous heresies, her corrupted Christianity, among us?

We will only add that the *Annals of the Propagation of the Faith* is published originally in French at Lyons, and republished in almost every language in Europe—in English at London and Baltimore. The

Lettres Edifiantes, or "Edifying Letters," written chiefly by Jesuit Missionaries, is a work in twenty-six volumes, 12 mo., published in Paris. The first volume of the edition which we have, and which is called a *new edition*, was printed in 1783. It is altogether a most remarkable work, being a collection of letters of Roman Catholic Missionaries in India, China, and many other countries, written throughout a long period. It is entitled: "*Lettres Edifiantes et Curieuses.*"—Whether they merit the epithet of "edifying" or not, it is certain that very many of them are "curious" enough, for they are full of statements and recitals on all sorts of subjects. Nor are the "Annals" much, if at all, inferior in *their* details.

UNDER THE CROSS.

I cannot, cannot say—
Out of my bruised and breaking heart—
Storm-driven along a thorn-set way,
While blood-drops start
From every pore, as I drag on—
"Thy will, O God, be done."

I cannot, in the wave
Of my strange sorrow's fierce baptism,
Look up to heaven, with spirit brave
With holy chrism;
And while the whelming rite goes on,
Murmur, "God's will be done."

I am not strong to bear
This sudden blast of scorching breath,
Which plunges hope in black despair,
And life in death;
I cannot say, without the sun,
"My God, thy will be done."

I thought, but yesterday,
My will was one with God's dear will;
And that it would be sweet to say—
Whatever ill
My happy state should smite upon—
"Thy will, my God, be done."

But I was weak and wrong,
Both weak of soul and wrong of heart;
And Pride alone in me was strong,
With cunning art
To cheat me in the golden sun,
To say, "God's will be done."

O shadow, drear and cold,
That frights me out of foolish pride;
O flood! that through my bosom rolled
Its billowy tide!
I said, till ye your power made known,
"God's will, not mine, be done."

Now, faint and sore afraid,
Under my cross—heavy and rude—
My idols in the ashes laid,
Like ashes strew'd,
The holy words my pale lips shun—
"O God, thy will be done."

Pity my woes, O God!
And touch my will with thy warm breath;
Put in my trembling hand thy rod,
That quickens death;
That my dead faith may feel thy sun,
And say, "Thy will be done!"

New-York Examiner.

JESUS CHRIST ALL IN ALL.—A Baptist minister, who has been some time at Hilton Head, and had charge of an African church there, gives the following account of the examination of a negro who was a candidate for admission to the church: "What is the ground of your hope?" "Jesus Christ," was the reply. "Do you think yourself worthy to be saved?" "Not at all! Jesus worthy." "Do you want to be baptized?" "I do." "*Why, will that save you?*" "No; Jesus save. He tell me to believe and be baptized."

A LETTER FROM POPE PIUS IX.,

TO THE CATHOLICS OF CHICAGO.

Bishop Duggan, of Chicago, has received an autograph letter from Pope Pius IX., of which the following is a translation, acknowledging the receipt of addresses of condolence which had been sent him, as follows:

VENERABLE BROTHERS—HEALTH AND APOSTOLICAL BENEDICTION: We received with joy the letters sent us by the clergy and faithful people of your diocese, in which the said clergy and people profess that they regard us and the See of Peter with faith, devotion, and reverence, and that they deeply lament the heavy afflictions brought upon us by the wicked designs and machinations of those men who wage an unholy war against the Catholic Church, the Apostolic See, and ourselves. Therefore, we charge you to convey to your clergy and people that these generous sentiments and feelings, in every respect worthy of the children of the Catholic Church, have afforded us no slight consolation in the great trials which press upon us. And we are convinced, venerable brother, that you, together with your clergy and people, will never cease to implore and beseech, by the most fervent prayers, God who is rich in mercy, that He would rescue His Holy Church from such calamities; that he would adorn and increase her from the rising of the sun to the going down thereof, with new and more splendid triumphs; that He would comfort us in all our trials; that He would humble all the enemies of the Church and of this Apostolic See, and bring them back from the way of iniquity to the paths of justice and salvation.

As to yourself, be assured we bear toward you a particular affection, of which we desire the apostolical benediction, which, in the effusion of our heart, venerable brother, we most lovingly impart to yourself and to the flock committed to your care, to be the most certain pledge.

Given at St. Peter's, Rome, on the 7th of July, 1862, and in the 17th year of our Pontificate. PIUS, P. P., IX.

It thus appears that the "Venerable Father" at Rome finds time, amid all his great and pressing cares, to bestow a thought upon his "children" in our "Far West." This is natural; nor do we find fault.

THE FOREIGN FIELD.

WE have several interesting communications from abroad this month; we shall give as many of them, or of their contents, as we can find room for.

ITALY.

Mr. Hall reports that The Vaudois (or Waldensian) Commission has made some changes. Mr. Marchand, who has been a very successful Missionary at Rio Marina in Elba, is to be ordained, and will return to that island, to take charge of both Rio and Portoferraio. His salary, which is paid by this Society, will be increased to 150 francs a month, which is the amount always paid to an *ordained minister* of the Vaudois Church who is not married. Mr. Peccenini, who has been at Portoferraio, has gone to Naples, to be under the direction of the Rev. Mr. Appia; and he expects to be ordained in the spring. His salary will be 125 francs a month and his traveling expenses paid to Naples, and to La Tour in the spring. He would be ordained now, if he could read Hebrew. These changes are made by the Vaudois Commission, and the salaries are fixed by them. Peccenini's

field of labor will be enlarged in Naples, and the little flock at Portoferraio will not suffer by the change. I am about to send Del Buono, the colporteur in Elba, to Sienna, as he has but little to do now on the Island At the request of Professor Geymonat, I have made arrangements to establish a School in Brescia. The teacher has already gone there. He will have a day and Sunday-school, and will have a store of Bibles and tracts; and as there is no Evangelist (of the Vaudois Church) there, he will look after the flock, (as he is a good and capable man) when the minister of Milan cannot preach there. This is an important place, and a good man has long been needed there.

"So you see that the good work of the Society here is increasing. The changes indicated are not only changes but advances in the field. Of course, all new places occupied will add to the amount required to carry on the work; and I am restrained from attempting all I desire to undertake, lest the funds should fail. For the School in Brescia I have a promise of aid from Americans here—but the aid will not be given for some weeks perhaps. Meanwhile, the rent of the room, and the furnishing and books, will require money. I am inclined to think that in addition to the monthly allowance, a grant of the sum of $150 will be needed to put in working order the School at Brescia, and furnish maps and books for the School in Rio Marina, and other necessary but only occasional expenses."

REPORT OF PROFESSOR GEYMONAT.

Mr. Hall has sent us the following interesting account of a visit which Professor Geymonat, of the Waldensian Theological Seminary at Florence, recently made to the Island of Elba at *his request.* It is from the pen of the Professor himself, and will be read with much gratification we are sure. Our readers will see the happy concurrence in the work of our Agency and that of the Commission of the Waldensian Synod :—

"On the occasion of a baptism to be administered to an infant of Pasquale del Buono, Colporteur in the Island of Elba in the service of Rev. Mr. Hall, I was invited by the last-named to visit that Island, and look into the condition of the Evangelical Stations, the expenses of which he bears in the name of his Committee (the American & Foreign Christian Union). I accepted the more willingly this invitation, as in my character of member of the Evangelical Commission, there was an advantage and a necessity of knowing the condition of the work; for the American Committee, which generously provides the means, and the Vaudois Commission, which furnishes the laborers, and is ready at any time to assume the responsibility of the work, ought to have an equal solicitude and a common interest in whatever can assure its success. I have the hope that this visit may be satisfactory to the Representative of the American Committee to whom I hasten to give the information I have gathered, and the Commission of which I have the honor to be a member.

At Portoferraio, the chief town of the Island, I passed the last Sunday of June, for the baptism. The service of the morning was attended by fifty persons; the evening service by thirty. Though the attendance is not always so large, yet there is this encouragement, that in the congregation are many very resolute young men, and among others a young advocate who openly professes his faith. Moreover by reason of public discussions in which the priests have been confounded, a very favorable sentiment prevails among the people. Notwithstanding the influence of the clergy is still sufficiently powerful to alarm many who would attend the worship, and to expose our evangelist to the insults of the populace. The general character of the population is religious indifferentism, as elsewhere it is the principal obstacle to the work. Mr. Peccevini has

secured great confidence among the people by the energy he has manifested in his labors. He is a studious man, and has labored earnestly to prepare himself for examination by the Theological Faculty of Florence, preparatory to ordination. It is desirable that he should occupy himself in giving a course of biblical instruction to adults. (This he did through the months of July, Aug. and Sept.) A school kept by some evangelical person of that region, would give a great impulse to the work.

The Colporteur, Del Buono, has evinced great energy, but it would be well to enlarge his sphere of labor as much as possible, for he has the gift of opening the breech rather than following a work in its spiritual development. (He will go to Sienna next month.)

The station at Rio Marina is more advanced spiritually, and at the same time more numerous and more persecuted. Some Christians have lived there several years on hidden manna of the Word of God. When the Evangelist went to Portoferraio, the brethren of Rio attended worship there every fortnight. Mr. Marchand having been placed at Rio, meetings were opened in that locality; there are a Sunday-school, and two other services on that day, and another meeting during the week.

The establishment of worship there provoked a double movement, one in favor of and one opposed to the Gospel. Many persons have declared their faith, entire families have joined the congregation; others have made known privately their evangelical sentiments, without daring to declare them by frequenting the assemblies. The six priests of the village have excited the most violent opposition. The Evangelist can not go out in the street without being insulted. Mr. Marchand has complained in vain to the authorities. Even the Prince Napoleon, when at the Island, recommended him as a Frenchman, and expressed himself in favor of religious liberty in vain. The royal Procurator of Portoferraio, having cited many persons from Rio to testify to the facts reported, no one has had the courage freely to give his testimony, not even a Protestant who was employed in the iron mines. (This persecution has now in great measure ceased, as one or more persons have been punished for disturbing the peace.)

The former mistress of the Catholic School, an earnest and intelligent person, and who appears ardent in her new faith, has opened an Evangelical School, which has made a great sensation. A similar effort at Portoferraio would be opportune and proper. It would be also very advantageous to aid a young man of a Christian family in his studies preparatory for the ministry. This would be very important for the future prosperity of the work. (This young man is already at La Tour, and a member of the college there.) The good work has been begun also at Longone, and the Colporteur Del Buono, has made an opening at Marciana. The religious question is now agitated in all parts of the Island, so that the present is a most interesting moment. May God sustain and encourage our brethren."

CHILI.

The Rev. Mr. Gilbert, our Missionary at Santiago, writes as follows:—"The first Sabbath of this month (September,) we celebrated the Lord's "Supper for the first time. Besides "myself and wife, there were only two "communicants, an American and German. Two English ladies were detained by the rain. It was a season "of deep interest to us. My purpose "now is to observe this sacrament, after "the first of January, once in every two "months; as Mr. Trumbull's Church in "Valparaiso does."

Mr. Gilbert does not forget the CHILDREN of our Churches, and therefore sends them the following letter:

SANTIAGO, CHILI, Sept. 16, '62.

DEAR CHILDREN,—A few steps from our house there is an old church, called Saint Lazarus. Here the poor chiefly attend services. The well dressed do not take off their hats in passing this church, as commonly as when they pass the more elegant ones: indeed they do not commonly do it even then.

But the poor are very careful to observe this custom. Seeing a poor water-carrier

approach this church with a pail in each hand, I had the curiosity to see how he would manage. Holding his cap in his teeth, he passed by the building as religiously as the next devotee.

A pious German friend visits every Sunday a German family, consisting of the father and two daughters. He there holds a little meeting, and gives them religious books and papers to read. The children express a strong desire to learn to read and speak English, so as to attend services at my house on Sunday. I hope this may yet be accomplished.

Last week, in passing by a little store, I saw children playing around the door, with white curly heads. On inquiry, I found that a German family lived there, who had formerly lived in the United States. The man was a Catholic. He hoped to do a good business by making images of plaster of Paris for the churches, but the priests would not bless images made of that material.—They were pleased to meet an American,and gladly took some papers.

I know another German Catholic family. I lend them books and give them papers, which they read with interest.

A few days ago, a friend bought a Spanish Bible, to put into the hands of a Chilano, who with his family are inclined to something better than they are taught by the priests. His wife thinks the Protestant religion better than the Catholic.

I am told that one of our Sabbath-School scholars, whose parents are Protestant, is accustomed to pray to the saints, with the other scholars who attend the native school. —The parents of the little girl must be spoken to on the sin of praying to any but to God.

How thankful you ought to be that you not only have parents to instruct you rightly, but that you have good schools to attend. One of the great evils which children suffer here, is the lack of good schools.

Yours, very truly, N. P. Gilbert.

FRANCE.

The last Annual Report of the Evangelical Society of France states that *last year the receipts of* the Society (including a balance of 19,177 francs from the preceding year) were 156,989 francs, —while the expenditures had reached 174,994 francs, leaving a deficit of 18,-005 francs. The missionaries employed by the Society last year were sixty-five in number, namely, eleven ministers of the Gospel, nine evangelists, and forty-five teachers, male and female. The Report contains a multitude of interesting facts respecting the work of the Society, especially in relation to Haute Vienne, and other departments where the local authorities had long hindered, and even prevented, the labors of the Society.

But no fact contained in the Report will compare in point of interest with one related by M. Henri Rutteroth, the gentleman who presided on the occasion. It was to this effect: In the year 1791, three gentlemen in Paris, Messrs. Didot (printer), Moreau (an artist distinguished in drawing), and Saugrain, (publisher), undertook to publish a magnificent edition of the four Gospels in four vols., 8vo., to which at a later day they added The Acts of the Apostles. Their desire in doing this, was not only to publish *the most beautiful and perfect of all books, and a collection of eternal truths, a work that emanated from the Deity Himself*, but that it should lie at the foundation of the new social edifice that was about to arise in France, and that the Spirit of the Gospel might animate the nation and those who were charged with the task of making its Constitution.

Under the influence of such feelings and motives, these gentlemen asked permission of the National Assembly to dedicate to that body the new edition of the Gospels which they proposed to publish. And strange as it may appear, the Assembly unanimously passed the following vote: "The Assembly,

"although it has decreed that it will "accept no dedications, has received "this with acclamation, desiring to give "this new proof of its attachment and "its respect for the Christian Religion." And this was done in France, where during the fifty years preceding, the great infidel writers, La Mettrie, who died in 1751; Helvetiens, in 1771; Voltaire and Rousseau, 1778; d'Alembert, in 1783; Diderot, in 1784; and d'Holbach, in 1789, had done so much to overthrow Christianity!

THE ITALIAN COMMITTEE AT GENEVA.

The Report of this effective little Committee at Geneva, Switzerland, (which embraces the excellent Messrs. Tronchin, Turrettini, Cremieux, Barbey, and E. and G. Naville), for the year 1861, but embracing a part of 1862, is a very interesting document. This Committee have printed in *Italian* several excellent tracts and books, employed ten colporteurs, and several ministers and evangelists, sold 3,503 copies of the Sacred Scriptures, in whole or in parts, 50,899 tracts and almanacs (*Amico di Casa.*) They have extended some aid to the enterprise of founding a Theological School at Geneva, in which Dr. De Sanctis and Professor Mazzarella are the teachers. The receipts of the Committee from all quarters were 51,798 francs, of which 7,783 were from the American Bible Society, 267 from the American & For. Christian Union, 8,922 from the London Tract Society, 3,062 from the Continental Society of Dublin, Ireland, 7,227 from friends in Geneva, and the rest from different quarters, chiefly from England and Scotland.

As the sun is necessary to the world, the eye to the body, the pilot to the ship, the general to the army; so is experimental knowledge to the humbling of a soul.

GREECE.

On the 1st of November, the Rev. George Constantine and his wife sailed in the *Kangaroo* for Liverpool, where they arrived on the morning of the 14th, having had a short and pleasant voyage. They had for fellow-passengers the Rev. Drs. Dales and Prestley, of the United Presbyterian Church, who purpose visiting the Missions of that Church in Egypt and Syria before they return.—Mr. Constantine having heard at Queenstown of the Revolution in Greece, resolved to go on with as little delay as possible to Athens. He was, as may well be conceived, greatly interested in the news of what had occurred in his native land, and full of hope that the Saviour would cause the great uprising of the Nation against the despotism it had endured for thirty years, to be so guided and directed as to tend greatly to the furtherance of the Gospel in that important country. Surely there ought to be many prayers offered up in behalf of that land and its people.

A few days after Mr. Constantine had left us, the Rev. Mr. Kalopothakes arrived from Athens and brought us much news from Greece respecting the Revolution and its actors and their objects. Mr. K., like Mr. Constantine, was educated in this country, so far as his theological and, to some extent, his medical training is concerned. He came on business connected with his mission and the *Star in the East*, a most important weekly paper of which he is the editor. That paper has been published for four years, and exerts a most happy influence, as letters from Dr. King and other brethren in the East testify. We are happy to say that Dr. Kalopothakes, having succeeded in accomplishing every thing which he desired to do in reference to both his Mission and the 'Star,' left us in good hope for his native country in the Africa, on the 10th of Dec.

THE HOME FIELD.

We give this month extracts from the Reports of several of our Missionaries in the Home Field.

An Irish Missionary in the West writes :—

Since my last report we have resumed one of our Industrial Sewing Schools which had been adjourned for several months. We have a very flourishing school; and this department of your missionary work is one of the most important among his labors here, instilling into these young, neglected girls habits of cleanliness, industry, morality and religion, which, under God, will fit them for usefulness here and for heaven hereafter. We have a staff of excellent teachers, principally from the Presbyterian and Episcopalian churches. Our superintendent is a highly accomplished lady of the latter, who is well qualified for the important and laborious duty she has taken in hand, both this year and last, and she has discharged her duty with a faithfulness and earnestness worthy of the good cause in which she is engaged, and her teachings from week to week, and the little hymns she causes the children to commit to memory must do good. I open the school with prayer and then leave the rest to the superintendent. The other departments of our work are hopeful.

P. S. I see from the November number of the magazine, that Bishop Hughes has made a statement in regard to the converts, &c., which is not true in fact. Now, although I do not pretend to be as good a scholar as many of the priests in the Bishop's diocese, yet I hesitate not to say that *I am* as good if not a better general scholar than the majority of the priests in his diocese.—I fear not a comparison, and that I can read my Bible in as many different languages as the majority of the priests under him; and when I say so I have no idea of being near as good a scholar as many of those who left popery. Respectfully.

Report of a Bible-Woman in the West :—

Our visits have averaged from ten to twenty-five per day during the past month, *and all of* them fraught with interest. This terrible war and these perilous times fill the minds of the lower classes with consternation and superstition, and they seem to grasp with avidity any sympathy or consolation that presents itself. The approaching winter is, with many of them, a source of anxiety, as their little ones have little or no clothing, and they readily promise their little girls for the sewing school to get them clothed. Also to the Sunday-School, as there is quite an exertion being made for these poor little ones to give them clothes and shoes for the Sabbath. Several large girls came barefooted last Sabbath, but will be supplied before another. As everything has taken such a rise in market, especially fuel, that the poor widow is just trembling for the coming days; and it is a source of happiness to be privileged to send her to the Relief Committee; for her ward, for this city does nobly for her poor. There is ample provision for the soldiers' families, and we love to give them a note to our Union Aid. In doing this, we get quite acquainted, and they learn to look up to us as their real friends, and to hail our coming as among their happiest hours. Our schools are not as full as they have been, but quite as interesting, and as we have new scholars every Saturday, we are not in the least discouraged. Teachers are not regular, but will soon be settled for winter, and will be punctual. It seems to me that Missionary labor was never more acceptable than now, and certainly never more needed. The mind is anxious, looking forward, for, they know not what; and to call on them, with hope in your face, and cheering words on your lips, they will very soon kindly listen to the word of God. The precious influences of the Spirit of God seem already to be in some of the Mission Sunday-Schools here, and Churches seem to be arousing, and who knows but we are to have a genial shower of Divine grace even in *this* city!

Visited the Hospital: several very interesting cases. Oh, how quick kindness there finds its way to the heart and opens a fountain of sensibility! They gladly received

our tracts and papers. Lent a young man Pilgrim's Progress, said "he would read it." We had thought our precious work was nearly ended here, but our improving health makes us think that God has something for us yet to do. Our dear friend, Mrs. ——, has been with me, and is a great help and comfort. This month we should, by the blessing of Heaven, be stronger, and more able to endure the sudden changes of the weather; consequently can be out more.—Pray for us, that our work may be blessed, and God own us in the covenant of His grace.

Report of the Italian Missionary in New-York:

In making my report for this month, I have to state, in general, that I have continued my Missionary labors among the Italians in the usual way, visiting many Italian families, and pursuing the different branches of instruction. I find from month to month more Italian parents willing to send their children to instruction, and thus is the number of scholars of my daily morning and evening school increasing pretty fast, and my school-room is entirely filled, especially in the evenings, which are more convenient for my scholars than the mornings. Though it is a pretty hard task to instruct a number of children whose education is so much neglected by their parents, yet I do it with a joyful heart, seeing that this field of my labors is more promising than my work among those who have grown up in superstition and indifference to religious matters; only I regret that the expenses which are caused by my school-keeping fall so heavily upon me that I fear I shall be compelled to drop the evening course.

In these hard times, I have to pay very high prices for many necessary articles.—Last winter I collected some money among my scholars; but those who come now are in such destitute circumstances that I can raise almost nothing. I should feel very sorry if, after so much effort in gathering children, I were to lose the greatest number of them for want of means for light and fuel. The Industrial School commenced last Friday, with a small number of girls, which will increase very fast, I have no doubt.—The Sunday-school and the Sunday meetings are attended as usual.

There are some materials for the commencement of our Sewing-School, but we shall soon want more; and therefore I would humbly beg to be provided, as soon as possible, with some more goods, that we may not come short.

In the course of this month one of my scholars, a girl of about 18 years, died.—She attended the day-school as well as the Sunday-school regularly. On Tuesday of the first week of this month she attended the day-school, and died the next Saturday, leaving her terrestrial home with a happy mind.

On Thanksgiving Day I had quite a number of girls to practise the hymns that they had sung the day before. At this unexpected visit I was surprised, but I did not hesitate a moment to open the school-room and commenced a very interesting meeting there. We had singing, and prayer, and reading the Bible. At the end of this small service for Thanksgiving Day, my wife prepared some tea and bread for the girls, and we spent the afternoon very happily.

I distributed two Bibles and two Testaments in private families. Pray for our Italian Mission.

Our German Missionary in New Jersey reports:

Newark, N. J., Nov. 28, '62.

Under the Lord's blessing has this little seed here considerably grown. I am grateful and happy to be enabled to give you for this month the following statistics, which will, no doubt, cheer you in your anxious, manifold labors for the cause of our blessed Redeemer.

Eighty-three persons (with their families they amount to 139 persons) have come forward, wishing to unite with the church.—Many of these were Romanists, others infidels; only one of them belonged, with his wife, to another church. I have reason to believe that more than half of the number are truly converted. My sermon lasts generally about three-quarters of an hour, but as many, who formerly never came to church,

called upon me and expressed the desire that I should preach longer, I do so now. They said they felt like parched ground, and their souls yearned to drink from the living well! Other cheering signs manifest themselves among them. Having expressed the desire to unite with some church, I called a meeting in which they might determine for themselves what church they would like to connect themselves with. They have decided to join the Presbyterian Church. I made this known to the brethren here, and they will have a meeting next week, to see what might be best done with them for the present. This people themselves wish very much to have a regular morning service, which, under the present circumstances)the church being occupied in the morning by another congregation) could not well be done. They have pledged to raise at once the sum of $500, in case they could buy or build an edifice for them to worship in. Considering the whole expense, this sum certainly appears small, but it is a large sum, if we take their means and the hardness of the times into consideration.

We continue with our regular exercises: preaching, lecture, prayer-meeting, Bible-class, and Sabbath-school. Visiting takes away considerable of my time; but though the duties are manifold and arduous, I trust the Lord will sustain me and continue to bless our labors here, and in all parts of the world, so that soon the time may come when our prayer will be realized: "Thy kingdom come!" Mr. Constantine's visit and preaching here is well remembered, and many prayers are following him on his voyage to Greece.

I should like to have a few more copies of The Christian World. The sale of the work is increasing every month. A gentleman told me to-day, that he never had a clear idea of what was going on in the various Missionary fields, and that the necessity of supporting the noble work of evangelizing the world never had come home to his heart until he read the excellent Monthly of the Christian Union. And this gentleman stands high in the estimation of the community.

Continue to pray for us.

MISSIONARY INTELLIGENCE.

From all parts of the Missionary Field there comes up interesting intelligence—more than we can find room for this month.

TURKEY.

The Rev. Dr. Hamlin has given a most interesting account of his visit to Adabazar, whither he went to the ordination of Baron Alexander of that place, and compares the present state of things with what it was in 1840, when he and Dr. Dwight visited Nicomedia. On that occasion a few Testaments and some tracts were sent to Adabazar by a young man of the place, the circulation of which was the means, through God's blessing, of beginning the good work there. In 1846, the little company of inquirers after the truth at this place were persecuted, but found a protector in a certain Hussein Agha, (a *Mohammedan.) In 1849* Drs. Hamlin and Goodell visited this place to ordain and instal as pastor over the little church which then enjoyed comparative peace, Rev. Hohannes Der Sahakyan. At that time they first saw the boy Alexander, whom in 1862, thirteen years later, Dr. Hamlin had the pleasure to assist in ordaining to the ministerial and pastoral office. The present occasion was most interesting, as were all the services. The young pastor not only preaches, but with a younger brother carries on the instruction of the Mission-school. The Adabazar Church has now assumed the entire support of its own institutions, and begins to act as a Missionary power for the waste places around it. Hussien Agha, who

still lives, was delighted to see again Dr. Hamlin, and to receive a present, by his hand, from the Rev. Dr. Sprague of Albany. May it please the Saviour to bring him to the knowledge of His great salvation!

The Rev. Mr. Winchester, of Sivas, reports that he has as many as 150 persons at his Sunday-school, which has taken the place of his afternoon preaching. He has been in the habit of frequently visiting Tocat, which has hitherto been an out-station of Sivas, but where an excellent native minister has been placed, who was educated, we believe, as was Baron Alexander, at the Seminary at Bebek, of which Dr. Hamlin was Principal for many years.

SYRIA.

Whilst the American Missionaries are finding encouragement in their work in Northern Syria, Bishop Gobat and his coadjutors meet with many incidents to cheer them in Southern Syria—at Jerusalem and several other mission-stations in Palestine. The work is slow, but success is certain.

EGYPT.

We have been exceedingly interested in the accounts which the Missionaries of the United Presbyterian Church of our country give of their work in the Land of the Nile, and of God's blessing upon it. Not only in Alexandria and Cairo, but in many other places on the banks of that historic river, do they find those who are ready to listen to their words, and who are desirous of receiving the Sacred Scriptures. It is, however, not by tens, or even hundreds, but by thousands of copies, that the Word of God must be distributed in that wonderful country, if the wants of the people are to be satisfied.

WESTERN AFRICA.

According to the Colonial "Blue-Book" of England, recently issued, there was in 1860 a population of 41,624 in the colonies of Sierra-Leone, and 11,418 dwellings. Of the population, 15,682 were liberated Africans, and 22,593 had been born within the limits of the colony. Of the whole population only 3,351 still remained Pagans, and only 1,734 were Mohammedans. There were 15,130 Methodists, and 12,954 Episcopalians; 11,016 children were taught in the schools that year. Christianity has done much for the civilization and happiness of the people of that portion of Africa, and will do more.

The English Wesleyan and Episcopal Missionaries are prosecuting their work with encouragement amid many trials at Abbeokuta, Whydah, Lagos, and other towns on the Cape and Gold Coast. The monster that reigns in Dahomey pursues his bloody course.—Not long since he exhibited in the market-place of Whydah the following trophies of war, namely: The skull of the king of Ishagga, the skulls of two of his generals, the skulls of forty other chiefs and captains, the skull of a native Missionary named Simeon Doherty, 11 Christian captives, some of them emigrants from Sierra-Leone, 40 heathen captives, and divers other articles. It is almost impossible to conceive what a bloody and cruel wretch this king of Dahomay is getting to be. We have read nothing more horrifying than the letter of Commander T. L. Perry, of Her English Majesty's ship "Griffin," at Little Popo, dated August 6, 1862, in which the barbarities of this man are related as seen by a Mr. Euschert, a Dutch merchant of Popo, who had just returned from Abomey, the former capital of the king. It was expected that Abbeokuta would be attacked by the

king's army of 59,000 men and 10,000 *Amazons* in November.

THE ZULUS.

The Rev. Mr. McKinney gives a most interesting account of his Annual Meeting, in the latter part of June, of the Zulu Mission. Missionaries and native deputies from all the Stations and Churches were present. The communion of the Lord's Supper was most touching: 150 converts united with the brethren in that blessed service. So, too, was the meeting of the converts, on Sabbath afternoon, in which many interesting addresses and prayers were made by intelligent natives. An important feature of this Annual Meeting was the very promising effort to inaugurate something in the shape of Home Missions. May the blessing of the Most High attend it!

INDIA.

The Wesleyan Missionaries in Southern India have addressed a most touching appeal to their brethren in England, calling on them to pray earnestly and unitedly in behalf of their work, and this in view of the appalling and, humanly speaking, insuperable difficulties which have to be encountered, arising from the wickedness, the debasing and shameless practices, the indifference to, or rather the bitter hatred of, the Gospel on the part of the natives, Hindoos and Mohammedans.

Mr. Rendall, of the Madura Station, reported, July 25th, that six persons had been received into the church during the last six months.

The Governor of Bombay, Sir Bartle Frere, has been making some excellent and very discriminating remarks on the education given in the Government schools, and that given in the schools of the Missionaries. According to the English newspaper, called the *Friend of India*, (published at Calcutta,) for August, 1862, the number of Government schools and colleges is 4158 with 127,513 scholars, sustained at an expense to the State of £250,000; whilst the schools under the instruction of the Missionaries contain about 100,000 scholars, at a cost to the State of only £16,500. The editor justly exclaims: "Let us have-free trade in education; let Missionary Schools have grants from the State in proportion to their numbers and standing." The editor thinks that there are thirty millions of children in India that should be at school.

Some of the native Bengali newspapers in India, particularly *The Sajjana Ranjana*, have spoken far more favorably of the Bible of late than in former years. They have gone so far as to speak of it in the highest terms—as incomparably superior to all other books in the English language.

The Rev. Mr. Clarke meets with encouragement in his labors among the Sikhs; quite a number of them have embraced Christianity.

"In British Burmah," writes Dr. Wade, "the harvest is great and the laborers are few. We need more help. We pray for more."

The three young men whom the king of Burmah sent to Calcutta to be educated in the English language, professed the Christian faith before they left, a few weeks ago, to return to their native land. May the Saviour go with them, and defend them against all the perils to which they will be exposed!

CHINA.

The Mission of the General Assembly's Board has been severely tried by the death (from cholera) of the Rev. S. R. Gayley and his youngest child, at Tungchow, in the latter part of July; and still more in the death of Mr. M. S.

Culbertson, D. D., at Shanghai, about a month later. Dr. Culbertson was one of the most distinguished of our American Missionaries. He had completed the translation, some time before his death, of the Bible into the Chinese language, which he and the late Dr. Bridgeman, of the American Board's Mission, commenced several years ago.

The Mission of the Episcopal Church of our Country has also been severely tried by the death of Mrs. Smith, and of the Rev. Mr. Keith, who perished in the disaster of the Golden Gate. Mrs. Keith died just before at San Francisco.

Mr. Blodget baptized three converts at Tientsin the last Sabbath in June. He has made interesting tours in the mountains of China lately.

JAPAN.

Dr. Hepburn and the other Missionaries in Japan are going on with their preparatory work. Dr. H. hopes soon to publish a Vocabulary of Japanese and English words.

MADAGASCAR.

The Rev. Mr. Ellis continues to report very interesting things respecting the prospects of the Gospel in Madagascar, not only in the Capital but also in the provinces. It is expected that the estimable Dr. Ryan, Bishop of Mauritius, will form a part of the Mission which is deputed by the British Government to assist at the coronation of the King, Radama II.

NEW ZEALAND.

Sir Geo. Grey has succeeded in terminating the war between the English settlers and the Maori, but there is a great deal of irritation still in the minds of the natives, who now desire *Independence*—which is, of course, impossible. It is to be hoped that the prudence and forbearance of the Governor, and the soothing words and labors of the Missionaries—Episcopal, Wesleyan, Presbyterian and Baptist—will be the means, with God's blessing, of producing permanent peace and tranquillity.

SANDWICH ISLANDS.

Bishop Stanly has arrived at Honolulu, with two ministers, from England, and been well received by the king, who has himself taken hold of the work of translating the Liturgy of the Episcopal Church into his native language—a task for which, it is said, his fine knowledge of both tongues well qualifies him. The religious state of the Islands is not so satisfactory as it was formerly. Unfavorable influences are at work. Foreigners, including a considerable number of Chinese, are settling in some of the Islands, intermarrying with native women, and their influence is, in many cases, not beneficial. It is manifest that the king and chiefs would like to have something in the shape of religion less strict than that of our American Missionaries. If Bishop Stanly and his coadjutors are men of the right stamp, they may do immense good at this crisis. But if they are not, deplorable consequences will follow their arrival.

JAMAICA.

The *American Missionary* for December gives some very interesting statements respecting the progress of the colored population, and of the happy effects of Emancipation.

SOUTH AMERICA.

The Missionaries of the Assembly's Board at Bogota find an increasing desire in some quarters for the "Evenings with the Romanists" and "What is Protestantism," which they have published in Spanish.

OUR OWN WORK.

Our readers will find some things of interest in the pages of this number of

our CHRISTIAN WORLD that relate to the work of our Society. and also in the first article: "A BRIEF SURVEY OF THE WORLD."

P. S. The Rev. S. B. Munger, of the Mahratta Mission, and Mrs. Munger; Rev. H. W. Ballantine and Mrs. Ballantine; Rev. H. J. Bruce and Mrs. Bruce, embarked at Boston, October 29, in the ship Whampoa, Capt. Prichard, for Bombay. The new laborers all go to join the Mission with which Mr. Munger has long been connected. Miss Chloe Abbott, daughter of the Rev. Amos Abbott, of that Mission, also sailed with the company.

THE NEWS OF THE CHURCHES.

WE give such items of news from the Churches, the Protestant Churches, as are most prominent and important, and certainly they are not few.

ENGLAND.

We have been struck with the disposition manifested in some quarters in England, to attribute the late riots in London, Birkenhead, and other places, to a preconcerted plan of the Roman Catholic Hierarchy, with Cardinal Wiseman at its head, to carry out their ultramontane spirit and principles, in putting down every demonstration in favor of Garribaldi, as the representative of liberal views in that Church. All such 'liberality' must be resisted and crushed out. But this is not easily done. English Romanists were, in a sense, Englishmen before they were Romanists, and therefore cannot entirely divest themselves of their English independence of spirit. The best, indeed the only able, exponent of this element of English Roman Catholicism is the new periodical entitled: "*The Home and Foreign Review*," which was for years called the *Rambler*. In its first number as a Quarterly are some admirable sentiments, set forth and enforced in articles of much ability. In the October number it replies with vigor to Cardinal Wiseman, who had issued a warning against it, in which he spoke of "the antecedents of that journal under another name, the absence for years of all reserve or reverence in the treatment of persons and things deemed sacred; its grazing over the very edges of the most perilous abyss of error, and its habitual preference of unCatholic to Catholic instincts, tendencies and motives."

We have to notice the twenty-third meeting of the Congregational Union, held in *London in October, which* was chiefly memorable, so far as Americans are concerned, for the "deliverance" which it made, after long discussion, on the subject of our civil war, in these words: "That this Union deplores the American war, expresses sympathy with their suffering brethren, and fervently prays for the speedy termination of both slavery and war." It would seem as if the "Union" thought the war about as bad as slavery—rather worse indeed, in the opinion of some of the persons who debated the question. The Resolutions, and Address to the American Christians, of the British & Foreign Anti-Slavery Society, are much more to the point.

The British organization of the Evangelical Alliance also passed a series of Resolutions on the same subject, but inasmuch as they have been widely published in this country, we do not think it necessary to speak of them. They are far from being equal to those which were adopted by the French Branch of the Alliance.

We are sorry to see it stated in the papers that ten thousand copies of Bishop Colenso's work on the Pentateuch have already been sold in England. It is said, however, that the celebrated Isaac Taylor is about to publish a refutation of the Rationalistic Bishop's errors and heresies.

The late Archbishop of Canterbury, in disposing of his copy-rights and manuscripts, and all the stock of his published and unpublished works, reserved the right which he gave to the *Society for Promoting Christian Knowledge* to publish all or any of his Expositions of Scripture which it may desire to

use, without paying any consideration or compensation for the same.

At the recent meeting of the Manchester Auxiliary Society for Promoting Christianity among the Jews it was stated by Mr. Robert Gladstone, the chairman, that at the time of the formation of the Society there were but thirty-five believing Jews in all England, but now there were two thousand in London alone, and that upwards of eighty converts had been ordained ministers of the Church of England.

In this connection we may state that in the depot of Bibles in the late International Exhibition in London, there was a department for the sale or presentation of the Psalms and the New Testament, in whole or in parts, in the Hebrew language, to the Jews. An interesting young Jewish convert had charge of the work. Over his stall were written in Hebrew the words: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Up to the first of Sept., 300 New Testaments, 200 Psalters, and above 2000 single Gospels and Epistles, and several thousands of Scripture-cards, containing the very marrow of the Gospel, had been distributed. Of 1,100 Jews who called at the stall and conversed with the keeper of it, no more than twenty had refused to accept the sacred gift. Many of these Jews belong to distinguished families in Russia, Poland, Germany, Hungary, France, Holland, and London.—Many of them expressed deep interest in the subject of Christianity, and some of them appeared to be sincere inquirers after the Truth. All this is in the highest degree interesting and encouraging. Surely Israel will before long turn unto the Lord in great numbers.

SCOTLAND.

The Christians of Edinburgh have made an earnest effort to prevent the further desecration of the Sabbath in that city, by throwing open the Botanic Gardens on that day.——The Scottish Episcopal Synod has, at its late meeting in Edinburgh, accomplished but little in revising the Canons of the Church.——The weekly Union Prayer-meetings in Edinburgh have been renewed, with much encouragement. The Rev. Denham Smith's labors in that city in the autumn appear to have been much blest.

IRELAND.

After a month of murder, came a month of riots, just by way of variety. Seldom has this unhappy country been more disturbed than during the months of autumn and early winter.——The ladies of Ireland have presented a printing-press to Gavazzi. The gift was appropriate.——Matamoras, the Spanish martyr for the Truth, has addressed an appeal of great interest to the Irish Romanists from his dungeon.——The Young Men's Christian Associations in connection with the Established and Presbyt. Churches in Dublin are having two admirable courses of lectures this winter, from such men as Mr. Whiteside, M. P., Mr. Napier (the Chancellor), Dr. Magee, Dr. Hugh Stowell, and other celebrities, lay and clerical.

FRANCE.

The Emperor has trouble enough on his hands. To satisfy the Hierarchy of the Empire and the Pope on the one hand, and the people of Italy and Victor Emmanuel on the other, is no easy task. Attempts upon his life are beginning to be renewed. We shall not be surprised to hear of his assassination almost any day. Withal, the distress of the operatives of Lyons, St. Etienne, Mulhausen, and other manufacturing districts, occasioned by the war in our country, is great. But the work of the Lord goes on. The French Organization of the Alliance has sent an admirable address, full of sympathy, to their brethren of the United States. The Venerable Count de Gasparin ended his honorable and useful life at the age of seventy-nine. He had well filled the posts of General, Prefect, Deputy, Councillor of State, Peer of France, Minister of Commerce, Minister of the Interior, etc. He was a sincere Protestant, a man of humble piety, but less known to the religious world than his talented son, Count Agénor de Gasparin, author of *The Uprising of a Great People; America before Europe*, and many other books. A fine Wesleyan Chapel has been opened at Paris.

Want of space in this number compels us to omit many other important items.

MISCELLANEOUS.

PROPOSED WEEK OF SPECIAL PRAYER—JANUARY 4—11, 1863.

The following Circular, dated London, August 1862, and signed by Sir Cutting E. Eardley, Chairman, and other officers of the British Organization of the Evangelical Alliance, will we trust, receive the earnest attention of all our readers. There is need of Prayer!

FORMER invitations to observe a Week of Special and United Prayer at the beginning of the year have met with a very extensive and hearty response. From almost every country in every quarter of the globe did much prayer ascend to heaven during that hallowed week on behalf both of the Church and the World.

The manifest blessings by which these seasons have been marked render it imperative upon us to repeat them. Christians of every country and name are, therefore, affectionately recommended to set apart the eight days, January 4—11 (inclusive) of the ensuing year, for simultaneous and earnest supplication with thanksgiving to Him who has commanded: "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

The following topics are suggested as suitable for a prominent place in our exhortations and intercessions on the successive days, the general adoption of which would give a character of agreement to our services highly acceptable to the Lord (for so He has taught us), and animating in the consciousness of it to our own hearts.

Sunday, Jan. 4.—SERMONS ON THE DISPENSATION OF THE SPIRIT.

Monday, " 5.—HUMBLE CONFESSION OF OUR MANIFOLD SINS: As Individuals, Families, Churches, and Nations. PRAYER for the Lord's blessing on the services of the week.

Tuesday, Jan. 6.—THE CONVERSION OF THE UNGODLY: Especially those of our own Families and Congregations; larger success to all the means employed for the Evangelization of different Classes of the Population, and for checking every form of vice and immorality.

Wednesday, Jan. 7.—INCREASED SPIRITUALITY AND HOLINESS IN THE CHURCHES OF GOD: Leading to their closer union and sympathy with each other, and their more marked separation from the world: a richer baptism of the Holy Spirit on all Ministers and their fellow-laborers in Christian lands, to quicken their love and zeal, and make them "wise to win souls": a blessing upon all Seminaries of sound learning and religious education: a large increase of devotedness, self-denial, and liberality on the part of the people at large.

Thursday, Jan. 8.—The Conversion of the JEWS: the more extensive and successful Preaching of the Gospel among the HEATHEN: the revival of pure Christianity among the ANCIENT CHURCHES OF THE EAST: the overthrow of every form of anti-Christian error: the comforting and liberation of them who are in bonds for the Gospel's sake: the prevalence of Peace among all Nations: a blessing upon the souls of all Brethren and Sisters engaged in Missionary labor among Heathen and other unevangelized populations.

Friday, Jan. 9.—THE WORD OF GOD: The universal recognition of its Divine inspiration and authority: the power of the Holy Spirit to accompany its circulation and perusal.

THE LORD'S DAY: The acknowledgment of its sanctity and obligation: a blessing upon all efforts for promoting its better observance at Home and on the Continent.

Saturday, Jan. 10.—THANKSGIVING for our numerous Temporal Blessings and Spiritual Privileges: PRAYER for Kings and all in authority: for all who are suffering from war, or scarcity, or any other affliction: FOR ALL SORTS AND CONDITIONS OF MEN.

Sunday, Jan. 11.—SERMONS: The Church "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

May THE SPIRIT of grace and of supplication be abundantly poured out upon all who respond to this invitation! May their prayers come up with acceptance before GOD, the FATHER ALMIGHTY, through the Priesthood of HIS BLESSED SON! The Lord "will be *very gracious unto thee at the* voice of thy cry: when He shall hear it, He will answer thee."

To Our Readers.—The most of you, dear Friends, will read these lines before New-Year's Day. We, therefore, seize this opportunity to wish you all a *Happy New-Year!* God grant that the year Eighteen Hundred and Sixty-Three may be a useful one to us all, for it will then be a happy one. If we shall be permitted to see the end of it, may we be able to review it with gratitude and pleasure. Perhaps it may please God to restore Peace and Prosperity to our suffering country before that time. May He grant us that great blessing for Christ's sake!

We shall need your liberal aid during the year that is just commencing. We are grateful for your kind responses in the past; we have no doubt they will be as prompt and generous in the future. Our work is extending greatly, and the unfavorable state of the foreign exchanges is such that it makes a large addition to our receipts absolutely necessary to meet the demands made upon us. It is remarkable that just when times are hardest with us, the doors of usefulness abroad, for this Society, are becoming more numerous and more open. The Saviour is trying the faith and love of His people, and they are made to feel the worth of money more than ever.

We must say a word in behalf of our Christian World—just to beg those who appreciate it, to do all they can to procure subscribers for it now, at the beginning of the year. A distinguished pastor in Brooklyn lately recommended it most earnestly from his pulpit. We wish that many others would do so.

Book Notices.—We have in type, but regret to be compelled to postpone, the book notices for this month. We shall give quite a variety in our February number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF NOVEMBER TO THE 1ST OF DECEMBER, 1862.

NEW HAMPSHIRE.		
New Epswich.	Cong. Ch. & Soc. to complete L. M. for Rev. Calvin Cutter,	9 00
Dunbarton.	Cong. Ch. & Soc. 2d installment for L. M. of Rev. Sylvanus Haywood,	10 60
Concord.	So. Ch. & Soc.,	26 69
"	First " "	20 94
MASSACHUSETTS.		
Ashland.	Dexter Rockwood,	2 00
Andover.	Chapel con'g. of which $30 for L. M. of W. P. Lyon,	83 31
Fitchburg.	Relig. Char. Soc. for L. M. of Dea. Abel Thurston and Mrs. Ab'm S. Dole,	65 99
Salem.	So. Ch. & Soc. of which $5 is the 2d installment for L. M. of J. C. Osgood and $5 for L. M. of Mrs. H. M. Osgood,	44 39
So. Danvers.	Cong. Ch. & Soc. to complete L. M. for Rev. W. M. Barber,	25 00
Malden Centre.	Cong. Ch. & Soc.,	19 04
Chelsea.	Broadway Ch. & Soc.,	40 56
Bridgewater.	Trin. Cong. Ch. & Soc., Quarterly col.,	12 25
Worcester.	Union Ch. & Soc.,	47 23
"	Old So. " "	23 86
Boston.	A Friend,	20 00
Hadley.	Russell Gen'l. Benev. Soc.,	9 68
Norton.	Trin. Cong. Ch. & Con'g. to constitute Mrs. Eliza R. Bean a L. M.,	33 00
"	Teachers and Pupils of Wheaton Female Seminary to constitute Miss Sarah E. Cole a L. M.,	32 00
So. Hadley Falls.	1st Con. Ch. & Soc. in part of L. M. for Elijah Matthews,	20 00
CONNECTICUT.		
New Haven.	Eli Whitney $25. Prof. E. E. Salisbury $25. Mrs. A. Salisbury $30, to aid Dr. Kalopothakes in his mission at Athens, Greece.,	80 00
Hartford.	So. Con. Ch. by Chas Hosmer, Esq.,	14 75
——.	A Friend,	3 00
Norwich.	Broadway Ch. by Rev. J. P. Gulliver,	101 50
Stratford.	M. E. Ch.,	7 12
New Haven.	"Take this to do good,"	25 00
W. Hartford.	Cong. Ch. which constitutes Rev. M. N. Morris a L. M.,	38 51

Bristol. Cong. Ch. & Cong'n to complete L. M. for Dea. Elisha C. Brewster, 20 00
Norwich. 1st Ch. & Cong'n to constitute Dan'l W. Coit a L. M., 52 50
" 2d Ch. & Cong'n (50 of which by John F. Slater to constitute himself a L. M.), 136 20
Greenville. Cong. Ch. & Soc., 21 00
Rockville. 2d " " " Rev. C. W. Clapp a L. M., 27 23
Hartford. Mrs. C. Smith, 2 00

NEW YORK.

New York City. Andrew Reid, 5 00
" Mrs. Step'n Griggs, 20 00
Sing Sing. Presb. Ch. Rev. Mr. Phraner 90 00
Jamaica. 1st Presb. Chur., Rev. P. D. Oakey, 55 75
N. Y. City. By Rev. John H. Orter for the Spanish prisoners, 20 00
Craigsville. Marcus Sears, M. D., 5 00
N. Y. City. Spring-st Presb Ch. by Jno. Endicott, Esq., 25 93
Saratoga Springs. Jacob Myers, M.D., 1 00
N. Y. City. Am. Bible Soc. appropriation for Italy, 400 00
Vernon Centre. Presb. Ch. in part, 3 81
Herkimer. Ref. Dutch Ch., 3 21
Adams. Bapt. Ch., 5 50
" A Friend (S. A. M.) 1 00
Cazenovia. Presb. Ch., 24 00
" John Hobbie, part L. M., 10 00
" Bapt. Ch., 3 58
" M. E. Ch., 2 39
Weedsport. Rev. G. W. Warner, 2 00
Watertown. 1st Presb. Ch., to constitute John Clark, Rich'd E. Hungerford, and Chauncey D. Morgan L. Ms., 111 23
" 2d Presb. Ch., 21 20
Jamaica. M. E. Ch. 9 47
N. Y. City. John Rohner, 20 00
" Thos. N. Dale for the Am. Chapel in Paris, 100 00

NEW JERSEY.

Bergen. 1st Presb. Ch., 39 95
" 1st Ref. Dutch Ch., 34 55
Griggstown. Additional, 2 00
Perth Amboy. Presb. Ch., 15 00

PENNSYLVANIA.

Philadelphia. Mrs. Mary R. Mitchell for Italy, 5 00
Hartsville. From his people to constitute Rev. A. Miller Woods a L. M. 34 06
Pottsville. Godfrey, Haywood, Milens, Rauch, Morris, Cook, $5 ea. Sheaffer, Beck, Allen, Patterson, $2 ea. Morris, Hoffercamp, Mortimer, Harper, Dobson, Fisk, Dobson, Fisk, Pott, Vastine, Focht, Pomeroy, Donaldson, Bright, Beattie, Wells, Beck, Frink, Wolif, Nichols, Booman, Thompson & Co., Warner, Smith, Oliver, Moore, Beck, Thompson, Stranch, $1 each. Others $3, of which $30 to constitute John C. Harper a L. M. and $30 in part of L.D. for Rev. S. F. Colt, 70 00
Port Carbon. Medler, Wintersteen, $5 each. Lime, Matson, Steenbark, Beck, $2 each. Gorden, Bensinger, Lowrey, Heebner, Stephen, Ugeer, Geiger, Chillson, Wentz, Turner, $1 ea., of which $13 in part of L. M. for Rev. O. Walters, $10 in part L. M. for Rev. A. M. Lowry, 28 00
St. Clair. Jones, Pollock, Cather, Brittlain, $1 each, 4 00
Broad Mountain. Peter Zirgler, 5 00
Summit Hill. To constitute Nathan Patterson L. M. and Rev. John White L. M. in part, 43 30
Tamaqua. Mrs. Wm. Milnes, 5 00
" Others, which constitutes Rev. W. Thompson L. M. in part, 12 00
Pittsburgh. 2d Presb. Chu., by L. D. Williams, 31 97

ILLINOIS.

Chicago. New England Ch., by E. W. Blatchford, 48 46
Rockford. 2d Cong. Ch., by T. S. Robertson, 8 95

OHIO.

College Corner. Unity United Presb. Ch. 8 00
" 1st Presb. Ch., 8 00
Circleville. 1st Presb. Ch., Messrs. Bierce, Olds, Fickhardt, $5 each. Infant class of Sab. Sch., $3 50. Others, $33 25, in full of L. M. for Rev. Henry Calhoun and Wm. A. Drum, 51 75
" O. S. Presb. Ch., Mrs. Josiah Renick, Mrs. Wm. Renick, $5 ea. Mrs. H. Renick, $3. Others, $15 45, 28 85
" Prot. Epis. Ch., 8 02
" German United Breth'n, 1 95
" M. E. Ch., 1 00
Pisgah. Presb. Ch., 5 00
Greenfield. 1st Presb. Ch. in part O. S. Douglass and D. Douglass, $5 ea. Others $21 58, 31 58
" Union Meeting M. E. Ch., 11 35
" 2d N. S. Presb. Chur. Thos. McElroy, $5. Others $1 50, in part, 6 50
" United Presb. Ch. in part, 1 00
" Bapt. Ch., 5 95
Good Hope. Bapt. Ch., .78
Salem. Rev. Mr. Lowes, 1 00
Fair Haven. United Presb. Chur. for Italy, 9 00
Xenia. 1st United Presb. Ch. for Italy, and to constitute Andrew Hutchson a L. M., J. Van Eaton, R. Crawford, $10 each. R. Hamilton, $5. Others 38 31, 63 31
" 2d United Presb. Ch. for Italy, Messrs. Williamson. McClellan, Tate, Genn, Collins, Cooley, Little, $5 ea. Ewing, Humphries, Munroe, Collins, Ewing, Collins, $3 ea. Watt, Kyle, Ackelson, Morrow, $2 each. Winters, Tate, McClellan, Torrence, Moore, McClellan, Simpson, Hamil, Dodds, Dean, Andrews $1 ea. Others, $1 85, 73 85
" Dan'l A. Dean for the education of an Italian boy at the college of La Tour, and which constitutes Mrs. Martha E. Dean a L. M., 50 00
" 1st Ref. Presb. Ch. to constitute John Miller a L. M.. Messrs. McMillan, Williamson, McMillan, Mrs. Weyer, McMillan, $5 each. J. Bryson, $2. Cooper, Moore, Bryson, Brattan, Hooper, $1, 32 00
" 1st O. S. Presb. Ch. to constitute a L. M., Messrs. McClung, Stevenson, $5 each. Nesonger, Griffith, Miller, Ormsby, $3 ea. Merriam, $2. Gen. McClellan, Bonner, Gowdy, Wolf, Harper, Watt, $1 ea. Others, $4 57, 35 57
" Union Meth. Ch.. Mr. Bonner, 1 00
" Dr. G. M. Boyd, $5. A Friend, $1, 6 00
Clifton. Presb. Ch. Mr. Hutchinson, 1 00
Cedarville. Ref. O. S. Presb. Ch. Mr. Carson, 1 00
Cincinnati. Messrs. Holden, Lewis, Phipps, $5. Mr. Farren, Mrs. Harrison, $3 each, 21 00

THE

CHRISTIAN WORLD.

VOL. XIV. FEBRUARY, 1863. No. 2.

THE REVOLUTION IN GREECE.

IN the last number of THE CHRISTIAN WORLD we referred to the recent, or rather the present, Revolution in Greece. We now purpose to speak more fully of this event, which we deem to be a very important one in its probable bearing on the spread of the Gospel in the East.—We would remark at the outset that it is worthy of note that, whilst many Christian people in this land were occupied with the Mission of the Rev. George Constantine, who, with his wife, sailed in the Kangaroo on the first day of November, and with the visit of the Rev. Dr. Kalopothakes of Athens, who had come to consult us about his work in Greece, and especially his religious journal entitled *The Star in the East*, and whilst many prayers were being offered up in behalf of that country, so dear to the scholar and the Christian, a Revolution was at that very time going forward there, which bids fair to exert a most important influence in behalf of civil and religious liberty.

The modern kingdom of Greece, embracing in its continental and insular divisions 10,500 English square miles, and a million and a quarter of inhabitants, grew out of a Revolution which the Greeks achieved some thirty-five years ago, after a cruel subjection to the Turks, more or less complete, for four hundred years. That Revolution began on the 23d day of March, 1821, in the neighborhood of Patras, in the north-western corner of the Morea. Bishop Germanos, Petron Mavromichalis, (Bey of Maina), and Alexander Mavrocordato were among the earliest leaders in the movement, which soon involved all of what is now called Greece, together with Epirus, Thessaly, Macedonia, and the Greek Islands. But the Turks had no great difficulty in re-establishing their sway in all these countries, save Greece, whose independence was acknowledged by England, France, and Russia in 1828.

It was not till the month of January, 1822, that a Congress for all Greece was convoked at Epidaurus, a Provisional Constitution formed,

and a National Government organized, with Mavrocordato at its head. During the seven years of the war there were several Presidents; but in the latter part of it, and for several years afterwards, Count Capo d'Istria, a native of Corfu, who had been some time in the service of the Emperor Alexander of Russia, was chosen (1827) to that office, mainly with the view of pleasing the great Powers; and especially that of Muscovy, on which the Greeks counted so much, by reason of the affinity which a common phase of Christianity had established between all the adherents of the Greek Church. This distinguished and able man was a most thorough absolutist, and therefore soon became unpopular with the Greeks as a ruler. On the 9th of October, 1831, he was assassinated by George and Constantine Mavromichalis, as he was about to enter the Church of St. Spiridion, at Nauplia, which was then, and for six years afterwards, the capital of the country. One reason why he was murdered was the fact that he had, it was believed, secretly used his influence to induce Leopold of Coburg (now king of Belgium) to relinquish the crown of Greece, which had been offered to him by the Three Great Powers (England, France, and Russia,) and which he had accepted. After this event the Great Powers chose the brother of the famous Louis, late king of Bavaria; but he refused positively to accept the throne. They next chose, in an evil hour, Otho, the second son of king Louis, and brother of the present king of Bavaria—a youth of only seventeen years, who had been brought up by Jesuit teachers This election took place at London the 7th of May, 1832. The young prince accepted the appointment in October of that year, and ascended the throne on the 25th of January old style (the 6th of February N. S.) 1833, under a regency which lasted till the 1st of June, 1835, when he was twenty years of age. On the 22d of November, 1836, he was married to the Princess Mary-Frederica-Amelia, daughter of the late grand duke Augustus of Oldenberg. In the early part of 1837, their Majesties made their entrance into Athens, which had become the capital of the new kingdom.

The reign of king Otho was far from being happy. Under the influence of his arbitrary father and the Courts of Russia, Austria, and Prussia, rather than that of England and France, he governed the country on the principles of an absolute monarch. Still more, he retained Germans in his cabinet, and several thousand Bavarian soldiers in the chief military posts of the kingdom.

But this state of things came to an end in the month of September, 1843, when the people of Athens, headed by the excellent Kallerges, rose *en masse*, marched to the splendid palace which they had erected for the royal family at an expense greater than they could well bear, *and gave* the king twelve hours in which to decide to call a Convention

to make a Constitution, threatening to blow the beautiful edifice to pieces if he refused! It required all that the late excellent Sir Edmund Lyons, (father of Lord Lyons, the present English Ambassador at Washington) and the French Ambassador could say, and the tears of the Queen, to persuade the obstinate monarch to concede the boon which the Great Powers had long before promised. And when he yielded, there remained unexpired but five minutes of the time which Kallerges, who calmly sat on one of the cannons, had given him in which to decide.

The people were satisfied and went home; the Convention was called, a Constitution was made which resembled, in all its essential features, that of England, and the new Government went into operation the next year, and continued for eighteen years. But the king and his friends did all they could indirectly to prevent its successful operation. Kallerges and the other leaders of the Revolution of 1843 soon found themselves in "honorable exile," by receiving foreign appointments. Sir Edmund Lyons stood by the Constitution and the People; so did the French Ambassador, but not so cordially; whilst the representatives of Austria, Prussia, and Russia lent all their influence to uphold the king in his struggle with the People. Many were the attempts to overthrow the tyrannical sway of the monarch and his party. One of the most serious was that made at Nauplia last year. The subjects of king Otho had much to complain of. The Government prevented the exercise of religious liberty, and did nothing scarcely to develop the resources of the country, or elevate the nation. And although the Revolution of 1843 had rid the country of German councillors and Bavarian troops, yet the sympathy of the Court with Russia and the other despotic States, was unceasing and disgusting.

At length the propitious moment came. The king and queen were persuaded to make a tour of pleasure in a national steamer, the Amelia, around the Morea, or ancient Peloponnesus, and had arrived at Calamata, in the south-western part of that peninsula, when the revolt commenced at Vonitza—a small old city in ancient Acarnania, on the Gulf of Arta—in the latter part of October, 1862. In three days the movement spread with the news through the cities and towns on both shores of the Gulf of Corinth, and reached Athens. Fortunately the telegraph had recently been established by the Government over many parts of the kingdom, although it had resolutely opposed the making of railroads! On the 22d of October, the people of Athens arose, and before the next morning, the people and soldiers united with the Professors and students of the University, the Gymnasium, the Normal School, and the Military School at the Piræns, in overturning the Government. A few lives were lost by the resistance of the *Gens d'armes*, or armed police—not a dozen in all.

The king and queen made haste to return when they heard of the Revolution; but they were not allowed to land at the Piræns! Going up to a port in the Island of Salamis, a few miles distant, the men on board the steamer deranged the machinery to such a degree that the vessel became unmanageable, when their Majesties were transferred to the Scylla, an English war-steamer, and were carried to Venice, whence they took their way to Vienna and Munich, where his brother Maximillian reigns, and his old father resides. The king has since demanded his personal effects, and his papers; the former have been given up, but the latter are retained by the Greeks.

Without delay, a Provisional Government was organized at Athens, at the head of which *Bulgares*, a distinguished Greek, stands as President. The old Mavrocordato, Canares, and other men of influence, some of whom figured in the Revolution of 1821–'28, stand up for the new Government. A Convention has been called to revise the Constitution. Thus far the "Great Powers" that have acted as the guardians of Greece since the Convention of London, July 6, 1827, and which we have repeatedly named, have not interfered! It is hoped they will not.

Who will be king of Greece? This is an important question. The people of that country have shown at the polls an unmistakable preference for Prince *Alfred*, the second son of the Queen of England. This is remarkable, and manifests good sense. This youth, whose name is Alfred-Earnest-Albert, was eighteen years old on the 6th day of August last. When on a visit to Athens, two or three years ago, he refused to attend the great celebration of games, etc., in the old Stadium, although it had been postponed till his coming, because it was to be held on the Sabbath! Noble boy! He had been well brought up. It will be a great thing, as far as we can see—which is certainly not very far—if this young prince should ascend the throne of Greece. With a good monarch, a good Constitution, religious liberty, a free press, an admirable system of common schools, gymnasia, academies, normal schools, and a University, we may predict a glorious future for Greece, and the entire Greek race.

THE FINISHED GARMENT.—A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does, and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and *dark* colors were as needful to perfectness and beauty as the bright and *high colors.*

JEWS IN CHINA.—LETTER FROM DR. MACGOWAN.

Rev. Dr. Baird :—I have great pleasure in replying to your inquiry respecting the Jews of China. You refer evidently to the modern Jews in that empire who have been so long known as residents of Kaissing, on the Yellow River.—They were discovered, you will recollect, by the Jesuits. Soon after my arrival at Ningpo, a city which once possessed a synagogue, I received some information respecting them from Mohammedan travelers, which induced me to prepare a mission to them, that is to say, the employment of a native Christian to visit them for the purpose of opening a correspondence with them, and of copying the Scriptures in their possession—which Scriptures they had obtained from the Ningpo Jews after the loss of their own copy in an inundation. No encouragement was given to the enterprise then proposed; but a few years later, a benevolent lady in England made a donation for that purpose to the London Missionary Society, and two native Christians were despatched to Kaissing by the late Dr. Medhunt, whose interesting account of the Mission you are doubtless acquainted with. Subsequently, some of these Jews were induced to visit Shanghai, where they remained some time receiving Christian instruction, without however producing any deep religious impression.

For many years we have been without any information respecting the little Colony. By the last mail from China, we learn that the Jews of Kaissing have all migrated to Hankow, having been forced to this step by their abject poverty and the persecution to which they are subjected. They took with them all their sacred books, and are anxious to sell them for bread. Intrinsically those books are of small value, and to their possessors they are absolutely useless, as none of them are able to read Hebrew. Their last rabbi died many years ago, and it is evident their exposure for another generation to the corrupting influences of Buddhism and Mohammedanism would lead to their complete absorption by the latter. It was in this manner that the last of the Nestorian Christians long since disappeared. Some discoveries that I made respecting the Israel-Christian Jews of China, I shall communicate at another time.

Believe me, Rev. and dear Sir, most truly yours,

D. J. Macgowan.

New-York, Dec. 8, 1862.

* Hankow, the port to which the Jews have emigrated, is on the Yangtse Kiang, at the head of steam navigation, where foreigners are assembling in large numbers for mercantile purposes, and which has become the centre of operations of several Missionary Societies. There is every prospect, therefore, that these interesting people, impoverished by long persecution, will be duly cared for.

Prayer is not to inform a Being who is perfectly wise, but that we may be *affected* with our condition, and be *prepared* for the display of his mercy. It is we who are changed by prayer, not God. The land is not drawn to the boat, but the boat to the land—the result of the ontact is the same.

A LETTER FROM JOHN FOSTER.

The following letter was written by the late John Foster to his intimate friend, Rev. Joseph Hughes, then on his dying bed. That great man never wrote any thing more beautiful or touching. A careful perusal of it is well calculated to do us all good amid our troubles, whether they be personal or national, in this very solemn day.

In conveying a few sentences for the last time to my dear old friend, I wish to be allowed to say why such a token of sympathy and affection is so late.

Returning from a long excursion in North Wales very near the time of your removal to London, I was surprised and grieved at the report of your severely afflicted situation at Bath. My impulse to go thither was repressed by the information that no one was admitted to see you. After hearing successive accounts, I wrote a few lines of inquiry to Mr. Evill; and was answered that you had just been removed to London,—with a promise of sending me the information they should receive, which has been done. During the subsequent time I have withheld from writing to you partly by information that your great weakness rendered every unusual intervention painful to you; and partly by a report confidently affirming that you had left this world. But at last, and previously to receiving yesterday a message from you through the hands of Mr. R. Cottle, I had determined to write to Mr. George, and put it at his discretion whether to show you the letter.

The thought of my dear and ever faithful friend as now standing at the very verge of life, has repeatedly carried me back in memory to the period of our youth, when more than forty years since we were brought into habitual society; and the cordial esteem and attachment which have survived undiminished through so long a lapse of time and so much separation. *Then* we sometimes conjectured, but in vain, what might be the course appointed us to run, and how long, and which might first come to the termination. *Now* the far greater part of that unknown appointment has been unfolded and accomplished. To me a little stage further remains under the darkness; you, my dear friend, have a clear sight almost to the concluding point. And while I feel the deepest pensiveness in beholding where you stand, with but a step between you and death, I cannot but emphatically congratulate you. I have often felt great complacency in your behalf, in thinking of the course through which Providence has led you—complacency in regard to the great purpose of life, its improvement, its usefulness, and its discipline and preparation for a better world. You are, I am sure, grateful to the Sovereign Disposer in the review of it. You have had the happiness of faithfully and zealously performing a great and good service, and can rejoice to think that your work is accomplished, with an humble confidence that the Master will say, "Well done, good and faithful servant," while you will gratefully exult in ascribing all to his own Sovereign mercy in Jesus Christ.

But, oh! my dear friend, whither is it that you are going? where is it that you will be a few short weeks or days hence? I have affecting cause to think and to wonder concerning that unseen world; to desire, were it permitted to mortals, one glimpse of that mysterious economy, to ask innumerable questions to which there is no answer—what is the manner of existence—of employment—of society—of remembrance—of anticipation, of all the surrounding revelations to our departed friends? How striking to think that *she*,* so long and so recently with me here, so beloved but now so *totally* withdrawn and absent—that she experimentally knows all that I am in vain inquiring!

And a little while hence, you, my friend, will be an object of the same solemn meditations and wondering inquiries. It is most striking to consider—to realize the idea—that

* Mrs. Foster.

you, to whom I am writing these lines, who continue yet among mortals, who are on this side of the awful and mysterious veil—that you will be in the midst of these grand realities, beholding the marvellous manifestation, amazed and transported at your new and happy conditiou of existence, while your friends are feeling the pensiveness of your absolute and final absence, and thinking how, but just now as it were, you were with them.

But we must ourselves follow you to see what it is that the emancipated spirits who have obtained their triumph over death and all evil through the blood of the Lamb find awaiting them in that nobler, and happier realm of the Great Master's empire; and I hope that your removal will be to your other friends and to me a strong additional excitement, under the influence of the Divine Spirit, to apply ourselves with more earnest zeal to the grand business of our high calling.

It is a delightful thing to be assured on the authority of revelation of the perfect consciousness, the intensely awakened faculties, and all the capacities and causes of felicity of the faithful in that mysterious separate state; and on the same evidence, together with every other rational probability, to be confident of the re-union of those who have loved one another and their Lord on earth. How gloomy beyond all expression were a contrary anticipation!

My friend feels in this concluding day of his sojourn on earth the infinite value of that blessed faith which confides alone in the great Sacrifice for sin—the sole medium of pardon and reconcilement and the ground of immortal hope; this has always been to you the very vitality of the Christian religion; and it is so—it is emphatically so—to me also.

I trust you will be mercifully supported—the heart serene, and if it may be, the bodily pain mitigated during the remaining hours, and the still sinking weakness of the mortal frame; and I would wish for you also, and in compassion to the feelings of your attendant relatives, that you may be favored so far as to have a gentle dismission; but as to this you will humbly say "Thy will be done."

I know that I shall partake of your kindest wishes and remembrance in your prayers, the few more prayers you have yet to offer before you go. When I may follow you, and, I earnestly hope, rejoin you in a far better world, must be left to a decision that cannot at the most be very remote; for yesterday completed my sixty-third year. I deplore before God my not having lived more devotedly to the grand purpose; and do fervently desire the aid of the good Spirit to make whatever of my life may remain much more effectually true to that purpose than all the preceding.

But you, my friend, have accomplished your business—your Lord's business on earth. Go, then, willing and delighted at his call.

Here I conclude, with an affecting and solemn consciousness that I am speaking to you for the last time in this world. Adieu! then, my ever dear and faithful friend. Adieu, for awhile! May I meet you ere long where we shall never more say farewell!

J. FOSTER.

LONGING FOR THE SALVATION OF SOULS.—It has been remarked of the godly ALLINE, that he was "infinitely, insatiably greedy of the conversion of souls." Matthew Henry was accustomed to say, "to win a single soul from Satan to Christ would afford me greater joy than to possess a mountain of silver and gold." And Samuel Rutherford told his people, "my witness is above that your heaven would be two heavens to me, and the salvation of you all, as two salvations to me." Oh, that all Christ's ambassadors had the devout, fervent aspirations of these excellent men! Then would sheaves of grace and glory be largely multiplied.

TRANSUBSTANTIATION.

AN EXAMINATION OF THE RECORDS OF THE INSTITUTION OF THE LORD'S SUPPER, *Contained in Matth.* xxvi. 26–29, *Mark* xiv. 22, 25, *Luke* xxii. 15–20, 1 *Cor.* xi. 23–25, AND THEIR BEARING ON TRANSUBSTANTIATION.

BEFORE proceeding to show what is the true interpretation of these passages, it may not be amiss to premise a few words concerning their figurativeness.

Romanists speak as though such an explanation of our Lord's words was something dishonest and shuffling. But there is no virtue, mental or moral, in taking a passage literally, when it would be more natural to interpret it figuratively. It is merely a mark of ignorance of the principles of grammar, or of intellectual feebleness. The Scriptures are distinguished by a strong, bold statement of truth. Christ speaks as one who had a right to expect, on the part of his hearers, a due care that they should not misunderstand Him. It does not, at the same time, suit the dignity of a divine communication to be ever guarding itself against the possible perversions of the careless, the fanciful, or the prejudiced. Nor ought a saying to be viewed by itself alone, but in connection with kindred declarations. This is not the only portion of the New Testament where the spirit has been attempted to be sacrificed to a pitiful and purblind literality. Our ordinary discourse consists largely of figurative expressions. Our Saviour habitually adopted this method of communicating His truths, and it was only after the institution of the Supper, though on the same night, that the disciples exclaimed, with surprise and delight, John xvi. 20, "Lo, now speakest thou plainly, and speakest no proverb," or figurative saying, Matt. xv. 11, 15. But our opponents, in order to take two passages literally, claim the right of taking half a dozen figuratively or unnaturally, as we shall now show.

1. Christ calls the contents of the cup "wine," after distribution. Paul thrice speaks of eating "bread" in the ordinance; and in chap. x. 17, says, "For we, many as we are, are one bread, one body; for we are all sharers of that one bread;" and, in other places, the Supper is called "the breaking of bread." Romanists explain away this by a figure, saying, that things when altered are sometimes called by the names which they bore before; as Adam is called dust, and the serpent of Moses a rod. But here, as in other cases, they look only at externals, not at principles. It is quite natural to employ a figure where no mistake can occur, but it would be most unnatural in a case so momentous as this. As regards 1 Cor. x. 17, their interpretation is peculiarly perverse. That verse seems introduced in order to suggest a strong motive to unity; a suggestion rendered necessary by the sad dissentions in the Corinthian church. If by "communion of the body of Christ" (κοινωνιά,), in the preceding verse, he had meant partaking of the actual body, he would naturally have said here, "For we being many are one *body*, for we are all communicants of that one *body*" (κοινωνοὶ); whereas he says, "For we are one *bread* (and therefore) one body (see Rom. xii. 5; 1 Cor. xii. 2), for we are all sharers (μετέχομεν) of that one *bread*."*

2. Our Lord said that the bread was His body only, and the wine His blood; but they blush not virtually to tell him that He was mistaken—the bread and wine being severally both body and blood. He had said, "Except ye *drink the blood* of the Son of Man, ye have no life in you;" yet though they take this as referring to this Supper, they hesitate not to withhold the cup from all the laity without the least scriptural authority or even the sanction of the ancient Church. They do not even break the bread, which forms so significant a feature in the rite. In short, it is implied that the Supper was instituted in a bungling manner, and stood in need of Papal correction. In the same spirit they have amended the Ten Commandments, removing the tautology of the first

* Justin Martyr says, that the offering of fine flour by the cured leper was a type of the *eucharistic* bread.

and second, and remedying the confusion of the tenth. And yet they literally adhere to the Bible!

3. Our Lord makes mention only of his body and blood, but they have added, his soul and divinity; and this evidently because otherwise their doctrine would be too grossly carnal. As for their doctrine of concomitance, that where the body is, there of necessity the soul, etc., will be, this subordination of the power of Christ to the laws of necessity comes curiously from those who delight in representing that power as exerted in complete contrariety to those faculties of sense and reasoning, which are his own precious gift to man. But it is a necessity of their own invention; for surely it is not so difficult for Christ to cause his body to exist separate from his spirit, as to make it present in millions of places at once, and entire in millions of fragments.

In John vi. 53, eternal life is connected with eating his flesh, etc., alone; nothing is said about soul and divinity; yet his literal flesh is said, in verse 63, to profit nothing; and the spirit that *does* profit is expressly declared to be his "words" or teachings—John v. 47; xii. 47; xiv. 13; viii. 43; xv. 7—not his soul and divinity.

4. Our Lord said, that the several parts into which the bread had been divided, taken together, constituted his body, which is completely at variance with their notions as just stated. He said "*This* is," not "*These* are, my body."

5. Because the verb ποιέω in some places receives from the connexion the sense of *sacrifice*, to consider it as imparting that meaning to the administration of this ordinance, in the words, "Do (ποιεῖτε) this in remembrance of me, is about as ungrammatical and unfair as it would be to infer, that because the phrase "to *take notice* of a fault" means to punish it, therefore the sentence, "those parents take much notice of that child," means, that they *punish* him frequently.

The title of unbloody sacrifice, applied by them to the sacrament, presents a singular confusion of words and ideas. How can it be unbloody, when there is present the blood separated from the body to represent death? And how can there be a sacrifice without a real death? It ought therefore to be called not an unbloody, but an unsacrificed sacrifice, which will bring it nearer to precision of language, though it may not remove it farther from nonsense.

6. In order that Christ should be able to say, "This *is* my body," it must have been already changed; whereas the fathers and the Romanists say, that the words make the change. It is also very singular that the words of "consecration" should consist, not of a *command to be*, but of a declaration that it *is*.

Romanists mutilate the words over the bread, for in *them* it *is* mutilation, and done for a sinister purpose; while they add most unwarrantably a sentence to the words spoken at the delivery of the cup, besides altering the tenses of the participles.

So much for Romish literality; and after all this unfaithfulness, she claims to be the only authorized guide to Scripture and faith!!!

Let us now pass to the examination of the records of this sacred institution, and consider—

1. The meaning of εὐλόγησε, *he blessed*, which can only be stated with certainty to occur in Mark, and perhaps in 1 Cor. x. 16. There is no reason to suppose that this blessing applies to the bread. In Mark vi. 41, it is said, he lifted up his eyes and blessed (God clearly). In Mark, too, ευχαριστησας, *having given thanks*, is used with regard to the cup; and, in the other accounts, it is used both with regard to the bread and the cup. In Mark vi. 41, and viii. 7, and Luke xxiv. 30 also, it seems to be used elliptically, as we use "return thanks," without specifying to whom, though "God" is understood. The two words εὐχαριστεω and εὐλογέω, are used in 1 Cor. xiv. 16, in different parts of the same verse as exactly equivalent. In 1 Cor. x. 16, the εὐλογία, εὐλογοῦμεν, mean, probably, pronounce blessed. The preservation of the word *eucharist* as the name for this sacrament, shows the *simple ideas* of the early Church concerning it

2. "This is my body, broken for you." This simple word "is" will not sustain the mighty fabric which Romanists have built upon it. Some word equivalent to γίνομαι, at least, would be necessary. Dr. Wiseman discovered forty ways in Syriac of expressing *represents;* but he might have spared his labor, or rather he should have discovered how many expressions our Saviour might have used in order to express *their* meaning more suitably. Of all the forty-one expressions for "represents," "is" is the very best. It is so used constantly in Scripture. (Gen xl. 12, xli. 26, 28; Exodus xii. 11; Dan. iv. 23, viii. 21; Ezek. xxxvii. 11; John xv. 1, vi. 51; 1 Cor. x. 4; Gal. iv. 25; Hos. vii. 8, x. 1, 11; Rev. i. 20, xvii. 9.) It will be said these passages are not exactly parallel. Most of them are not so, but we do not want resemblance in all particulars. It is enough to show that "is" is the word naturally adopted to express a figurative representation.—When we place our finger on a map at the south-east of the Crimea, or point to the model of a fortification, and say, "This is Sebastopol," we use this most natural mode of expressing "represents;" so also, when the ancient painters felt themselves obliged to write τοῦτο ἵππος, τοῦτο βοῦς, under their rude designs. The word is so used, because it is supposed that no one will be so childish as to take you literally. It is because we so often say that a thing *is* what we by no means wish it to be *taken to be*, that the word is totally unfit to express what the Romanist imagines. This use of "is" can hardly be called a figure at all; there is simply an ellipsis. "This is the *situation* of Sebastopol. This is the *model* of Sebastopol. This is the *representation* of a horse, etc. This is the *emblem* of my body. This Agar is the *type* of Mount Sinai. Ephraim is the *counterpart* of a heifer" (Hos. vii. 8; x. 11). But we are impatient of unnecessary words.

The *onus probandi* lies with the Romanist. He has to show that, in accordance with ordinary usages of language, this word is calculated to express an improbable change.

Had our Saviour, even at Cana, put a cup of water into the hands of his mother, and after she had ascertained that it had the appearance and taste of water, declared that it was wine, although the idea of insanity could not for a moment be entertained, yet she would have been in a state of utter bewilderment, and could only conclude that he meant that some wine had been changed into this water. For it is to be observed that, as far as the words go, "This is my body," would imply that the body had been changed into the bread. It is only theological considerations that suggest to any one the contrary change.

This form must be taken figuratively, unless the literal sense is not improbable. But that the whole of the ten tribes should be concentrated into a heifer, or Agar be amplified into a mountain, does not involve half the monstrosity of transubstantiation. No maniac probably in his wildest fancies ever imagined that he carried himself in his own hands. That Christian men in their senses should have gradually slidden into such a notion is a curious phenomenon, which, though not difficult of explanation, cannot here be discussed. Suffice it to say, that when men came to consider the sacrifice of their understanding, as the most acceptable offering which they could make to God, and the greater the absurdity, the more meritorious the faith, why should we wonder at the adoption and retention of the wildest opinions. We ought to be able, without so much astonishment, to contemplate the zealous Romanist as, with infatuated exultation, he counts up his ten or twelve unutterable extravagances, which he calls miracles, and by attributing which to our gracious Saviour, he does *Him*, though unintentionally, the highest dishonor, though happily he exonorates *Scripture* of by far the greater part of them. Happy would it have been for the world, if even good men had not so often built their own wood, hay, stubble, on the foundation of Christ's truth, in order to bring it more into conformity with their own ideas of what was right or effective.

3. For various reasons we must consider the most correct statement of the words pronounced at the distribution of the bread, to be that of Paul, in 1 Cor. xi. 25, "This is *my body broken for you.*" It is submitted to the judgment of those competent to pro-

nounce on such a question, that the predicate is not one word, but the clause, "*My body broken for you*," equivalent to "This is emblematic of the breaking of my body for you." It is not this bread, but this τοῦτο, so, "Do this (τοῦτο) in remembrance of me." It is an inversion, where the word on which the principal stress is to he laid is put subordinately as a participle, instead of in the principal position, and as a noun. It is very similar, as far as grammar is concerned, to the well-known Latin idiom, *hamus jactus*, "a hook lost," for "the loss of a hook," or the still more common inversion with the gerundive.—Or to such phrases as these, "What think ye of Christ? Whose son is he?" instead of "What think ye of the Sonship of Christ?" "I know you, that ye have not the love of God in you." A still nearer approach occurs in 1 Cor. i. 23. What we preach—is—Christ crucified, an inversion for that which is found in verse 18, as, The preaching of the Cross, as will be seen by comparing the context of the two passages again in chap. ii. 2. I determined to know nothing among you save Jesus Christ and him crucified: also, though not so obviously, at first sight, chap. i. 21, "The foolishness of the preaching," which must mean either "the foolishness preached," or, "the preaching of the foolishness." In chap. xv. 12, What is preached is Christ, that he rose from the dead, for "the resurrection of Christ from the dead." So, in 2 Cor. iv. 5 we preach Christ Jesus as Lord, and ourselves, as your servants for Jesus' sake, instead of, The Lordship of Christ and our servant-relation to you. But there is a class of phrases similar to our Lord's words, not only grammatically considered, but also in the circumstances of the case. In Hosea, vii. 8, "Ephraim is a cake unturned," that is, baked on one side only. If this is stated in the most literal manner it will run thus; The religious character of Ephraim may be compared to the half-baked condition of a cake. This may be expressed thus: "Ephraim may be compared to a cake, in respect to its being unturned;" or more forcibly, because shorter, Ephraim is a cake unturned. He is not a cake in any other respect than this. It is a mere comparison. So in our Lord's words: This is emblematic of my body, not in its essential qualities, but in respect to its being broken for you, the latter part of the clause limiting the extent of meaning of the word *body*.

It is no objection to this view, that Matthew and Mark have only, "This is my body." The variations that appear show only that the writers did not attach that immense importance to these words which Romanists do, and not being able to anticipate the rise of such error, did not take precautions against it. This applies especially to the words used respecting the cup. For if we take the word literally, "This is my blood;" "This is the New Testament;" making the first word only in each case the predicate, and the succeeding one simply attributive, we make the writers contradict one the other. Matthew and Mark have, "This is my blood of the New Covenant." Luke and Paul have, "This is the New Covenant in my blood." Now, for various reasons, we must consider this latter form to be the one used by Christ, yet it is only an inverted way for saying the first, which is more regular as to grammar, and more analogical as regards the words used at the distribution of the bread, and even in the inversion the word "shed," ἐκχυνόμενον, agrees in gender with what the word *blood* would be in the other formula.

In accordance with what has been said above respecting, This is my body broken, etc., we must take the words, "This cup is my blood of the New Covenant, shed for many," etc., as equivalent to, "This cup represents the shedding of my blood," etc. For as the wine had been extracted from the grapes, so his blood was there represented as already poured out for sin.

4. Our Saviour himself states the object of this institution. It is to preserve the remembrance of himself, and Paul adds, "of his death," which is indeed implied in his own words. It is astonishing that any should have dared to add reasons and effects, for which neither here nor elsewhere in the apostolic writings there is any sanction whatever.

5. That the supper is frequently to be received is more in accordance with the supposition of a commemorative ordinance simply, than of a carnal reception of the body and

blood. As far as a person's spiritual condition depends upon the use of means, those means must be continued through life; but it would be more honorable to the virtue of Christ's body, to suppose that there was no need of a repetition of the reception; that it is not a spiritual vaccination, the effect of which is diminished by time, and requiring renewal. And this constitutes a difference between the Lord's Supper and the figurative eating of his flesh and blood in John vi. 53, for there it means the casting of the soul on Christ for salvation—justification; which is always in Scripture described as a single act, the commencement of the new life (Acts xvi. 31; John iii. 36.) Here it is a means of preserving that spiritual life thus received.

6. The simple manner in which the Supper is recorded is a strong argument against the Romish view. Matthew and Mark give to it only four verses, Luke only six, John takes no notice of it. The language of Christ drew forth no expression of surprise, and elicited no question, though Peter, John, Thomas, Philip, and Judas, are all stated to have asked questions on that night. A Romanist would probably say that the disciples were prepared for this disclosure by the language recorded in John vi. 53; but besides other reasons lately given why it was unlikely that they would take those words literally, our Saviour had explained that it was his "words," his divine truths, ver. 63, which gave life, not his flesh; and Peter had acknowledged the same, ver. 68. Moreover, if they had entertained that notion, this ordinance would have shown them how these words might be better explained symbolically, just as Eneas gladly renounced the literal interpretation of Celæno's terrible prophecy, when he found how it might be explained enigmatically. (*Æneid*, book iii. 257; book vii. 116–119.)

As our Lord's body was present at the table, and entire, the extravagant idea could not possibly enter their minds that he meant to assert that those fragments of bread were, taken together, his body, much less, that each was an entire Christ. How warped must be the judgment which pronounces Christ's simple words to be a plain declaration of such an astounding paradox! As they had been eating the lamb, which they now knew was a type of his death and sufferings, but could be so no longer, and were told that this new rite was to be substituted as a commemoration of the same great event, they could have found no difficulty at all in his words, much less did they feel themselves shut up to the admission of an incomprehensible and "tremendous mystery." Δ.
—*The Bulwark.*

FROM MASON ON SELF-KNOWLEDGE.

ATHENODORUS, the philosopher, by reason of his old age, begged leave to retire from the court of Augustus, which the Emperor granted him, and in his compliments of leave—"remember," said he, "Cæsar, whenever you are angry, you say or do nothing before you have distinctly repeated to yourself the four-and-twenty letters of the alphabet" —whereupon Cæsar catching him by the hand, "I have need," says he, "of your presence still," and kept him a year longer. This is celebrated by the ancients as a rule of excellent wisdom: but a Christian may prescribe to himself a much wiser, viz., "When you are angry answer not till you have repeated the fifth petition of the Lord's prayer:—"Forgive us our trespasses, as we forgive them that trespass against us," and our Saviour's comment upon it, "For if ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

A NOBLE CHRISTIAN.

On the 15th of August, 1846, died the late Lord Bloomfield, Lieutenant-General, and Commandant at Woolwich, England, at the age of eighty-four. To the last he retained his amiable, pleasant, and dignified manners. We regretted much not to be able to see this excellent man, for we were then in London. He died a few days before the first great Evangelical Alliance Conference was held in that city, in the autumn of that year. We had heard much of Sir Benjamin Bloomfield, as his Lordship was called, at Stockholm, where he had filled for nine years the office of British Minister-Plenipotentiary and Envoy-Extraordinary to the Court of Sweden.

Sir Benjamin Bloomfield was descended from an ancient family in Ireland, and at any early age entered the army, in the artillery service. His fine appearance and elegant manners attracted the attention of the Prince of Wales, and in the year 1808 he was taken into the court of that accomplished but dissipated heir of the British throne, as "gentleman attendant," and continued near his royal Highness' person, enjoying his unbroken confidence during the whole of his career as Prince Regent, and for some time after his accession to the throne as George IV. In 1815 he received the honor of knighthood, and in 1825 was elevated to the Irish peerage as Lord Bloomfield. Certainly no man could have been exposed to greater temptations, as the bosom-friend, if we may so speak, of George IV, amid the dissipation of his splendid court than Lord Bloomfield. On one occasion, and for an action most honorable to himself, he gave great offence to the voluptuous monarch, and for doing so was sent into a sort of honorable banishment by being appointed resident-Minister at Stockholm. But he was not forgotten by his kingly friend, for he often received very interesting souvenirs from him.

But this honorable banishment proved to be a great blessing to Lord Bloomfield; for he found there a Wesleyan Chapel, which a Mr. Owen had been instrumental in establishing for the benefit of the English workmen whom he took to that city in the prosecution of his various enterprises, one of which was the introduction of steamboats into Sweden. As there was no other English place of worship in that city, Lady Bloomfield and her daughters soon fell into the habit of attending this Wesleyan service. At first his Lordship spent his Sabbaths in making visits, or in attending the military reviews, in which he professionally felt much interest. At length he was induced, whilst waiting in his carriage for his wife and daughters at the door of the chapel, to alight and enter the sacred place, because the services were longer than common, on account of the Communion. Something that was said by

the minister induced him to attend the entire service the next Sabbath, and regularly thenceforth.

In 1830 the Rev. George Scott, whose pleasant visit to this country in 1841 is so well remembered by many among us, was sent to Stockholm to occupy the Wesleyan Chapel. That important post he held twelve years, and was instrumental, under God's blessing, of commencing the Tract, Bible, Temperance, and Missionary enterprises there, which have been so rich a blessing to that kingdom. Lord Bloomfield greatly profitted by Mr. Scott's instructions, not only in the chapel, but at his (Mr. Scott's) house, where he generally spent his Sabbath evenings, and afterwards in a most interesting Bible-service in his Lordship's library once or twice during the week. Nor was it long until he found the priceless pearl of salvation through faith in the Crucified. Then the transformation of his entire character was most beautiful. He became as simple as a little child in his manners and tenderness of conscience. No weather prevented him from attending twice a Sabbath the services of the chapel, as well as the public lecture in the week. His observance of the Lord's-day became strict, but not pharisaical. To give his servants the benefit of the Sabbath, he would walk to the chapel. He refused to accept invitations to dinner-parties on the sacred day, even when given by the highest persons in the Swedish realm. Nor was his example lost on good Count Rosenblad and other Christian noblemen about king Bernadotte.

Upon his return from Stockholm, both whilst he resided in Ireland as he did for several years, and at his post as Commandant at Woolwich, his life was eminently Christian. The truly religious but pleasant manner in which he conducted the entertainments of his house, will never be forgotten by those who were so fortunate as to participate in them. Would that the practice which he observed, and Lord Roden, a distinguished Irish nobleman, and other Christian men of high positions, were common in the houses of our rich and great men, of having a portion of Scripture read, a hymn sung, accompanied by the piano or harp, and a brief but appropriate prayer offered up at the close of such entertainments. It is not easy to imagine any thing more beautiful.

We will only add that a charming little tract, containing some account of Lord Bloomfield, was published in London, some years since, by the Rev. George Scott, who had been for years his religious instructor, under the sweet title : A CORONET LAID AT THE FEET OF JESUS.

THE tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue, is sweet but still music; both in concert make that harmony which fills and delights heaven *and earth.*

SIX SHORT RULES FOR YOUNG CHRISTIANS.

BY BROWNLOW NORTH, ESQ.

I.

NEVER neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers.—(Heb. xi. 6.)

II.

Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of those two rules.—(John v. 39.)

III.

Never let a day pass without trying to do something for Jesus.—Every night reflect on what Jesus has done for you, and then ask yourself what am I doing for Him.—(Matth. v. 13–16.)

IV.

If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it.—(Col. iii. 17.) If you cannot do this, it is wrong.—(Rom. xiv. 23.)

V.

Never take your Christianity from Christians, or argue that because such people do so and so, that therefore you may.—(2 Cor. x. 12.)—You are to ask yourself, "how would Christ act in my place?" and strive to follow Him.—(John x. 27.)

VI.

Never believe what you feel, if it contradicts God's Word. Ask yourself, Can what I feel be true, if God's Word is true? and if *both* cannot be true, believe God, and make your own heart the liar.—(Rom. iii. 4; 1 John v. 10, 11.)

GOD IN HISTORY.

THE prayer of the patriarch, when he desired to behold the Divinity face to face, was denied; but he was able to catch a glimpse of Jehovah, after he had passed by; and so it fares with our search for him in the wrestlings of the world. It is when the hour of conflict is over, that history comes to a right understanding of the strife, and is ready to exclaim, "Lo! God is here, and we knew it not." At the foot of every page in the annals of nations may be written, "God reigns."—Events as they pass away "proclaim their original;" and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distance of the departed time, perpetually chanting "*Te Deum Laudamus*" with all the choral voices of the countless congregation of the age.—*Bancroft's History Discourses.*

THE SINNER'S RESOLVE.

JUST as I am—without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without—
O Lamb of God, I come.

Just as I am—poor, wretched blind:
Sight, riches, healing of the mind,
Yea, all I need, in *thee* to find,
O Lamb of God, I come.

Just as I am—by sin oppress,
And groaning for the inward rest—
To join the army of the blest,
O Lamb of God, I come.

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come.

Just as I am—thy love unknown,
Has broken every barrier down:
Now to be thine, yea, *thine alone*,
O Lamb of God, I come.

Just as I am—of that free love
The breadth, length, depth and height to prove
Here for a season, then above—
O Lamb of God, I come.

THE FOREIGN FIELD.

As usual, our news from the Foreign Field is abundant this month, more indeed than we can find room for, we fear. We begin with a letter from the Rev. Mr. Cordes.

FRANCE.

LYONS, 26th Nov. 1862.

MY DEAR BROTHER:—The work of Evangelization and Colportage, and indeed the cause of God in the world generally, brings those who are actively engaged in it into contact with characters greatly differing from and even opposed to each other. The indifferent and the zealot, the lukewarm and the partizan, the friend and the foe, the persecutor and the protector, are found on his way, and sometimes at no great distance from each other, as he pursues his mission as the humble messenger of the Gospel. The enclosed extracts from the correspondence of one of the most zealous Colporteurs I ever knew, (and I have been privileged to know many,) afford striking proof of it. You will, I doubt not, peruse them with interest, *and join us in giving* praise to God for having preserved His servant in hours of great peril, as well as raised up equitable magistrates for the maintenance of common rights for every one, even including *momiers!*

I do not remember whether I have mentioned our happy assemblies during the Lyons anniversary days of the Evangelical Alliance a few weeks since, when great numbers of friends and strangers, young and old, met for mutual intercourse and edification. Much excellent Christian intelligence and instruction was interchanged, and many fervent prayers were offered up, in which your beloved country was not forgotten.—May gracious answers of peace and happiness be received!

As an immediate and local result of the meetings, I may mention the following fact. A female having been observed dropping her rosary, a neigh-

bor picked it up and presented it to her, when lo! the owner declined receiving it, saying she stood no longer in need of it. This took place during a sermon by Mr. Coulin, in which, without the least tinge of controversy, was set forth exclusively, but with much power and unction, the great work of redemption, through the love, the sufferings, the merits, and the death of the Lord Jesus! This discourse, as well as others, has left deep impressions, which we trust will, through Mercy, be made manifest by solutary effects.

Ten members have been added to the church within the last two months.

Many thanks for the continuance of the very interesting CHRISTIAN WORLD. And believe me, dear brother, as ever, yours very affectionately in Christ,

C. A. CORDES.

—

ON the 14th of August, I went to St. J. to sell my N. Ts. It was about noontide, the weather very hot, so I stopt in the courtyard of a restaurant on the road, and sat down in the shade to take a little refreshment; whilst two men, seated at another table, were engaged in conversing about the vintage. I took the opportunity of addressing them on the Gospel (St. John 15 : 17 in particular) whereupon one of them asked me what I was selling. "Good books," I replied. "Well, let me see," said he, "perhaps I may purchase some." I therefore showed him some pamphlets, a Bible, and some N. Ts. On seeing the Bible, the man appeared displeased, and said, "You are *giving* these books." "No sir," I replied, "I *sell* them." "You are *giving* them," he said again. "I repeat, sir, I *sell them, and do not give them*," I rejoined, and replaced them in my bag. The stranger had still one of the pamphlets in his hand, and, on my asking for it, he instantly tore it to pieces, and having made a most indecent movement with the leaves, he threw them in my face with a blow, and another, and a third, then striking me with his fist, kicking me with his feet, he fell furiously on my bag, took out the books, tore them, tread them under his feet, (a Bible included,) to hand to the Curé—and I had great difficulty to get out of the hands of this enraged aggressor.

When I had succeeded, I went to the Mayor, who having inspected my papers, received my declaration, and sent me with it to the Commissaire de Police at St. J. On my observing to the Mayor that I had some fear of repassing through his Commune, he said, you have nothing to fear, take my word for it.' Upon this assurance, I went forward, but had scarcely walked ten minutes, when my apprehensions were realized: the man came marching up against me, and in rage accosted me thus: "Whence dost thou come, Brigand de Momier (Methodist rascal)? Ha! I know whence thou art coming; thou hast been at the Mayor's. Well, there is for thee!" and then blow after blow fell upon my head. I succeeded, however, once more to escape, and was running as fast as I was able, (he is a man of 65,) but soon I again felt his hand upon me. "Ha! Brigand de Momier, this once thou shan't escape!" I then addressed him as a suppliant, begging him to spare my life, to look upon my age, to consider that I had done him no evil nor said anything to offend him. Nothing could move this stony heart; the blows fell hard upon my head and face, the blood flew from my nose, and all at once I am flung into a ditch. Still I endeavored to raise myself, when observing two men in the field looking at us, I called to them for help, but they did not move. "Ha! thou art crying for help, perfidious monster!" said my murderer. "Well, there's for thee again!" so at last I was quite overcome through the blows he gave me. At this moment I heard a voice saying, "Well, let him go now, he has had enough of it now. You'd finish him!" Through a most special providential grace of God, these two men had been led thither where my murderer wanted to kill me. The presence of these men induced my assassin to leave his hold, and quite bruised with blows, I withdrew into a wood to get a little rest. After two hours' repose I was enabled to proceed to St. T. and call at the Commissaire's, who having taken cognizance of my papers, received my statement respect-

ing all that had taken place, as well as my claim for the damage done to my books. "Perfectly just," said the magistrate, and gave me a letter for the Mayor, authorizing the payment of the books, and requesting a detailed report of the entire case. The following day I went to the Mayor, who received me kindly, and invited me to his table. "I am indignant," he said, "at the manner in which you have been treated in my Commune, and the more so as the aggressor is one of my relatives; but the more you have been abused yesterday, the more I will elevate you in their presence to-day. The culprit will have to make his apologies to you and pay for the books publicly." We then went together first to the school-master's, who had spoken ill of my books and of myself. The Mayor made me sit down in an arm-chair, and the eyes of all were fixed on me. "Behold," said he, "and see this aged man, 65 years of age, in this sad state to which he has been reduced yesterday, in this very Commune! he has been insulted as a brigand (a robber), and yet he has certificates such as I could not sign for some in my Commune, well known to me." (The Mayor read the certificates.) Thence we proceeded to the restaurant, where the first scene had taken place, and there, as before, the Mayor bade me be seated, whilst he went himself to fetch the aggressor T. C. his relative. On their arrival, the Mayor said to the culprit, "Look at this man, and see to what state thou hast reduced him! now thou art called to make thy apology and pay for the books thou hast destroyed." C. was humbled, but apparently not repenting. I first held out my hand to him with affection, and said: "As I desire that you forgive me, I forgive you all the evil you have done me yesterday." He put his hand in mine. The Mayor asked me at what price I estimated the books destroyed.—"Ten francs." C. thought this too much, and wanted to bargain with me. I rose and said: "Sir, lift up your head and look me well in the face: Is this the time for bargaining? (I showed him my face, all black with his blows.) Have you not done this? Still I will not to-day treat you as a murderer, but as a friend. Now, will you pay ten francs for my books destroyed by you, or will you not?" "Pay," said the Mayor, "or I pay for thee." Whereupon C. pulled ten francs out of his pocket, and paid. I then addressed them from the Gospel on the pardon of offences, the call of Jesus to sinners, even the greatest; for all, even the most atrocious sins, can be blotted out and taken away by the blood of Jesus. On parting, C. held out his hand to me, as well as his uncle the Mayor; and I felt, on retiring from this scene, that such is the best way of taking revenge.—*Extract from the Report of a Colporteur in Savoy.*

The same Colporteur writes a little later:

What a strange and novel idea has arisen in Savoy, to impose silence on the Colporteur of the Bible! And why? I ask. Oh, surely because in presence of the Bible the decisions of Rome lose their value, and become a mere parody. The Gospel of our Lord Jesus Christ declares that it is by faith in Him the sinner is justified, saved, and has life eternal; whilst Rome will not understand these words, or rather understanding them, will not avow that its wisdom is but folly before God! Thence opposition of every kind, under pretence that the Bible is obscure, dangerous, and even immoral to the young! Wretched men! they burn the book lest the fire of heaven bursting from its leaves should consume the ignorance and superstition of their victims.

When you present your book (they tell me) do not speak, do not insist; if the people do not wish for your book, go your way. No, no, Papists! you shall not yet *gag* me, nor prevent me from speaking, whether it be in Savoy or elsewhere. I have believed and therefore I will speak; and as long as God grants me strength to carry forth His word I shall do it, even with the aid of crutches if need be. My sales this month have not been what I could have wished, but I rejoice to learn that the Gospel is spreading rapidly; the humble messenger is carrying it to all nations, to serve as a witness, notwithstanding the croaking of frogs.

I have been at F., and seen A. B., (the person of whom you have been speaking.)

He has related to me what has passed long since. He had purchased at a public sale a lot of books of all sorts, among which was found a Bible. His Curé, discovering the sacred Volume, asked what he meant to do with it. B. naturally answered, he wished to read it. "You are not learned enough to understand it," said the Curé, in bad humor. "It is an obscure book, dangerous, even immoral for the young. You must let me have it, andI will payyou what it has cost you." B. obeyed, and delivered up the Bible to the Curé, at the same time offering his excuse as having bought the book, not knowing what it was; but now since Mr. le Curé did not approve of it, he shouldn't keep such a book by him. On hearing this, I easily perceived that Rome is still maintaining her Bull Unigenitus. All I have been able to say on behalf of the Sacred Volume, or against the imposture of the Curé has proved useless; nothing has penetrated this indifferent and closed heart. I offered a Bible to him, but he refused it, saying he would not listen to anything concerning the book.

ITALY.

Mr. Hall writes thus under date of November 28, 1862.

The political condition of Italy is one of great interest at this time, and is exciting much anxiety. Financial affairs awaken apprehension of trouble—the expenses in time of peace exceeding receipts from all sources by a very large amount. The Parliament, since the commencement of the session, has been occupied only in hearing charges against the ministry. Ratazzi is obliged to acknowledge, after all his cringing to the French, that the policy of the Emperor is hostile to Italian unity. The late circular of the French Minister of Foreign Affairs, has been a sad blow to the hopes of Italy. The Court of Rome feels stronger after this renewed assurance of French protection, than it has for many years; and the Pope already threatens the most extraordinary measures against a vast body of the priesthood, in whom have appeared some sentiments of patriotism, and approbation of the Government of Victor Emanuel.

For many months a petition has been circulated for signatures among the priests, in which are the most bigoted expressions for the Pope as Spiritual Head of the Church on earth, at the same time asking him to resign his temporal power. This petition has at length been sent to its destination with the names of more than *nine thousand* of the Pope's clergy attached to it; among the number are nearly 2000 of the higher clergy and dignitaries of the Church. One object of the petitioners was to show that their opposition to the Temporal power was not opposition to the papacy. But the Pope regards the petition as a serious insult to "his Holiness," or rather to the "Holy See," and the act of the petitioners as one of the greatest presumption and wickedness.

The petition has called forth an encyclical letter from the Pope, addressed to the different dioceses of Italy, directing them to suspend from their functions all priests who have signed the "Passaglia address." To execute this order would in a moment deprive nearly ten thousand priests of all masses and other religious privileges; and if it deprives them also of the small stipend granted to officiating priests, will place many of them in a condition of absolute want. Many of the bishops, it is said, hesitate to enforce this order of the Pontiff, as in the present state of the popular mind such an exercise of power might be dangerous for those who use it.

Yet this petition is a most important event, and is one more powerful argument against the temporal power of the Pope: it is a severe blow against that usurpation, and presents the subject to the minds of the people in a new light.

he must inevitably abdicate his royal prerogatives.

Another most interesting event relating to this subject, is the publication of a pamphlet in Paris, by order of Prince Napoleon. It was issued soon after the Circular of the French Minister of Foreign Affairs, in which it was intimated that the protection accorded to the Pope by the French Government would be continued, and that the papacy would not be sacrificed to the extravagant claims of Italy. The design of the pamphlet of the Prince is, by means of extracts from (in part) unpublished State papers, to show that the Papal Government has ever been corrupt and oppressive in the highest degree; and that the exercise of the temporal power by Popes has been condemned by the most eminent French statesmen for the last two hundred years. Of course, nothing but the presence of a French army at Rome enables the Pope to retain possession of his throne; but this French occupation cannot last always. The Italians feel themselves greatly humiliated and wronged by the conduct of the French Government; they will not abandon their claim to Rome as the capital of the kingdom: and when they find themselves strong enough, will take by force what could not be secured by diplomacy.

An event, marking an epoch in the history of the Vaudois Church, occurred in Turin this week. Two young men, students of the Waldensian Theological Seminary, were ordained to the work of the ministry in that city. No such service had ever been done before out of the Vaudois Valleys. It is a sign of the times, and shows that religious liberty, in some parts of Italy at least, is a precious reality. One of these young men is under a call to Rio Marina (Elba) the other to the city of Lucca.

E. E. HALL.

CHILI.

From the Rev. Mr. Gilbert we have the following encouraging letter, dated

SANTIAGO, Nov. 11, 1862.

The Sabbath-School books, which were contributed so kindly to our school, have arrived in safety. We are much pleased with them. They will furnish much interesting and solid reading matter for the children and youth of this city, to whom I have access. Many thanks to the school which sent them. Our Sabbath-School is still small. Of the few English children, there are unfortunately none of them who are accompanied by their parents. Hence we find it extremely difficult to keep up a constant attendance on the part of these children In one family, the intemperance of the parents prevents the children from being clothed decently. I once had them clothed up, but it did little good. Besides, there are a few families who will not allow their children to come. Within a few Sabbaths six Germans have connected themselves with the Sabbath-School. Only one of these understands English. Hence most of the instruction is performed by my German friend, Mr. W. These scholars are now trying to learn English, so as to understand preaching and read our books.

Inasmuch as there are a few German children who do not understand English, but who are desirous of attending church, and as there are a few adult Germans who likewise wish to come, but who will never learn our language, I have of late felt anxious to have a few cheap German hymn-books, and a few German-English books for the Sabbath-School. I have already purchased some German religious books, which I lend them. I do not have very sanguine hopes that a German service will be successful: but it may. With the aid

of Mr. Wenzel, such a service might be conducted. I do not regard it advisable to commence one without hymn-books. In Callao, I think, we should have succeeded with the German service, but there we lacked hymn-books and a Christian reader. In regard to my work here, I am left especially at this stage to watch very carefully the indications of Providence.

The English-speaking population generally turn a "cold shoulder" to our work. Mr. ****, connected with the American Embassy, when asked a few days ago, by a nun, if I was connected with the American Legation, replied that I was not an American, and that he had nothing to do with me. I do not yet see my way clear to devote much direct labor among the Spanish. I hope that by the grace of God I may snatch from Romanism a few German children. A few days ago a poor German dying, sent for a Catholic priest to administer the sacrament, as he did not know of any Protestant clergyman. I learn that his wife and children are to become connected with that church, since she can thereby get her house rent free. Money is not wanting to provide Catholic education for Protestant children.

I hope we may have what is needed to carry on our work: health, wisdom, money, and above all a strong love for the work—a love for souls.

Yours, very truly, N. P. GILBERT.

MEXICO.

We give the following letter from one who has been much in Mexico within the last three years. What a picture does he give us of the state of things in that beautiful but unhappy, because priest-ridden country! What is remarkable, the writer is not a Protestant! That he has some *correct appreciation* of the glorious truths of the Gospel is clear enough. He has stated many things to us in conversation which we deem it not expedient to publish at present. We may say, however, that he entertains the opinion that our Archbishop Hughes, when on his recent mission to Europe, partly for our GOVERNMENT and much more for his own CHURCH, instigated the Emperor of France to make war against Mexico, in order to put down Juarez and the Liberals, and put up the Priest-party in their stead.

I have been much in Mexico during the last three years, and I am sorry to say that in all my travels there, I have not been able to meet a minister of God's Church, not even a New Testament in some of the States of that country. If one of our Americans happened to die in that unfortunate and idolatrous and benighted country, he had to die without the spiritual assistance of a minister of God. They even refuse to bury him, when they come to know that he belongs to the true Christian Church. I have seen the body of an American taken out of the grave-yard and thrown into a ditch, because they buried him through mistake, thinking that he was a Roman Catholic. They even have gone so far as to burn the remains of our countrymen in the city of Acapulco, and the only reason was because they found a Bible in the trunk of the deceased. The Mexicans themselves are willing to hear the words of Christ; the majority of them are now liberal, and have given some freedom of conscience. During my stay in the City of Mexico, at the United States Legislation, I spoke to them of the danger they were in for not permitting liberty of religious worship. I distributed myself the few

copies of the New Testament which I received from the Bible Society of New-York, which were indeed received with thanksgiving. Would to God that faithful ministers of Jesus Christ might be sent among these people, who desire to know the truth and find out the way of salvation. The President of the Mexican Republic has promised me personally that he would protect and help any minister of the Gospel who would come to his people to preach the doctrine of that peace which the world cannot give, and is disposed to give a church in the City of Mexico to an Evangelical, or any other Christian denomination, the Roman Catholic excepted. He has a hard feeling against any body connected with the Romish Church, because they have conspired against the Nation and have overthrown, several times, the National Government, and have brought upon him this French Invasion, the expenses of which are paid by the Romish Party. Please publish this letter in your Christian World. I beg you to send a minister of the Gospel to the City of Mexico; and he will be received with open hands by many.

LETTER FROM REV. WILLIAM G. MOOREHEAD.

Our readers were informed in the October number of the CHRISTIAN WORLD that the Rev. William G. Moorehead sailed in the Kangaroo for Liverpool on the 20th of Sept. After spending a few days in England and France, during which he received much kindness from the Rev. Dr. Hamilton, in London, Dr. Sawtell in Havre, and Dr. McClintock in Paris, he hastened on to Florence, Italy, where he arrived in less than a month after leaving us, in the enjoyment of good health. On reaching that city, he found that the Rev. Mr. Hall, the Agent of the Society, had made arrangements for his taking up his abode in the Salviati Palazzo, which is now the seat of the Waldensian Theological Seminary. The following extract from a letter which he wrote to us shortly afterwards, will be read with pleasure by his friends in the West and in the East.

Mr. HALL, whom I have found to be everything you represented, procured lodgings for me in the Waldensian Seminary, Salviati Palace. I have quite a large room, indeed too large for a comfortable study. It is paved with brick, as all the rooms in the building are, and being uncarpeted, it is cold and damp sometimes: perhaps when the cold weather sets in will be quite so. It is much less expensive, however, than I could find almost any where else; withal, being permitted to attend the lectures to the Theological Class, and hearing but little else than Italian spoken, I shall remain as long as possible. Dr. Revel tells me a smaller room will be vacant in a short time, and I can occupy that. —For this I am to pay five francs per month, and for board about fifty. Mr. Hall says it is the very best we can do.

One of the students, a very obliging and devoted young man, is superintending my studies. He speaks a little English, enough to enable us to understand each other. With the blessing of God I hope very soon to be speaking the Italian; and surrounded as I am, surely if spared, and the Saviour smiles upon the work, I shall soon acquire it.

In Mr. and Mrs. Hall, in Dr. Revel and Mrs. R., and in Prof. Geymonat, I feel that I have found warm, sympathizing, Christian friends, brethren and sisters indeed. And I can but contrast

these most desirable surroundings with those of the brethren who have gone where Christian faces are never seen, where Christian words are never heard, where Christian love and sympathy are seldom felt, and almost unknown. As Mr. H. has, if I mistake not, very recently written you, it is unnecessary for me to say more.

With the greatest regard to yourself and Dr. Campbell, I am yours truly,

W. G. MOOREHEAD.

THE HOME FIELD.

We give extracts from Reports of several Missionaries in this Field.

REPORT OF OUR ITALIAN MISSIONARY.

DECEMBER 31, 1862.

To-day I make my last report for this year, and I feel thankful to God when I think over the period which is ending with this day, that I can say that my work has not been entirely in vain: according to the word of God, "My word shall not return unto me void, but it shall accomplish that which I please." And I feel happy to know that several plants of my Missionary field, which were gathered in the course of this year as ripe fruits into the heavenly barn, have been saved and cleansed by the blood of Jesus. The rest of those who are under my missionary care, entitle me from year to year to better hopes. These remarks I would make in general.

During this month, I have pursued my missionary labors as usual. When visiting Italian families I have met with a great deal of distress and misery, both bodily and spiritual; but as most like to be relieved only from their temporal calamities, and look but for help in this regard, it is not proper for me to extend my visits too far, as I have at present no means to give them any support, nor can I make them promises for the future.

My day and evening school does well and is carried on by me with much satisfaction, seeing so many children coming with willingness to my instruction. In the same way our Industrial School for Italian girls is going on well.

On Christmas-day our Sunday-school celebrated its anniversary as it did last year, in Grand-Street Presbyterian Church, corner of Crosby; and among the scholars of the Mission Sunday-school, the Italian element was represented in a pretty large number; and the Italian children behaved themselves very orderly, listening with much interest to the addresses of several gentlemen and friends of Sunday-schools, who were present. When this was done, a box with Christmas gifts was handed over to every child, which made them quite happy. The time was rather short for our Celebration, and no Italian hymns could be sung, as we did last year, but the Italian children sung with sweet tunes the beautiful English hymns selected for the day. The teachers of the Industrial School wished to see their pupils on Christmas afternoon at my house, to spend with them an hour. This was done in a very pleasing way. And when the scholars were assembled, the teachers made some very appropriate addresses to them, praising them for their punctuality, good behaviour, and their clean appearance, exhorting them to continue in this way, and giving them the best promises for the future. After being treated with some sweet-meats, cakes, and apples, which articles had been sent to my house on Christmas eve, by a gentleman (J. E. E.,) and by a Christian lady, (Mrs. W. A.,) and ten dollars from Mrs. Dr. J. Irenæus Prime, for this purpose especially, each girl received a nice English book, and were then dismissed. It was to be seen that both teachers and scholars were very much pleased with this interview, and I have no doubt that it made a good impression upon all. I acknowledge the receipt of three doz of slates for my day-school, which are very convenient, and of one dollar on account of my expenses for oil. In this month Messrs. Randolph, Skidmore & Co. sent for the ben-

efit of the Mission School, one ton of coal, and I should like to have some more before the cold days set in.

Mr. Sedgewick also made a present to our Industrial School of a few yards of cloth. I am entirely out of supply of Italian tracts. Therefore I should like if the Society would grant me an order to obtain some; and in conclusion I would recommend the Italian Mission to your earnest prayers.

I am truly your brother in Christ.

P. S. I have distributed 4 Italian Bibles, 6 Italian Testaments, 500 pages Tracts.

Our German Missionary in New Jersey reports:

The past month has been a happy and a busy one with us. I received seven more persons on confession, and on Christmas-day we had for the first time a communion service. The occasion was a solemn and interesting one. I baptized a number of children of parents who had joined the church, and though I was compelled (believing it the best to err on the safe side) to advise over forty persons to wait a little longer before partaking of the communion, we had still about fifty gathered at this solemn feast.—Many penitent and grateful tears did flow, and I could not help weeping myself for joy that another little flock had been gathered into the vineyard of the Lord. May the Father of all mercies gather many more, for Christ's sake!

In the evening we had prepared for the children a Christmas tree. How those faces did light up at the sight and the prospect of the good things to come! Through the favor of the Rev. Dr. Poor, I had received a number of books, which we distributed among those who had been faithfully attending the Sabbath-school. Oh, how those children did enjoy it! Besides, Dr. Poor came to visit us, and illustrated so happily the nature of that Christmas-tree—it being naturally barren, like our souls, but Christ was putting the fruit on them also—and exhorted the grown members so impressively, that we all thought this was the best Christmas present yet after all. We concluded by praying for all men, and the coming of Christ's kingdom, and the ever-increasing usefulness of our fostering-mother, the beloved Christian Union.

In connection with the fact above stated, that I kept back those people from communion for the present, I am happy to state, that not one (sorry as they felt) has left on that account the church; on the contrary, we had not only them, but many more new ones, at our following Sunday service. The next time we celebrate it again, God willing, I think they will all be prepared to celebrate the eternal love of the dying Saviour, by partaking of this sacred feast.

Report of a Bible-Woman in a Western City:—

Our Missionary work the past month has been fraught with usual interest. The scholars seem more ambitious, and we use all the wholesome stimulus, in the way of rewards, we can devise, to keep up the interest, and increase the number. Great exertions are being made to clothe many of those indigent ones for the Sabbath-school, and when the weather does not permit us to go out, we can employ our fingers for them at home, so that all time can be husbanded.

We have visited the Hospitals and Jail. Interesting cases in both. One poor woman is still living, though slowly but surely drawing near to death, who seems ready and waiting for her release, trusting in the Saviour. One room was full of river-men, called Marines. They felt a little jealous of the attention of our Committee to the soldiers there, and thought their lives and health were as useful to the country as theirs. We assured them of our sympathy and attention once a week, as long as our health would permit. We spent some time with them, and felt on leaving that it had been good for us to talk together. May the blessing of God rest upon the interview, and the reading left them. The soldiers there and elsewhere are well cared for in every thing, and enjoy our visits and papers, &c., from the Ladies' Union Aid. Some very fine young men have died there, and it makes our heart ache to know that they are away from loved ones, and long to gaze once more on their faces. But it is only one of the terrible features of war. Oh, that it might soon cease from our land!

but all in God's own time. A number of colored people in the Hospital: several have died. One could read, and he promised to read aloud to the rest. We feel yet more strongly resolved, the grace of God assisting, "to do with our might what our hands find" so readily to do, for in the distance we see the day swiftly approaching, in which all will need an interest in the Saviour and a hope in God, which will be indeed like an "anchor to the soul, sure and steadfast.

Another BIBLE-WOMAN in the West writes :—

Another month is gone, and I have only to report the same story of labor done, as usual. I have visited for some months a very poor woman, with two little children. Her husband is in the State Prison, and she is dying of consumption. I have just come from her room. She has been greatly troubled on account of her sins, and she still mourns for them; but to-day she says the Saviour is precious to her soul; that she loves Him, but hardly dares to think that He loves her, because of her neglect of Him while she had health. The Bible is precious to her now. I hope for her, though she does not express hope for herself. I wrote a letter for her to her husband, as she is now confined to her bed. His term will be out the first of February, but I fear she will not live to see him.

The Sewing Society of the Vine-street Church (Dr. B*****) are sewing for us, as our girls cannot make all the garments as fast as they are needed. This will be a help to us. I have received for our schools:

From Mrs. J. L. S***	-	$2 00
" " W. H. A***	-	1 00
" C. W. D***, a parcel val.		5 27
" Miss R., 3 pairs children's shoes.		

MISSIONARY INTELLIGENCE.

The intelligence this month from the Missions of the Society, in Italy and the other fields to which it directs its labors, is encouraging. That from the Missions among the Heathen and Mohammedan nations is well calculated to stimulate to increased prayer and effort.

SANDWICH ISLANDS.

In the five islands embraced in this group, there are 24 or 25 ordained American Missionaries and their wives, with a large staff of native assistants, as preachers, teachers, etc. Amid many trials, resulting from the immigration of heathen Asiatics and worldly and indifferent Europeans and Americans, and the visits to the chief ports of ungodly seamen, the Gospel still makes progress. An effective Public School system, with a native high-school at its head, with 105 pupils, sustained by the Government, and the Oahu College with its more than 50 pupils, furnish abundant means of education to the youth of those Islands. The law requires the children between the ages of six and sixteen to attend the common schools. The number of the communicants in the churches, at the commencement of last year, was 20,000, and the amount raised by the native Christians for religious purposes, in addition to the personal labor bestowed on their meeting-houses, was about $18,000. Ten young men have been licensed as preachers, and four others, ordained as co-pastors with Missionaries. One has been ordained a Missionary to Micronesia within a year.

To inquire into the state of things in these Islands, and to look after the interests of the Mission of the American Board, of which he is the Senior Secretary, the Rev. Dr. Anderson has been deputed. He sailed from New-York in January, and purposes to be absent a few months.

MICRONESIA.

The American Board has five Missionaries and their wives, and four native preachers and helpers in this group of Islands. Mr. Bingham has translated the Gospels and the Acts of the Apostles into the language of the Southern portion of the Group, and Mr. Doane has commenced the translation of the Scriptures into the language of the Marshall Islands, another portion of the Group.

MISSIONS TO THE SOUTHERN PACIFIC.

The labors of the Presbyterian Missionaries from the Lower British Provinces in the Islands of Aneiteum, Samoa, Erromanga, are not in vain, although the soil is hard. Christ will reign—is even now setting up his kingdom—in those distant "possessions," which have an additional claim upon the prayers and the efforts of His people in the fact that they have been, as it were, baptized with the blood of His martyrs,—the excellent Williams, and Mr. and Mrs. Gordon.

In the Fiji Group, the Gospel continues to prove itself to be the "power of God unto salvation to all who believe." We have read with great delight the accounts which the Rev. Mr. Calvert, an English Wesleyan Missionary, gives from time to time in "*The Wesleyan Missionary Notices*" of the progress of the Truth in these Islands. It has been most wonderful. Within twenty or twenty-five years Christianity has advanced so far that the two Missionaries in charge last May had under their care twenty-eight Islands,on which there were about 4000 persons meeting in class, and upwards of 8000 in the schools. In this great "Circuit," or rather two "Circuits," there were 1200 native agents employed as Assistant *Missionaries, teachers,* local preachers, exhorters, catechists, prayer and class-leaders. On many, if not all, of these Islands, there are "training-schools," in which teachers, married and single, receive some education for their work among the Fijians and Tougans, the two races that inhabit these Islands.—In a recent letter Mr. C. gives a most interesting account of his preaching and inspecting tour through the Island of Lakemba, where he had labored as a Missionary from 1838 to '48, and of the great Missionary meeting, at which the king, who lives on that island, gave eighty-five gallons, and his prime minister a hogshead, of cocoa-nut oil in the collection which was made, and which in fact amounted to 1810 gallons,worth from £150 to £200. This was not bad for one collection, and fairly entitles it to be called a "big affair." A nephew of the king is a pretty good preacher, and one of his daughters is a "class-leader"; but his Majesty has not yet, we believe, been baptized, although he probably will be before long, for he greatly desires to receive that ordinance. On Mr. C.'s last visit, the king gave him four pigs, one large turtle, five fowls, fish, yams, taro, and some turtle-shell. His Majesty is quite liberal according to his means. We may add that the king of Hanover, in Germany, has been so much pleased with the account which Dr. Seemann, the Naturalist, gives in his book entitled "Viti: an account of a Government Mission" of the Fiji Islands, and in conversations with his Majestry, that he has sent to the Wesleyan Missionary Society of England the sum of £100.

MISSIONS AMONG THE INDIANS.

The civil war which is raging among us has dreadfully interfered with the Missions among the Aborigines on our frontiers. Those of the Presbyterian Board, and other organizations, among the tribes in the "In-

dian Territory" are almost entirely suspended. That of the American Board among the Dakotas, (or Sioux,) is for the present greatly impeded, although but few of the Indians belonging in any sense to it have been involved in the bloody uprising of that tribe last August and September. It is pleasing, however, to see that Missions among the Senecas on the Cattaraugus and the Allegheny Reservations are prosperous. At the former, thirteen new members have been added to the native church, which now embraces 112 Senecas, and nine who are not of the Aboriginal stock. There is a Ladies' Sewing Society among them, which hopes to raise $100 for the support of the Missionary. This looks well.

MISSION ALONG THE COAST OF LABRADOR.

With the Moravian Mission among the Esquimaux, on the coast of Labrador, we are all more or less acquainted; but we know less of the efforts made by the Wesleyan brethren of Newfoundland to sustain every summer a Mission along the coast for the benefit of the fishermen and their families that reside at the heads of the bays which indent that coast. The Rev. John Goodison also spent some weeks, last summer, in this self-denying Mission, has given a most encouraging account of his labors among these people, in the *Wesleyan Missionary Notices* for last December. We give a summary in his own words: "During the summer we have sailed over 300 miles (and but "for the ice would have gone further) preach-"ed sixty times, visited some hundreds of "families, to whom has been read (and in "many cases explained) the Word of life, "seen many sol ted o Go, some "backsliders reclaimed, and believers in "Christ filled with Divine love. One Chapel "has been erected, the frames of two others "are ready to be put up, and next summer "it is expected that at Cape Charles another "will be reared. I have got in operation "several Sabbath-schools, given away some "thousands of books and tracts, and some "New Testaments and Hymn-books to those "who were unable to pay for them." This is a good work. "*Gather in the outcasts.*"

MISSIONS IN UTRKEY.

From Eastern Turkey, we have the intelligence that Mr. Pollard has opened a Girls' School at Erzroom with 15 scholars and the prospect of more; whilst the Boys' School has 24, making in all 39 pupils in the two schools: "On the last Sabbath in September," Mr. P. says, "our congregation and Sabbath-school numbered 55, and nearly every Sabbath we *have strangers* present—from Russia, Bitlis, Diarbekir, Kharpoot, Arabkir, Cesarea, Moosh, Geghi, Greeks from Athens, etc. etc."

Ahmed, the murderer of Mr. Coffing, was executed the 25th of September. Mustak Pasha, who protected the second murderer, has been removed from office. The church at Broosa has now 40 members.

Mr. Trowbridge writes from Adrianople, October 11th, that the trial of the murderers of the Rev. Mr. Meriam had closed that day, and that they were sentenced to death. They are Ramizan, Baisam, and Khaleen. Two others of the party concerned have not yet been taken. No doubt is entertained that these convicts will be executed. Mr. T. speaks highly of the energy and impartiality of the Turkish authorities in this affair, and mentions particularly his Excellency, Kybrisli Mahammed Pasha, Governor General of the Province, and Col. Nusret Bey. who presided at the trial. The conduct of John E. Blunt, Esq., the English Vice Consul, and Mr. Camerloher, the Austrian Consul, at Adrianople, has been worthy of all praise. Both these gentlemen have been indefatigable in their efforts to bring the offenders to justice. Great good, it is believed, will result from the firm and impartial course which the Turkish Government has pursued in this matter.

NESTORIAN MISSION.

The Rev. Dr. Perkins reached Constantinople Sept. 27, and Trebisond Oct. 11, on his way to Oroomiah.

SYRIA.

In the autumn, the Rev. Mr. Lyons, of Sidon, made a tour Southward, in which he met with some striking cases of persons making progress in the truth at Bussa, Acre, in several villages in the mountains near Acre, and Shefr Omar, and villages around, which are not far from Nazareth, where is an English Mission. Mr. L. was greatly cheered by what he saw. Mr. Jessup reports some striking cases of the work of the Spirit in the hearts of inquirers in Beirut, Abeih, and Hums.

WESTERN AFRICA.

The Rev. Mr. Walker writes from Gaboon that probably six or eight persons will soon be received into the church. A neat church at Baraka has been finished, painted, and dedicated. Much of the work upon it was done by Mr. Preston and the school boys. Of money this chapel, or meeting-house, has cost but $160. Mr. W. represents the Mission as prosperous, but needing a young man to grow up in preparation to take the place of those who are becoming old.

The Mission of the General Assembly's Board at Corisco is extending its borders. The Rev. Mr. Nassau in a recent letter gives an interesting account of his visit to Ukaka, a promontory of the mainland, to place a Christian Bible-reader amid some half-dozen villages which are found on it. We may add that Mr. Nassau was married, last September, to Miss Mary C. Latta, at Evangasimba, the principal town on the Island of Corisco.

CAPE OF GOOD HOPE: EASTERN PROVINCE.

The Rev. Wm. J. Davis, of the Wesleyan Body, writing from D'Urban, Fort Peddie Circuit, gives an account of an extraordinary work of grace which took place last summer and autumn in his Circuit, and in the adjoining one of Bathurst, and which has extended into the Circuit of Graham's Town. This good work has been greatly promoted by the labors of pious English farmers who settled in that country, some of them many years ago. The ministers who have charge of the Circuits have derived great assistance from these brethren as local-preachers.

MADAGASCAR.

The letters of the venerable William Ellis from Antananarivo, the capital of Madagascar, continue to be most interesting. His proposition to build five churches (three at least of which, he thinks, should be of stone) meets with favor, and the Directors of the London Missionary Society are taking steps to raise the needed sum of £10,000, These five churches are to be built on the five spots, all of them being convenient sites for church edifices, in different parts of the city, on which the martyrs were put to death in the successive persecutions from 1836 to 1857. Mr. Ellis, in one of his letters, describes the scenes that took place at each spot. We will give a few sentences from his notices of Faravohitra, a spot on the northern crest of the hill, in the midst of a dense population, many of whom are Christians. On that spot, as many eye-witnesses of the scene, one of whom was a brother of one of the martyrs, told Mr. Ellis and the Bishop of Mauritius who accompanied them, pointed out where the soldiers and heathen stood around, and cried to the Christians condemned to death:—"Where is Jehovah now? Why does he not come to take you away?" To which from the midst of the flames the martyrs replied, "Jehovah is here! He is taking us to a better place." The people also pointed out the part of the road, not far distant, on which the relatives and associates of the Christians stood waving their last adieus to their rejoicing friends, who smiled and lifted up, as far as they could, their scorched hands, or burning fragments of dress to return the salutation. Four nobles were burned on this spot, and the bodies of eighteen others who had been thrown from a high rock.

How many, from first to last, suffered death for Christ's sake, Mr. Ellis does not tell us. The number must have been considerable. In the first persecution, crucifixion seems to have been the mode of putting the martyrs to death. In several instances they were thrown from the top of high rocks. And in one place (the fifth and last spot which Mr. Ellis selects as a site for a church-edifice) 21 persons were stoned.

Mr. Ellis has been joined by several Missionaries who have been sent out by the London Missionary Society, and the good Bishop of Mauritius has returned to his island-diocese, resolved to urge the *Church Missionary Society* (of England) to send Missionaries to some of the maritine towns, so as not in any way to interfere with the work which Mr. Ellis and his Congregational coadjutors are carrying on at the Capital. The Bishop is a man of sense, and truely evangelical and liberal spirit. The king, Radama II, continues to be as favorable as ever. He has given eleven houses, to be used as chapels.

INDIA.

The Missionaries of the various American Societies and Boards that are laboring in India, almost without exception, report progress more or less encouraging, but nothing like an extenaive revival of religion for the last few months. The English and German Missionaries report a multitude of interesting details, for which we have no room.—We are glad to see that the Bishop of Calcutta has sent a Missionary to Singapore. The Assembly's Board has met with a great loss in the death of the Rev. Jas. R. Campbell, D. D., who, although belonging to the Reformed Presbyterian Church, (which has more Missionaries in the Foreign Field than any other Church in the world, excepting the Moravian,) was laboring under its direction. Dr. Campbell had labored long in India—at Saharunpur, we believe; but he died at Landour, on the 18th of Sept., in the 62d year of his age. He was a good man, and an able Missionary.

In Burmese India, the labors of our Baptist brethren continue to be crowned with success. The Rev. Chapin Howard Carpenter and his wife sailed from Charlestown, Mass., on the 30th Oct., in the ship Gardner, Cap. Colby, to engage in the work among the Karens. The following statistics of the Missions in that great field are found in the New-York *Chronicle*: Burman, 11 Churches and 600 members; Sgau Karen, 250 Churches and 15,000 members; Pwo Karen, 31 Chur-

ches and 1,063 members; Bghai Karen, 78 Churches and 2.189 members; total, 370 Churches, with 18,852 members.

SIAM.

The Missionaries of the Assembly's Board and the American Missionary Society, are prosecuting their labors in good hope, although with no very marked success. The king and nobles are personally kind, but strongly attached to Buddhism. Mrs. L., an English lady, is employed to teach the English language to the children of the king, *but not religion*. Mrs. Mattoon teaches 12 or 14 Siamese women in a class every Sabbath morning, the elementary facts of Christianity, and Mrs. House instructs several every day. In the meanwhile, the translation and printing of portions of the Scriptures is going forward steadily, and a work of preparation is doing.

CHINA.

The work of the Lord advances at every Missionary Station along the Coast of China, from Canton to Tientsin. At some points, as at Amoy, Ningpo, and Shanghai, and one or two other places, the work has gained a good degree of expansion, as we have shown in former numbers of THE CHRISTIAN WORLD. For instance, at Ningpo and its immediate neighborhood, the Mission of the Assembly's Board has nine native catechists, six teachers, and two colporteurs. The Ningpo Presbytery has under its care two churches, six native candidates for the ministry, and the whole number of native communicants in the various Mission Churches in and about that city is between 300 and 400.

There was a most distressing mortality among the American Missionaries in China in the year 1862. The American Board lost Messrs. Bridgman, Macy, Aitchison; the Assembly's Board lost Messrs. French, Reuben Lowrie, Gayley, Culbertson, and Mrs. Danforth; the Baptist Society lost Messrs. Holmes and Gaillard; the Episcopal Society lost Mr. and Mrs. Keith, Mr. Parker, and Mrs. Smith. Nor are we sure that even this formidable catalogue of names embraces all the beloved ones whom our Heavenly Father has called home from that important field. In the meanwhile terrible judgments have visited that land in the shape of bloody civil war, and terrific typhoons along the coast.

JAPAN.

Our Missionaries speak highly of the kindness of the Hon. Mr. Pruyn, our Ambassador at Yedo; it is far otherwise in relation to the Hon. Mr. Bruce, the British Ambassador at Pekin, in China, who has done what he can to exclude American and other Protestant Missionaries from that city, with the exception of Dr. Lockart, of the London Missionary Society, whose medical services he needs. Romanism finds better friends in the French Ambassador in China, and his master, Louis Napoleon.

NEWS OF THE CHURCHES.

Want of space this month compels us to say but a few things under this head.

SWITZERLAND.

In the October number of THE CHRISTIAN WORLD we spoke of the 47th Annual meeting of the Basle Missionary Institute and Society. We add a few items. The receipts of the Society last year were 675,767 francs, and its expenditures 712,185 francs. The number of students was 85, of whom 7 were Armenians, and 64 new candidates for admission were announced. Brazil, with its numerous German colonies, is furnishing a new field for this Society, and several Missionaries have recently been sent thither. In Africa the Society has 6 stations, 24 male and 15 female Missionaries, 23 catechists and native teachers, and 5 female teachers who are also natives. In the Seminary of Akropong there are 37 pupils that are catechists, and in its different schools 522 pupils. In its African churches are 656 members, and 90 catechumens, and altogether 940 who are more or less under Christian influence.

In India, it has 15 stations, 49 European Missionaries, 27 females, 55 native catechists or teachers, 6 female teachers, and 43 teachers who are still pagans. In its two Seminaries are 35 pupils, and in its various schools are 2591 children. Its churches in India have 2857 members, 140 catechumens, and 5011 persons under the general influence of the Mission.

In China, the Society has 3 stations, two Missionaries, and 3 assistants, 26 pupils, 125 communicants, 233 catechumens, and 307 other persons under instruction.

In the United States, the Society has 63 Missionaries occupied in evangelizing communities of German colonists.

Since its foundation, this Institute has trained 400 Missionaries, who have been sent out to carry the Gospel to the nations.

Dr. Bungener's Life of Calvin has been well received.

Augustin Bost has published an interesting work on "The Era of the Maccabees." It fills a gap that has long existed.

GERMANY.

In our last number we spoke of the very interesting meeting of the "Gustavus Adolphus Society" at Nuremburg, in Bavaria, but had not room to say a word respecting the 12th Anniversary of the "Kirchentag," which took place, at Brandenburg, in the last days of September. It was a great and good meeting, and was attended by many of the best men of Germany. These meetings usually last several days, and their influence can hardly fail to do good. It is an interesting fact that, in answer to an appeal from the Kirchentag, held at Barmen two years ago, the sum of 50,771 thalers (about $50,000) were received for the sufferers in Syria, of which there is an unexpended balance of 14,676 thalers, that is to be devoted to Dr. Fliedner's Institution for widows and orphans and the Hospital of the Johannists at Beirut.

DENMARK.

There are unmistakable signs of the return of spiritual life to the Churches of Denmark. Three years ago a Missionary Society was formed, which held its third annual meeting not long since at *Ribe*, a small city in Western Schleswic. This meeting lasted several days, and was a most interesting occasion. The time was greatly occupied with discourses, exhortations, and prayers. Many people attended. Blessed be God for this good beginning of the Missionary work in Denmark! The good movement is also felt in Norway, where, indeed, a Missionary Society already exists.

SWEDEN.

The work of the Lord advances in Sweden. The Rev. A. Wiberg, an excellent Baptist Missionary, says, in a letter to the Rev. Dr. Steane, of London: "The Church in Stockholm has been unusually refreshed. Since the beginning of the year 54 have been added by baptism, and seven or eight are waiting to receive the ordinance. Many of the Churches in the country have also received considerable additions. In Gottenburg there has been a place of worship erected by Captain Schroder, in which the little Church assembles. Their number has increased during the year from six to thirty. Brother Schroder has taken a very bold step. The meetings are held at the same hour as the State Church meets, and the brethren are now waiting daily to appear to answer the charges brought against them by the Consistory."

MISCELLANEOUS.

In the January number of The Christian World we stated that the Rev. Mr. Constantine and Dr. Kalopothakes had left us, the former on the 1st Nov., and the latter on the 10th of December last, for their work in Greece. Both reached England in safety, and after spending a few days in London, where they received much kindness from our English friends, they hastened on to their fields of labor—deeply interested in the events which were transpiring in Greece.

About the time Dr. Kalopothakes left us, the Rev. Henry H. Brandt sailed in the Prussian ship *Ceres* for Antwerp, a Missionary from The American & Foreign Christian Union to the Dutch-speaking Romanists of Belgium, or Holland, as may be decided by the brethren at Brussels and the Hague.

Week of Prayer.—Never has the week of Prayer been so extensively, or so earnestly, observed in this country as it has been this year. We have reason to believe that this is true of all other parts of the world. Certainly this augurs well for the interests of Zion.

To Our Subscribers and Readers.—We have never expected that our Magazine would be a source of profit to us—and thus far we have been satisfied, because it has paid expenses. We do not intend to increase the price, although the paper on which we print this number costs us double the amount we have paid for most of the previous numbers. May we not then ask of our subscribers two favors—First, That those who are in arrears will promptly remit the amount due us? and, secondly, That they will make some effort, on our behalf, to increase its circulation?

BOOK NOTICES.

THE LAST DAY OF OUR LORD'S PASSION.—By the Rev. Dr. Hanna, author of the Life of Dr. Chalmers. New-York: Robert Carter & Brothers. This is a most interesting and instructive book, in which the affecting incidents of the last day of our blessed Lord are handled with great judgment, and that deep tenderness and solemnity which the subject is so well calculated to inspire. We earnestly commend it to our readers. The same publishers have also given to the public THE TORN BIBLE, by Alice Somerton; MARGARET WARNER, or THE YOUNG WIFE AT THE FARM; NED MANTON, OF THE COTTAGE BY THE STREAM, by A. L. O. E., Authoress of "The Claremont Tales," and other popular works; LITTLE WALTER OF WYALUSING, by a Guest in "the Old Castle;" THE LAST WEEK IN THE LIFE OF DAVIS JOHNSON, Jr., by the Rev. I. D. Wells, (of Williamsburg, L. I.) All these are charming books, and well calculated to be useful. They are all written in a clear and pleasing style, and present the subject of religion and the Christian life in a true and attractive light. These books are well suited for holiday presents to the young.

THE ARMY OF THE POTOMAC.—Under this title we have a pamphlet of 118 pages, 8vo, beautifully printed, with an excellent map, containing the only full, impartial, and reliable account of this great Army and its campaign on the Peninsula, which has yet been published. It is believed to be from the pen of the Prince de Joinville, and appeared originally in the *Revue des Deux Mondes*, published at Paris, and has been translated by Mr. Wm. H. Hurlbert. Anson D. F. Randolph, New-York, is the Publisher, and certainly the Public is much indebted to both Translator and Publisher for this valuable work, in which the history of the extraordinary campaign of that Army is faithfully and impartially set forth. It ought to be widely circulated, for it makes it clear enough at whose doors the fault of the failure of that campaign must be laid.

REVIEWS.—We are greatly pleased with THE EVANGELICAL REPOSITORY and THE EVANGELICAL REVIEW: the former a monthly periodical; the latter a quarterly. The one is edited by the Rev. Messrs. Cooper & Barr, of Philadelphia, and of the United Presbyterian Church; the other by Professor Stœner, of Gettysburg, Pa., and of the Lutheran Church. Both are an honor to the gentlemen who conduct them, and to the Churches which they represent.

A MANUAL OF WORSHIP, suitable to be used in Legislative and other Public Bodies, as well as in the Army and Navy, and in Military and Naval Academies. Asylums, Hospitals, &c. This little work is compiled from the forms, and in accordance with the common usages, of all Christian Denominations, and recommended by eminent clergymen of various communions. Philadelphia: Geo. W. Childs. It is enough to say that this work is recommended by the Rev. Drs. DeWitt, Barnes, Dales, Hodge, Durbin, Sears, J. P. Thompson, Krauth, Woolsey, Bishop McIlvaine, and others like them.

THE ECLECTIC MAGAZINE.—The January No. opens the year with several able articles, and was illustrated by two magnificent engravings; one representing CROMWELL dissolving the Long Parliament, and the other CARDINAL WOOLSEY and the DUKE OF BUCKINGHAM. The February number is also valuable.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF DECEMBER TO THE 1ST OF JANUARY, 1863.

MAINE.

Portland. Mrs. Phebe Cummings, 300 00
Hallowell. Mrs. Wm. Emmons for L. M., 1 00

NEW HAMPSHIRE.

Epsom. Rev. A. B. Peffers add. for L. M., 5 00
Hancock. Anna Tuttle, 3 00
Exeter. Sarah A. Rowland, 1 00
Claremont. Cong. Ch., a bal., 3 00
Hollis. Cong. Ch. & Soc., 12 31
Concord. 1st Ch. & Soc. add., .40
Derry. " " 10 00

VERMONT.

Hardwick. L. H. Delano, 2 00
Bennington Centre. 1st Cong. Ch., 5 11

MASSACHUSETTS.

Lawrence. N. P. Houghton for L. M., 5 00
Boxboro'. O. W. 50 cts. and G. N. M. $1, 1 50
East Sheffield. J. N. Collar, 4 00
Williamsburgh. W. A. Hawkes, 2 00
Groveland. Dea. N. Ladd, 3 00
Hadley. 1st Cong. Ch. completes L. M. for E. R. Gaylord, 15 00
Shutesbury. Cong. Ch. & Soc., 3 16
Northampton. Edward's Ch. & Soc., 19 18
Westboro'. Cong. Ch. & Soc. of which $5 to complete L. M. for Isaac W. Wood, by Abigail Wood, 23 00
Andover. Chapel Cong'n add., 1 00
" South Ch. & Cong'n, 39 37
So. Weymouth. Female Charitable Soc. for L. M. of Mrs. Noah. Stowell, 20 00
Franklin. Cong. Ch. & Soc., 16 26
West Newton. Cong. Ch. & Soc. of which $30 by J. A. Newell for L. M. of himself, 55 39

CONNECTICUT.

New Haven. 1st Ch. P. Perit, 50 00
Hebron. O. B. Porter, 1 00
Hartford. Dea. Morgan Lewis, 1 00
Winchester Centre. Alvah Nash, 1 00
New Haven. A Friend, 4 00
Ellington. Cong. Ch. & Soc. 16 00
Plainville. " " " constitute Asa Blakesley a L. M., 30 00
Hartford. Centre Ch. & Soc., 72 00

New Haven. From the Estate of J. B. Barnard, deceased, by N. A. Bacon, Ex., 185 00
So. Windsor. Cong. Ch. part of L. M. for Theodore Elmer, 16 50
New Haven. Mrs. H. F. Whitney for Greek Mission, 25 00
W. Killingley. Westfield Cong. Ch. & Soc., 10 00
Lowell. John-st. Ch. & Soc., 8 00
Boston. J. R. Marvin, 4 00
Plymouth Hollow. Mrs. E. Loomis, 1 00

NEW YORK.

Yonkers. 1st Presb. Ch., for Greece, 65 12
" Henry Anstice, Esq., 5 00
York. Jas. McNab to constitute himself a L. M., 31 00
N. Y. City. Messrs. Randolph, Skidmore & Co., One Ton Coal for the Italian Mission School, 9 00
Enfield. R. Tallmadge, M.D., 1 00
Kingsboro'. Presb. Ch. to constitute Eleazor W. Warner a L. M. and Ebenezer Leavenworth part L. M., 42 47
Gloversville. Bapt. Ch., 8 26
N. Y. City. Alex. Van Rensalaer for Dr. Kalopothakes' field, 40 00
Brooklyn. Ref. Dutch Ch., Rev. A. A. Willets, 121 28
" A Friend for the Sufferers in Spain, 5 00
N. Y. City. A Friend, 5 00
New Haven. Presb. Ch. & Soc., 6 21
North Bergen. Presb. Ch, in full of L. M. for E. H. Talcott, 5 00
N. Y. City. A Friend, 5 00
Rochester. A. Campion, Esq., for Greece, 100 00
Henrietta. Cong. Ch., 4 89
Fulton. Presb. Ch. bal., .50
Holland Patent. Presb. Church, to constitute Isaac Candee L. M. in part, 20 00
" Ingham Townsend L. M. in part, 10 00
" Dan'l Nolton L. M. in part, 10 00
Weedsport. Presb. Ch., 21 25
" M. E. Ch., 6 21
——, "N. Oswego Co.," 2 00
Goshen. S. C. Hepburn, 5 00
Watkins. Rev. F. S. Howe, 1 00
Brooklyn. Mrs. James O. Morse, 3 00
Albany. From the Estate of Mrs. Clark, deceased, by H. C. Van Vorst, Att'y, 107 40
N. Y. City. From H. F. Lombard, Esq., 1st installment towards supporting a Colporteur in Italy, 175 00
Port Jervis. "An individual offering," 10 00
Stockholm. M. J. H., 10 00

NEW JERSEY.

Perth Amboy. Presb. Ch., add., 1 00
Orange. 1st Presb. Ch., 53 50
Newark. A Friend, 30 00
Allentown. Additional, .75
Paramus. Rev. Mr Corwin's Ch. to constitute A. Ackerman L. M., 32 99

PENNSYLVANIA.

Alexandria. Rev. Sam'l F. Lowrie, 10 00
" Mrs. Gibson, 3 00
Chestnut Hill. Rev. S. Sentman, 1 00
Gibson. A Friend $1. Do. do. $1, 2 00
Port Carbon. M. E. Ch. add. 1 00
Reading. 4th st. M. E. Ch., 22 25
" 5th-st. " 11 00
" Mrs. G. A. Nichols, 5 00
" J. S. Richards, Esq., 2 00
" Mrs. Boase, 1 00
Mauch Chunk. Presb. Ch., 38 00
" M. E. Ch., 18 25
Eckley. —— 13 00
Hazelton. —— 13 00
Philadelphia. Miss Anna Graham, 1 00

MARYLAND.

Baltimore. Ladies' Chris. Union Soc. by Miss G. Vickers, Tr., 17 50
" A Friend, for the Waldenses, 2 00

DELAWARE.

Delaware City & Port Penn Presb. Chs., 35 00

ILLINOIS.

Geneseo. David L. Perry in full of L. M. for Mrs. H. A. Perry, 10 00

INDIANA.

Edinburgh. E. K. Hosford, $5 50. Mr. Tilford, $3, 8 50
Cambridge. H. E. Peelle, $5. E. Raymond, $1. N. Wasson, $1. R. W. Moore, $1. J. J. Underwood, $1. J. Morris, $1. J. Hawkins, $1, 11 00
Indianapolis. C. Munson, $1. J. Ray L. M. in part, $5. F. King, $2 W. C. Lockwood, $1, 9 00
Richmond. Rev. Mr. Vandoren, $3. Charles Coffin, $1. J. Dickerson, $1. T. Nicholson, $1. N. Carpenter, $1. L. B. Jenkins, $1. Wm. Blanchard, $1. Mr. Scott, $2, 11 00

OHIO.

Spring Valley. Three Brothers and Miss McKnight in full to make Miss H. McKnight a L. M., 20 00
Hamilton. 1st Presb. Ch, Messrs. Shaffer, Macbeth, Robertson, Milliken, $5 each. Garvin, Scott, $3 ea. Miller, Falconer, Smyers, Rossman, Potter, Low, Skinner. Stewart, Jacobs, Caldwell, Mrs. Burrows, Hannaford, Harper, Potter, Ware, Giffen, Brown, Russell, Kender, Lewis, Tapscott, Ludlow, Corey, $1 each. Others, $3 80, 52 80
" First United Presb. Ch., Messrs. Brown, Beckett, $5 ea. A. Laurie, $3. Hume, Davidson, Blair, Webster, Arnold, Mrs. Moore, Wilson, Beattie, Woods, $1 each. Mrs. Miller, $1 50. Others, $7 95, 31 45
" Bapt. Ch., Mrs. Lee, $2. Messrs. Brown, Scoby, Smith, Mixer, Potter, Kennedy, Mely, Anderson, Tanquery, Bigdon, $1 ea. Others, $1 26 in part L. M., 13 26
" Prot. Epis. Ch., Mr. Babcock, 1 00
Concord. United Presb. Ch., Sam'l McKee, $5. Others, $8, 13 00
Greenfield. 1st United Presb. Ch., 6 00
" 2d N. S. Presb. Ch. add., 7 25
Xenia. Ger. Ref' Ch., 3 00
Lockland & Sharon. Presb. Ch. in full of L. M. for Rev. J. Hussey, 22 56
" M. E. Ch., 3 89
Bellbrook. Sugar Creek United Presb. Ch., Messrs. White, Hanes, Begger, Andrews, Begger, McMichael, Begger, Bradford, $5 ea. Tate, Williamson, Homes, $2 ea. Mrs. E. Bradford, $1 95. Hanes, Hamilton, Howes, McClure, Hanes, Hopkins, Ambercombie, Begger, Tate, Bull, Andrew, Begger, Andrew, Bradford, Homes, Bradford, Bradford, Begger, Bradford, Bradford, Mrs. Begger, Bradford, Miss Dallas, Mrs. McQueg, Miss Bradford, $1 each. Geo. Bradford 50c. Mrs. White, 25cts., which constitutes Rev. Jackson B. McMichael a L. M., 73 70
Bellbrook. Meth. Prot. Ch., 8 37
Springdale Presb. Ch., $16 24. Sab. School, $8 12, in part of L. M., 24 36
" Meth. Epis. Ch., 3 02
Glendale. Presb. Ch, Mr. Packer, 1 00
" Female College in part L. M., 11 00
Cincinnati. Messrs. Morse, Challen, $2 each. Baldwin, Cameron, Macy, Ludlow, Ralston, Mrs. McLaren, Burnett, Butler, $1 each. Miss Davis, 50a., 12 50
Walnut Hills. A Friend, 500 00
Ripley. French Presb. Ch., Mourertown, by Rev. E. Grand, Girard, 5 00

THE

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EVANGELICAL RELIGION IN GERMANY.

THERE is no part of Europe about whose religious state and prospects it is more difficult to speak intelligibly and satisfactorily to an American than the land of Luther and Melancthon. Indeed to many, Germany is, in every sense, almost an incomprehensible country. Its geographical and political divisions, the constitution and structure of the old "Empire," that lasted from A. D. 843 till 1806, and the constitution and structure of the present "Confederation" and "Diet" (for there is no Empire now, nor has there been for the last fifty-seven years,) are a great mystery to most people in their school-days. In fact, it is not very easy even for "full-grown men" to understand how six monarchies, twenty-seven duchies, and four "free cities" (the Hanseatic towns of Hamburg, Bremen, Lubec, and Frankfort,) can be represented in a Diet of seventy members, meeting for ten months in the year with closed doors, and yet some of the great States—Austria and Prussia for instance—can go to war with a foreign power without involving all or any of the other States that are members of the Diet. Indeed, the greater part of the Austrian Empire, and a considerable portion of the Kingdom of Prussia are not in Germany at all.

No country on the continent has made so much progress in education in all its phases, from the common schools, up through its gymnasia, normal schools, agricultural and scientific schools, to its universities, as Germany has done the last fifty years. No country has made more progress in its literature, of every species. None has made greater advances in railways. Excepting Italy, no country has a greater number of fine cities, or so many collections in the fine arts.

The population may now be estimated at some forty-three millions (we speak of Germany as represented by the Diet, and not including the non-Germanic portions of the Empire of Austria and the Kingdom of Prussia), of which twenty millions are Protestants and twenty-three millions are Roman Catholics. The former are more numerous in the

north and north-west; the latter, in the south and south-east. Prussia is the great Protestant State of Germany, as Austria is the Roman Catholic. Although not forming a portion of the population of Germany, there are all of three or four millions of Germans in France, Switzerland, Hungary, Poland, and the Baltic provinces, who are, for the most part, Protestants.

To understand the present religious state of Germany, so far as evangelical Protestantism is concerned, one must look back a little. The "Reformed Doctrine," as the Protestant system of faith was called at first, spread wonderfully in Germany in Luther's day and afterwards. But wars between the Roman Catholic princes and the Protestants, fomented by the Emperors (who, without exception, were Roman Catholics during the whole existence of the Empire), which occasionally took place, until they culminated, if we may so speak, in the "Thirty Years' War" (from 1618 to 1848), and which, thanks to Gustavus Adolphus and those brave men whom he trained up, placed the Protestant Church in that country in the possession of rights that have ever since been maintained.

But these wars, and those of the reign of Frederick the Great, and those which grew out of the Great Revolution in France of 1789, and lasted till the battle of Waterloo, in 1815, did vast injury to the interests of evangelical religion. So did, and so does still, the union of Church and State—a relation in which, as the late King of Prussia once said to an American gentleman, "the Church is the slave of the State."

From these causes, and perhaps we ought to add, the fact that the Protestant doctrines and worship were never quite thoroughly reformed and purified from all vestiges of Papal errors and practices in Germany, it resulted that evangelical religion began to lose somewhat of its lustre and power even in the seventeenth century; whilst in the eighteenth, excepting in the portions of it which were blessed by the labors of Francke, Spener, and the Moravian brethren, formality at first, and afterwards Arian, Socinian, and really infidel tenets, gained extensive sway in the Protestant Church in that country. But God raised up, from time to time, witnesses for the truth—men who did in some measure for Germany what Whitfield and Wesley did for England in the same century.

It is a curious fact in the history of religious errors, that it was to the writings of English deists and infidels, if we may make the distinction, that Germany was indebted for her first considerable departure from the Gospel. The infidel works of Hobbes, Bolingbroke, Hume, Gibbon, and others, were translated, published, and widely read in Germany in the eighteenth century, and prepared the way for the spread

of a Christless, and consequently impotent form of Christianity. To such an extent did these errors spread, that there was very little true piety or sound doctrine left in the Protestant churches in Germany in the latter part of the eighteenth century and the beginning of the present. "The fine gold had become dim." Nothing remained but a code of morals. We may state in passing, as a noteworthy circumstance, that after English infidelity had been the cause of so much disaster to the interests of true religion in Germany, that same old infidelity now comes back to England, clothed in a German dress. Some of the worst things to be found in the Oxford "Essays and Reviews," which are making so much noise in England, are really little more than translations from the writings of Bunsen, Bauer, and other German authors, some of whom were avowed infidels, and others (like Bunsen) were really for a time on infidel ground, without being willing to own up to it. So it ever is; error is never still, but is always reproducing itself, with or without modifications. Arianism, Socinianism, Deism, Pantheism, have all, in succession, appeared in Germany, "*Facilis descensus Averni.*"

How much lower error may go in Germany, it is not easy to conjecture; for it is impossible to conceive of any thing in religious speculation and belief lower down than Pantheism, unless it be Atheism.—But in all practical senses of the doctrine, Pantheism *is* Atheism.

But a great change has commenced in the Protestant Church of Germany. Doubtless, the Bible Societies and Religious Tract Societies have done much to resuscitate evangelical piety in the churches of that country. The reaction from a heartless and hopeless infidelity, also, did something to prepare the way for something better. At all events, there is a great advance in the right direction. A very blessed work of grace, about the year 1825, did much good in Berlin and other places in Prussia. The labors of Martin Booz, and his fellow-priests Gosner and Lindel (both of whom afterwards became Protestants), did much to enlighten the minds of Romanists in southern Germany, especially in Bavaria, a few years earlier. The appearance of Toluck, Hengstenberg, Neander, Muller, and other sound men, as professors in the Prussian universities, has been the commencement of a new era for Protestantism in that country. The number of pious students who are preparing to preach Christ's Gospel at home and abroad, has greatly increased. Many good societies, or other organizations, have sprung up. There are now in Germany no less than six or seven "missions-institutes," or seminaries to educate young men for missionary labor in the unevangelized world. There are several Missionary Societies. One of the most important of these is the "Gustavus Adolphus Society," which is doing much for the Protestant Diaspora, or Protestants in

Catholic States, whether in Germany or outside of it—not even excluding our own country. The Society for "Inner Missions" is also doing much to revive religion in Germany.

There are twenty thousand Protestant churches and chapels in Germany, and twenty-two thousand Protestant pastors of churches, and professors in gymnasia and universities. Among these pastors and professors, the number of evangelical and true ministers of Christ has greatly increased within the last twenty-five years. The great "Evangelical Alliance," meeting at Berlin, in September, 1857, brought together more than nine hundred of these excellent men, and a vast amount of most important information respecting the "revival," as some have called it, of religion in Germany. The friends of evangelical Christianity throughout the world have great reason to bless God for what He is doing in Germany. May He keep that country from the horrors of war, into which it would seem inevitable that Austria and Italy will rush before long.

THE REFORMED CHURCH OF FRANCE.

At different times, in different ways, within the last twenty-five years, the Editor of The Christian World has published notices of the Reformed Church of France. The longest and most important of these articles was written in 1840, and published in the October number of *The American Biblical Repository* of that year. Since the publication of that essay, several events have occurred in the religious history of France that have more or less affected that Church, both in its internal condition and its relations to the State. Some of these changes he has treated in subsequent notices of that Church which he has, from time to time, published in the religious papers of this country and England. But, entertaining the belief that a comprehensive and concise notice of the present state of the Reformed Church of France would be both interesting and instructive to the readers of this Magazine, and indeed to American Christians generally, he requested, a few months ago, the Rev. Dr. McClintock, the excellent minister of the Society's Chapel at Paris, to prepare such an article. With this request Dr. McClintock has kindly complied, in the very able communication which we have great pleasure in giving to the Public.

The notices of the other Churches in France, which Dr. McClintock is so good as to allow us to expect from his pen, will be most welcome.

Paris, January 1, 1863.

My Dear Dr. B.—You have requested me to furnish, for the information of American readers, a brief account of the organization and present state of the *National Reformed* Church of France. In the following paper I have endea-

vored to meet this wish. Should it be desired, I may hereafter furnish similar accounts of the National Lutheran Church, and also of the several Free Churches —that is to say, Churches that have no connexion with the State.

The "Reformed Church" is the representative, or successor, of the old Calvinistic Church of France. Its existing organization dates from 1802. When Napoleon made his Concordat with Rome, for the re-establishment and support of the Romish Church in France, he also adopted the Reformed and Lutheran Churches as State institutions. A constitution was granted to each of these Churches, (*Loi du* 18 *Germinal, An X*), which had the show of granting them a certain amount of independence and self-government, but which, in reality, made them closely subservient to the State. The Reformed Church was nominally re-established as Presbyterian, but without any real Presbyterian autonomy, and without a National Synod. Attempts were from time to time made to procure from the Government such modifications of the Constitution as would allow the Church to breathe freely, if not to act vigorously; and in 1840, under Louis Philippe, certain proposed reforms were granted. But it was soon found that the changes thus made left the Church really more dependent upon the State than ever before.

The Revolution of 1848 left all the Churches free, and Providence seemed to have opened the way for the entire deliverance of the National Church. A General Synod was called to meet at Paris, Sept. 10, 1848, for the purpose of framing an organic law, to be laid before the Government for its approval. The Rev. Frederick Monod, and Count Agénor de Gasparin, the recognized leaders of the Evangelical party in the Reformed Church, demanded, as one of the first conditions of reorganization, a distinct *profession of faith*, and a rule of Christian *discipline*. The majority of the Synod was not in favor of adopting a Confession of Faith. The Rationalistic party opposed it strenuously, of course, and many of the weaker brethren, among the Evangelicals, deemed it better, for the sake of peace, to yield the point. Messrs. Monod, De Gasparin, and a number of other noble spirits left the Synod, and took measures to organize what is now the "Union of the Evangelical Churches" of France. The bulk, however, of the Reformed ministers retained their connexion with the Church; and many of them, no doubt, had the best of motives for so doing. I think, however, that the experience of the last twelve years has led a number of them to regret their decision. No organic change was made till 1852, when Louis Napoleon, then Dictator, issued the Decree of 26 March, *portant réorganization des Cultes Protestants*, under which, as its Constitution (with slight modifications, made by later decrees) the National Reformed Church now lives. This decree confirmed the old law of 18 Germinal, in all points not specifically repealed, and made several additions to it. The best summary of the Constitution and laws of the Church is to be found in Buob, *Manuel d'un Code Ecclesiastique à l'Usage des deux Eglises Protestantes de France* (Paris, 1855, 8vo.) From this book, and from the *Annuaire Protestant* for 1862, which gives the general statistics of French Protestantism, I gather the following statements, which are, I think, very nearly accurate.

GOVERNMENT AND STATISTICS.

The highest judicatory, nominally, of the Reformed Church is the *Conseil Central* (Central Council) at Paris. The decree of 1852 ordained that this Council should be composed "for the first time, of eminent Protestants *appointed by the Government*, together with the two oldest pastors in Paris." The expression, "for the first time," implies that in renewing the Council hereafter, the Government will allow the Church some voice; but as to the amount of power the Church shall have in that respect, and how it shall make its voice heard, the decree is silent. As a matter of fact, then, the highest governing body of the Church is appointed by the State. The Church has had no voice whatever in the selection of the men that compose it. There are only three ministers in the Council, of whom two hold office as the *oldest* pastors in Paris. These happen to be the Rev. A. Coquerel, the well-known, learned and eloquent Socinian preacher, and Pastor Juillerat. Pastor Rollin, formerly President of the Consistory of Caen, was appointed one of the twelve members of the Council. The President of the Council is General Dautheville, of the Engineer corps of the French army. Among the eleven other names of members occur those of the well-known bankers, André & Hottinguer, and of General Chabaud-Latour. The most prominent function of the General Council is to be seen as the organ of communication between the Reformed Church and the Imperial Government. By the law which established it, it is called "to occupy itself with such questions of general interest as may be assigned to it by the Administration, or by the Churches." It is authorized to give advice in all cases of conflict of administration in the lower Church judicatories, and to hear appeals from their decisions. In other respects its functions are vague and indeterminate; and its working, on the whole, has been far from satisfactory or useful to the Church.

The governing bodies, under the Central Council, are the *Consistories*, the *Synods*, and the *Presbyterial Councils*. The whole territory of France is divided into 105 Consistorial districts, intended to embrace at least 6000 souls each, though this result is only approximately reached. The *Consistory* is composed of all the ministers in the Consistorial district, together with lay-delegates elected by the Presbyterial Councils of towns other than the chief town of the parish. The Presbyterial Council of the chief town belongs to the Consistory *ex-officio*. The President is elected by the Consistory, subject to the approval of the Imperial Government. The functions of the Consistory are: to see that Church-worship and discipline are regularly observed; to receive, judge of, and transmit to the Government, the acts of the Presbyterial Councils; and to superintend the schools of the district. It has no legislative power, but superintends the general interests, both religious and financial, of the parishes under its jurisdiction. It nominates to the Government pastors for vacant parishes.

The *Presbyterial Council* is a body of laymen in each parish, not less than four in number, nor more than seven. They are elected by the parish every three years. The minister of the parish is President of the Council. Its functions are to administer the property, order, and discipline of the parish, under the authority of the Consistory.

The *Synods* are essentially ecclesiastical bodies, superintending the spiritual *affairs of the Church*, in a vague sort of way. Five Consistories constitute a

Synodal district, and each sends a clerical and lay-deputy to the Synod, which thus consists of ten members. Of these Provincial Synods there are twenty-one in France. No periodical sessions are allowed, nor can any session be called without the permission of the Government, to whom the questions to be treated at the session must be stated beforehand. A prefect, or sub-prefect, must be present at the sessions, which cannot last more than six days. The result of all these restrictions may be readily imagined. The Provincial Synods either do not meet at all, or, if they do, their sessions are of no real importance to the Government or progress of the Church.

No *National Synod* is provided for in the Constitution, and none is held.—Thus the Reformed Church of France lacks the most essential element of Presbyterian Connexional Government—a General Assembly. The feebleness of the Church Government is lamentably manifest in many points. The present contest about Rationalism brings this weakness out in strong relief. The old French Confession of Faith is nominally the standard of doctrine; but a man may preach Socinianism, Universalism, or even Pantheism, and there is no power to call him to account before any ecclesiastical tribunal competent to try him and to depose him.

Statistics.—The list for 1862 gives 477 parishes with 682 annexes; 889 places of worship, 1293 schools; 649 ministers, including pastors, professors and assistants. Of this number 569 are in regular work as pastors. As to the number of church members, no facts are furnished officially. As is usual in State Churches, there are no such tests of membership as we have in America. All persons baptized by the parish minister, are regarded as belonging to the Church. The number of Protestants within the Reformed body is variously estimated at from 1,300,000, to 1,800,000 souls.

CONNEXION WITH THE STATE.

The French Government appropriates a certain sum of money every year for the support of the Reformed Church. The appropriation for 1862 is: for salaries, 915,000 francs. The salaries are allotted by law, according to the population of the districts or communes. Eight of the Paris pastors receive each 3,000 francs a year. There are sixty salaries of 2,000 francs; ninety of 1,800; 406 of 1,500. Thus a pastor in the poorest village in France, or in a remote country parish, is insured a salary of 1,5000 francs ($300) a year. The communes may add to the stated salary where they are able and willing to do so. Some of the parishes have landed or real property, the proceeds of which are devoted either to the support of pastors, or to repairs, church expenses, &c. Collections for parish purposes, or for the poor, are taken up every Sunday. In general, the parishes have parsonages; where they have not, the commune is bound by law to furnish a subsidy for rent, unless the funds of the parish afford sufficient income for the purpose. The State also provides a large part of the support of the Reformed Theological School at Montauban.

So much for the aid furnished by the State. Let us glance, now, in turn, at the restrictions put upon the Churches. None but French citizens can become pastors in the Reformed Church. No doctrinal decision or formulary, whether called a confession of faith or by any other title, can be published, or be made

the basis of instruction, without authorization from the Government. No rule of discipline can be made or altered without the consent of the Government.—No parish can augment its number of ministers without authorization. No religious service, at which more than twenty persons shall assemble, can be held except in an authorized place of worship. No preacher is allowed to attack the Roman Catholic religion, or any other religion authorized by the State, in his sermons. The highest Church judicatories are, as has been seen, filled, in part at least, with nominees of the State; and no real self-government is allowed to the Church. The Professors in the Theological School, as well as the pastors of the Churches, though nominated by the Church authorities, are appointed by the Government.

What progress can there be in a Church thus hampered and restricted? The wonder is, that it lives at all!

THEOLOGY AND ORTHODOXY.

The ancient Confession of Faith of Rochelle is nominally the standard of doctrine in the Reformed Church of France. This Confession, consisting of forty articles, was drawn up by the first National Synod, held in Paris in 1559. It was revised at the National Synod of Rochelle, held in 1571, under the reign of Charles IX. This Synod had Theodore Beza for its President: it was held, not only by consent of the Government, but with its full authorization: and its decisions, whether of doctrine or discipline, became the law of the Church of France. The Confession is strongly Calvinistic. One copy of it was deposited at Rochelle, another at Geneva, a third in Béarn; and all pastors, preachers, members of consistories, and school-masters, were required to sign it. During the following century, and up to 1660, the National Synod, from time to time, renewed the requisition of signatures to the Confession; and it was uniformly obeyed. With that fatal year, 1660, the National Synod of France expired.—There has been no authority, from that time to this, capable of enforcing the Rochelle Confession, or any other Confession, upon the pastors or Churches. When the Reformed Church was reconstituted by Napoleon in 1802, the authority of the Confession was not renewed; the pastors were not required to assent to it, nor was any other formula of faith substituted in its place. "Nothing," says Coquerel, in his *Orthodoxie Moderne*, "has since that period disturbed the desuetude into which the Confession of Rochelle has fallen. The existing body of clergy in France are strangers to it. The Confession is simply a historical relic." And such it will remain, so long as the Church has no National Synod to enforce its dogmatical decisions. In fact, according to the Napoleonic decree under which the Church of France now acts (tit. I. art. 4), no Confession of Faith, or doctrinal decision of any kind, can be published in the Churches, or taught in them, without the sanction and authority of the Imperial Government.

The natural result of this state of things is, that every pastor of the Reformed Church of France believes and teaches just what he pleases. As for the people, their religious opinions generally depend upon those of their pastors for the time; and when there are two pastors of different beliefs in the same parish, the flock is divided into two classes according to their predilections for one or the other minister. The case would be different, if there were even any recognized ortho-

dox Catechism in use. But it is with the ancient Catechism as with the Confession of Faith; it is simply, to use Coquerel's phrase, a historical relic. Some of the Churches, blessed with orthodox pastors, still make use of Ostervald's abridged Catechism, in which the pure doctrine of the Gospel is taught; others employ the Geneva Catechism; others, again, confine the religious instruction of children to Bible lessons.

It is impossible to tell precisely how many of the pastors of the Reformed Church have retained the faith of Christ, and how many have wandered into heresy. At the Synod of 1848, an attempt was made, as I have already stated, by Gasparin, Monod, and other excellent men, to have a Confession of Faith adopted. The majority against the proposition was so decided, that these good men, despairing of the future, abandoned the National Church, and formed the "Union of Evangelical Churches." Since 1848, the Rationalistic party has become far bolder in denial, and far more aggressive than it was at that time. Some pastors of this School stand nearly on the platform of Theodore Parker; others are not quite Pantheists, but tend that way; others deny the supernatural element in Christianity entirely, but admit the personality of God; others again, with the elder Coquerel, are believers in the supernatural, to a certain extent, but deny the divinity of Christ. Adding all these classes of Rationalists together, I think it a safe estimate to say that they include *one-half* of the whole number of pastors and preachers in the Reformed Church of France! The strife is now at its height between the two parties; a strife which enters into every Consistory, and every parish; nay, into almost every pulpit and every family.

What constant gratitude do we owe to Almighty God, that our American Churches have escaped the plague of Christianity in all these old monarchical lands—the union of Church and State! In none of our organized churches is it possible to see, as in England, a Bishop teaching bold infidelity, and yet keeping his mitre; or pastors, preaching Pantheism in Protestant pulpits, and yet retaining their gowns and their salaries.

LITURGY AND WORSHIP.

It is a generally received opinion in America, I think, that the services of the Reformed Church of France are non-liturgical. This is a mistake. Most of the Churches use a liturgy—simple, indeed, when compared with the complex services of the Church of Rome or the Church of England; but still a liturgy. Calvin published in 1545 his *Formularies for public prayer, and for the administration of the sacraments.*. The first edition of the liturgy of the French Church has the date of 1562. The *Confession of Sin*, which forms a prominent feature in the service, was the work of Theo. Beza. In the course of time the formularies have been slightly modified; but their substance remains as it was. There are three editions now in use in the Reformed Churches: 1, that of 1807, 4to., which is also given, in a slightly modified form, in the Psalm-book published by the Consistory of Paris; 2, an edition published by Pastor Roux, of Uzés, in 1826; 3, the 8vo. edition of 1828, of Geneva and Paris. There is no positive law requiring the use of these forms, but they are in general use, with greater or less modification. Coquerel remarks, in his new *Projet de Discipline* (8vo. 1861) that the Consistory of Paris, in printing the liturgy at the

end of the Psalter, has simply acted in accordance with the decisions of the ancient Synods of the French Church. The records show, however, that those Synods did not demand any slavishly verbal adherence to the liturgical form, in all its detail. Thus the last of the General Synods, that of 1660, ordained that "to remedy the inconvenience arising from the multiplied editions of the Psalter and Liturgy, each province should mark the changes it had made, and those it should think it expedient to make, and send a memorandum thereof to the Consistory of Paris, in order to a new edition."

The first part of the liturgy consists of the Sunday service. The order is as follows: The minister begins the service by repeating the words of the Psalmist: Let our help be in the name of the Lord, who made the heavens and the earth; after which a hymn is sung. The minister then reads the Ten Commandments. The congregation is then called on to join in the general confession, as follows: "Now that we have read the law which condemns our iniquities, my brethren, let us present ourselves before God to make from our hearts our humble confession of sin, in the words following:

"Lord God, Eternal and Almighty Father, we acknowledge and confess, before Thy holy Majesty, that we are poor sinners, born in corruption, inclined to evil, incapable, of ourselves, of doing any good, and that we transgress, every day and in divers manners, Thy holy commandments, drawing down upon ourselves thereby, according to Thy just judgment, both condemnation and death. Nevertheless, O Lord, we have a lively sorrow for our offences against Thee; we condemn ourselves and our sins, with sincere repentance, looking humbly for Thy grace and beseech Thee to help our misery. Deign, therefore, Most Holy God and Father of mercy, to have pity upon us, and to forgive us our sins, for the sake of Thy Son, Jesus Christ, our Saviour. Grant unto us, and increase within us continually, the grace of Thy Holy Spirit, that we, seeing our sins more and more clearly, and having a more lively sense of them, may renounce them with all our hearts, and may bring forth the fruits of justification and holiness, in acceptance with Thee, through Jesus Christ our Lord. *Amen.*"

[I may remark, in passing, that this Confession was introduced, word for word, by John Knox, in 1564, in the liturgy which he prepared for the Presbyterian Church of Scotland. It bears a strong resemblance, also, to the General Confession in the communion service of the Church of England. That Confession was drawn chiefly from the book of Archbishop Hermann, of Cologne, prepared by Melancthon and Bucer. The substance of it also is found in the liturgy of the "Strangers' Church" of Strasburg, published by Pullair (Pollanus) in 1551. It is probable that Beza made use of Hermann's liturgy in preparing the "Confession."]

After the Confession, the Reformed service proceeds with reading of the Scriptures, singing, extemporaneous prayer, the sermon, and singing. Then follow a series of prayers and thanksgivings, too long to be given here in full, but occupying three pages in the edition of the liturgy before me, and ending with the recitation of the Apostle's Creed. The service is closed with the benediction.

After the regular forms for Sunday service, seven pages of the book are taken up with Prayers for Special Occasions. These are Christmas, Easter, Ascension Day, Pentecost, the October Communion, New-Year's Day, Fast Days, for Time of War, for Bereaved Families, Churching of Women, for Times of Public *Calamity.*

Then follow forms for the Baptism of Infants; for the Ratification of the Baptismal Vow (answering to Confirmation); for the Baptism of Adults; for the Lord's Supper; for Marriage; and for Funerals.

Most of these services are shorter than the corresponding ones in the forms of the Protestant Episcopal Church. I give an outline of the "Liturgy of the Lord's Supper" as a specimen. On the day of celebration, the pastor, at the close of the sermon, repeats the following prayer:

"O Lord our God, as we approach Thy holy table, and celebrate there the memory of Thy Son, we unite in prayer for our country, for the Emperor, and for all the branches of the government; for the Church, its pastors and officers; for the sick and afflicted, and for all who have desired our supplications in their behalf; for ourselves and for our families, in the model of prayer which Thy Divine Son has taught us: Our Father, which art in Heaven," &c. [the Lord's Prayer.]

The Pastor then says:

"All those who do not intend to-day to partake of the Communion, or who do not propose to remain during its solemn administration, are requested to retire silently and in order, after receiving the benediction." *Here follows the benediction and a hymn.*—After which the Pastor pronounces the *Exhortation*, founded on 1 Cor. xi. 23–29. It is too long to be cited here in full. The Exhortation is followed by the *Prayer before the Communion*, which is about the length of the Prayer of Consecration in the Protestant Episcopal Service The Pastor then pronounces the *Invitation*, as follows:

"Approach now, Brethren, the table of the Lord. But come with the humility, the repentance, the faith and the charity which this holy service demands of you. Come also decently and in order, remembering that you are about to present yourselves before God in order to discharge one of the most solemn of religious duties. And let us not remain satisfied with the mere sight and touch of the external symbols, as if Jesus Christ were shut up in them in a carnal way, but let us raise our hearts to heaven, where Christ is now in the glory of the Father, and from whence we look for His coming at the last day to judge the world, and to grant us the full possession of the great salvation which He has prepared for us."

The faithful then approach and stand ranged around the table. The Pastor then breaks the bread and says: "The bread which we break is the communion of the body of Jesus Christ our Saviour, who died for us." *He then blesses the cup, in the words following:*—"The cup of blessing, which we bless, is the communion of the blood of Jesus Christ our Saviour, which was shed for the remission of our sins." *The faithful then, successively gathering around the table, receive from the minister the bread and wine: and, each table being dismissed with a brief exhortation, when all have communed, the Pastor says:*

"Brethren, who have now celebrated the death of Christ, we implore you in His name not to have received His grace in vain. May sin no longer reign in you. May you so walk worthily of your high vocation, that nothing may deprive you of the love of God in Christ Jesus. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. Bear with one another, and if one has complaint of another, forgive each other, even as Christ has forgiven you. May the grace of God, in which you are called to form but one body, reign in your hearts.—And let us now, all together, render unto Him most humble thanksgivings. *Let us pray.*" Here follows a prayer of thanksgiving, after which, the congregation, standing, join in singing the song of Simeon, "Lord, lettest thou now thy servant," &c.; and the final benediction is pronounced.

I have now furnished you the means of forming a tolerably correct opinion as to the present condition and usages of the Reformed Church of France. It

contains many noble ministers. The names of Grandpierre and Monod are held in honor throughout Christendom. These men are faithful to the Gospel of Christ, under the pressure of great and increasing difficulties. May the Lord bless them and deliver them.

I am, Dear Doctor, yours very truly, J. McCLINTOCK.

A CHAPTER FROM THE LIFE OF ZWINGLI.

ZWINGLI had scarcely been a year engaged in his reforming labors in Zurich, when he was put under the cross, that he might exercise and prove himself in "the imitation of Christ." In August 1519 he visited, for the purpose of resuscitating his exhausted bodily powers, after his severe labors, the mineral waters of Pfæffer, situated in a dreadful ravine of the Galanda mountains. Here he formed a friendship with the poet and professor, Egentius of Freiburg (in Breisgau), who visited the springs with the same object in view. The days, however, of relaxation and recreation were not to last long for the Reformer.—From Zurich he received the harrowing intelligence that the plague, which was traversing Europe from the eastward, and which had not spared the highest valleys of Switzerland, had invaded his own parish. The zealous pastor, mindful of the duties of his high calling, hasted homewards, to extend to the afflicted members of his flock the consolations of the Gospel. His brother Andrew whom he had living with him in his own house to guide his studies, he sent off to Wildhaus, that he might thereby the better escape infection, Zwingli himself, with heroical courage, visited the sick and the dying without intermission and supplied them, in this the hour of their extremest need, with the rich consolations of the Gospel. In his sermons he raised the sinking hearts of his terrified congregation with the promises of the Word of Life, and pointed them to Christ, who quickens the weary and heavy laden. Many among his people trembled for the life of their faithful pastor, as they saw him moving about amidst the thickly flying darts of death, himself bearing round the cup of salvation; for "the great death," as the name of this pestilence is, in the mouths of the common people, cut down in Zurich alone, from August 1519 to Candlemas 1520, two thousand five hundred. "I rejoice greatly," wrote Conrad Brunner (of Wesen), from Basle, "that thou standest untouched and unharmed by the arrows of death which are flying around. But my joy will not be free of anxiety so long as thou daily exposest thyself to great peril by visiting the sick of the plague. Forget not, while bringing consolation to others, to take care for thine own life." The anxiety of Zwingli's friends was but too well-founded, for, at the end of September, he himself became a victim to the disease. What a grief to his flock, when they saw their faithful pastor chained to a sick, it might be a dying bed! The feelings which oppressed the friends of evangelical truth at a distance by the intelligence of his sickness are thus expressed in a letter which Dr. Hedio wrote to Zwingli: "We were deeply afflicted when we heard that this murderous disease had seized you also, for who would not grieve if the saviour of his country, if the trumpet of the Gospel, if the courageous herald of

th should be struck down in the prime of life, high in hope, and in the
f his usefulness!" The feelings of his own soul on his being seized, the
ier poured forth in the following Hymn:

ON THE COMMENCEMENT OF HIS SICKNESS.

able prayer, O Father, hear,
p me in this strait;
eavy foot grim Death draws near,
thunders at my gate.

, who in the stormy fight,
t hold in check his power;
Christ, I pray Thee, by my side,
help me in this hour.

ther, if it be Thy will,
'hou ordain once more,
e destroying angel still
me in safety o'er.

e mine agony to cease,
out the dart that burns,
rants me not an hour of peace,
rest to unrest turns.

But if my sun is to descend,
At mid-day to the tomb,
O! do Thou resignation send—
Prepare me for my doom.

What doom? Thou shalt then from this earth
Withdraw me in Thy love,
And death itself shall be my birth
Into the bliss above.

As in the potter's forming hand
The clay is at the wheel;
Thus life or death's at Thy command—
'Tis Thine to kill or heal.

My soul in resignation
"Do all Thy pleasure" saith,
Thy will shall be salvation,
Be it in life or death.

complaint increased, his strength left him, but his heart sought and found
ation in God through Jesus Christ, and he again sings, in the midst of
amity:

ON HIS SICKNESS INCREASING.

:t, O Lord, I seek in Thee,
pains they are increasing,
ght of sickness presses me,
woe my heart is seizing;
a, Consoler, Thee I seek,
n and cheer Thy creature weak,
'ith comfort from Christ's wounds.

reat Redeemer! at death's gates
u giv'st to him assistance,
aithfully upon Thee waits
h undismayed persistence,
inds delight in Thee alone,
or Thyself without a moan,
Vould gladly quit the world.

My tongue is withered and dumb,
Each sense in torpor lying,
Is, then, the end of all things come,
And am I now a-dying?
Then, Mighty Champion! stretch Thy hand,
'Tis time Thyself the contest grand
To end which I've begun.

I see, indeed, with dreadful rage,
That Satan on me presses,
While me, too weak the war to wage,
He more and more abases;
But he'll Thy servant conquer never,
Because his faith rests on Thee ever;
So then let hell still storm.

e faithful, as Bullinger mentions, were deeply distressed at the sickness of
dear pastor, and called on God in earnest prayer that He would be pleased
se him up again. The Lord heard the prayers of His people, and raised
ervant from his bed of sickness, that he might further contend for the
of God and the salvation in Christ Jesus. The joyous feeling of grati-
which filled his bosom on his recovery he gives expression to in the follow-
lymn of grateful praise:

ON HIS RECOVERY TO HEALTH.

I'm sound—through Thy great goodness;
My God, Thou'st made me whole,
My speech, although in rudeness,
Will loudly Thee extol;
To Thee, who me once more,
Hast raised, to death devoted,
My soul shall be devoted
More than it was before.

But had death in his fetter
Securely captured me,
I were now where 'tis better
I were, O Lord, by Thee;
Now it remains again
The bands of life to sever,
When none is to deliver,
Perhaps in greater pain.

Yet on I go with gladness,
Since 'tis Thy holy will,
With joy yet mixed with sadness,
My journey to fulfil;
To wage 'gainst sin the strife,
And when life's toils are ended,
There will at length b' extended
To me the crown of life.

The intelligence of his recovery filled his friends far and near with the greater rapture, because they had shortly before received the report that he had sunk under the virulence of the malady. Hedio wrote from Basle: "Like a suddenly appearing angel of consolation came Rudolph Collin to us, assuring us that we had no cause to be cast down on your account, for you were now safe." Wilibald Pirkheimer, of Nurnberg, says, in a letter to Zwingli: "If my mourning over your sickness was great, my joy at your recovery was greater. Let us sing praises to God, who inflicts the wounds and who heals them again, who kills and makes alive, and who has called back your soul from the grave. His name be praised for evermore." William de Falconibus, the legate's secretary, writes: "If the gratification of a wish ever filled me with pleasure, it was far exceeded by what I felt when I heard of the return of one from the gates of death, for whom I have so great a longing, that I feel as if a part of my soul would tear itself away from me to go to you." The Vicar-General, John Faber, also, who afterwards became one of Zwingli's most virulent enemies, joined himself to the crowd of congratulating friends. "I heartily rejoice," dearest Huldreich, "that you have been delivered out of the jaws of the murderous plague for I entertain towards you so lively a friendship that nothing in this world would pain me more than the intelligence that any calamity had befallen you which God in his mercy avert. And this love you well deserve, for you work with such zeal in the vineyard of the Lord that when you are in danger a calamity impends the community. The Lord himself knows, however, whom He will stir up by bitter trials to a more earnest striving after a better and a more enduring inheritance. Such a trial you have experienced from your heavenly Father."—LIFE OF ZWINGLI, *by Christoffel.*

CHRIST AND HIS LAMBS.—In a Chinese Christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was only a little boy. To this he made the touching reply—"Jesus has promised to carry the lambs in his arms. I am only a little boy; it will be easier for Jesus to carry me." The logic of the heart was too much for the father. He took him with him, and the dear child was, ere long, baptized.—*Miss. Magazine.*

THE POPE AT HOME.

FLORENCE, DEC. 22, 1862.

THE readers of the "WORLD" may be interested in knowing something of the private life of the present Pope. Though in these days he is a very *public* character, and his reign is likely to mark an epoch in the history of politics and religion in Italy, and though as a public administrator he may have much to vex him, yet as an old bachelor at home, he evidently enjoys life, and has a "good time" generally.

It must be known as preliminary, that the private apartments of the Vatican are very beautiful and very rich, overloaded with gold and silk. There are, however, occasionally seen a few painted wooden chairs, very simple, not to say miserable souvenirs of the apostolical plainness of another age. The same may be said of the Quirinal, Castle Gandolfo, and all other pontifical residences.

The Pope usually rises at six o'clock in the morning; about seven he says mass n a chapel which joins his sleeping room. The Cardinals and Roman Bishops generally have the same habit. At Rome, when a prelate rents a furnished apartment, he places in a closet a small portable altar, where he says mass. In many of the apartments now rented to strangers, the remains of these temporary altars and vestiges of these masses are found. The *valet-de-chambre* makes the responses on these occasions: for the Pope, this valet is a prelate, a priest or a deacon.

In the Vatican there are ten private *valets-de-chambre*—the most intimate are classed according to age, passing from the eldest to the youngest. Monsignors Stella, de Mérode, Talbot (an Englishman) and Ricci, are the four persons always near him. They keep him company, and amuse him, and make him laugh; which is not a difficult thing, for in private life Pius IX. is always laughing and happy.

At eight o'clock the "holy father" takes breakfast, which consists of coffee and some very simple accompaniments. At that time Monsignor Stella alone is present; he opens the correspondence, reads it or gives a summary of it. It is the most private moment of the day. At nine o'clock, breakfast being finished, he reads his private correspondence. Then Cardinal Antonelli comes down from his rooms above and enters the apartment of the Pope; he is very gentle, very humble, a real treasure,—he addresses the Pope sometimes as "holy father," sometimes "most blessed father,"—he praises the genius of the Pope and his wonderful knowledge of affairs: he is indeed his very humble servant.—This political conversation, this labor of the king and the minister continues an hour or two. The *valets-de-chambre* sometimes interrupt them; but Antonelli is very kind with them.

About half-past ten or eleven, the receptions begin. The Pope, dressed in white, sits in a large arm-chair, with a table before him.—

He addresses you two or three words in the language which you speak, if it is French, Italian, or Spanish; he speaks a little English, but German (the language of Luther) he abhors, and an interpreter is necessary. During these receptions, he sometimes signs requests for indulgences which are presented to him in writing. Some of these requests are conceived in the most consecrated forms, imploring of him "indulgence at the moment of death, for themselves, their children, and other relatives to the third generation." The "holy father" cheerfully complies with these requests; he writes at the bottom of the petition—*Fiat, Pio nono.* Since the late political events some bring him money, and others offer him letters of condolence. He writes at the bottom of such letters: *Ampleat vos dominus gratia, benedicat tc Deus et tuam familiam.*

At two o'clock the pontifical dinner comes off. The Pope always dines alone. From three till four the Pope sleeps. Every body in Rome sleeps from three till four. If you ask after a Cardinal at that hour, the reply is—"His eminence sleeps."

The Pope does neither more nor less than other people. At five o'clock he rides out, always with great solemnity, accompanied by the noble guard on horseback, by *valets* and *monsignors,* and from three bare fingers his benedictions fall in great abundance. About seven the Pope takes supper, and then takes his turn at the billiard-table. At ten o'clock all the lights of the Vatican are extinguished.

What a life for the successor (as he claims to be) of the Apostle Peter! How little of the pure and simple religion of the New Testament appears in his daily course! His pomp and show and royal state are only symbols of despotism. The longer the papal rule continues unchecked, the more debased the populations become. Rome itself is a home-field of heathenism, full of ignorance, irreligion and crime.

E. E. HALL.

RELIGIOUS LIFE.—The whole life of a religious man falls into two grand divisions, and all his actions belong to one or the other. The one is the region of *piety,* the other the region of *morality.* They ought not to be, and can not be separated in any man's life: but they can be distinguished though not separated. Piety cannot exist without morality, nor morality without piety, yet they are not the same thing. United they make up *religion,* or the whole life of a Christian. The region of morality is under the law; it is a stern and rugged clime, a land of restraint, of effort, of struggle, of battle. The performances of duty, the doing the work of the Lord, this is the problem of morality.

THE FOREIGN FIELD.

We have interesting letters this month from many portions of the Foreign Field, several of which we subjoin.

FRANCE.

Dr. McClintock writes most encouragingly respecting the Chapel at Paris. We are gratified to learn from him and from others, that its services are well attended by the Americans, some of whom are from the Confederate States. Some English people have also attended. There are cases, from time to time, of interesting conversions. Dr. McClintock mentions in a late letter that at the last preceding communion some seventy persons partook of the sacred ordinance. A distinguished clergyman of one of our interior churches, who has recently spent some time in Paris, speaks in the highest terms of the usefulness of the Chapel in many ways.

ITALY.

The Rev. Mr. Hall sends us the following valuable letter on the *Schools of Italy:*

FLORENCE, Jan'y. 1863.

SCHOOLS IN ITALY.

One great obstacle to the progress of the Gospel in Italy has been, and will long be, the ignorance of the people—their simple inability to read. In some parts of the kingdom, the number of those who can read is almost incredibly small, only six or seven in a hundred of the population; in other provinces, one-quarter or one-third, and possibly in Tuscany, a still larger proportion of the people are able to read. It is worthy of notice that since the Constitution has granted religious liberty to the people, the greatest progress has been made in Tuscany, where the population appears to be the most intelligent. As the number of native Italians, qualified to preach or to do thoroughly the work of religious instruction, is far below the demand, the next most efficient means of evangelization resorted to is the press. But this instrumentality reaches successfully only the reading portion of the community.

With the adoption of a Constitution, the necessity of schools and more general instruction became the more evident. Years before the late revolution in Italy, Count Cavour directed his attention to the state of education among the people of the old Sardinian Kingdom. It was through his influence that great and important changes were made, and among others that secular teachers might, if desired by the people, be substituted for those who were connected with the clerical orders; for nuns and priests have been, and are still to a great extent, the teachers of children in Italy. The late ministry (of Rattazzi) had a very efficient Minister of Instruction, whose influence was every where felt, in reforming, improving, and elevating the character of the schools. The teachers in the different provinces have been examined as to their qualifications, new books of instruction have been introduced, and no expense has been spared to render the schools more prosperous and efficient. In the southern provinces (the late Kingdom of Naples), many old teachers were found *who were unable to read;* and when asked what they taught the children, replied: "to knit and say prayers." This is all the instruction which some Roman Catholics think necessary for the common people.

The present Government has done a great and noble work for Italy by suppressing a large number of convents, and, in many instances, appropriating the funds and real estate to the purposes of education. In confiscating this kind of property, or in appropriating it to other uses, the Government grants a life-pension to the remaining monks or nuns connected with them, forbidding, however, any subsequent additions to such branches of the order. In the city of Naples alone more than seventy of these conventual establishments have been suppressed and turned to some useful purposes.

More than a year since, by the recommendation of Garibaldi, evening schools were established for youth and adults whose condition and employments did not permit them to receive instruction in day schools, which were also established for the poorer class.—In many parts of the Kingdom, especially in cities, such schools were opened. There are two or three in Florence, some in Naples, Turin, and Milan. In the last-named city, these evening schools have had a wonderful success, now numbering twenty with 1,200 attendants; and among the pupils of one of them are the little chimney-sweepers of the city.

This desire to learn to read, so strongly manifested by the humble classes, since the repressing and extinguishing power of the papacy has been removed, is one of the hopeful signs for the future of Italy. It must not, however, be supposed that the schools supported by the Government are yet sufficient for the wants of the people. Though much has been accomplished, yet years must pass before a thorough system of common school instruction can be established, if indeed it is possible.

The various agencies for evangelization at work in Italy have not neglected the important instrumentality of schools. Madame Desanctis has done much for this object; and has succeeded in establishing flourishing schools in Genoa, and Turin and Milan, and other cities of Italy. There are in the city of Genoa seven schools under the direction of evangelical teachers. Of these, the Waldenses have two day schools for girls and boys, both having about sixty children, and one evening school for adults. The others are under the care of the free Italian Church. More than a year ago a school for girls and one for boys opened in Naples had, soon after opening, fifty and eighty children.—The workingmen taking their children to these schools said to the teachers: "The priests have made asses of us, but we do not wish our sons to be so."

In Florence, there is a large evangelical school, established by Mr. Ferretti, but now under the care of and supported by the Wesleyan Missionary Society; it numbers about 100 pupils of both sexes. The Waldensians also have two schools, numbering about twenty pupils each. Wherever it is possible evangelical schools are opened, and earnest efforts made to dissipate the darkness of ignorance which has so long reigned in priest-ridden Italy. Thousands of workingmen attend the evening schools for the purpose first of all to learn to read. The immediate results of these educational efforts may not be great; but by means of them the next generation will come on the stage with a great advantage over the present.

In concluding this brief notice of the schools in Italy, it should be stated that there are four schools, numbering nearly 120 scholars, which have been established and are sustained through the agency of the "American and Foreign Christian Union." One of these is specially interesting: it has about 50 boys, and all sons of Roman Catholic parents. They are for the most part very poor, and some of them are provided with their breakfast almost every morning. They belong to that neglected class, numerously found in the streets of all large cities, and most of them would probably grow up in absolute ignorance, without the charitable effort, of which they are the object.—Though the Bible is not used in this school, as its introduction would now endanger its prosperity, yet the moral welfare of the children is carefully attended to. Besides learning to read and write, they are taught arithmetic and geography.

When schools shall be generally established throughout Italy, and superintended by liberal teachers, new advancements will be made, and the way prepared for greater changes than have yet occurred. Superstition and bigotry, which so distinctly mark the Roman Catholic masses, can not long survive an efficient system of common school instruction. In Italy especially ignorance is the mother of devotion.

E. E. Hall.

The Rev. Mr. Gilbert, our Missionary in Chili, South America, has written an interesting letter to Children, which we subjoin, hoping that they will be much gratified and instructed by its perusal.

SOUTH AMERICA.—CHILI.

SANTIAGO, CHILI, S. A., Jan. 12, '63.

DEAR CHILDREN:—Will you go with me this afternoon to distribute some Spanish tracts? I will slip two Testaments in my pocket, and we will see what disposal will be made of them. My main object is to point out some things which are peculiar to this country and to Santiago.

There at your left is a house in process of building; let us stop a moment to examine it. The walls, you observe, are made of adobes, or mud bricks, dried in the sun.—The wall is one foot and a half in thickness, which makes the house cool in summer and warm in winter. It looks rough now, but in a few days they will plaster and paint it. This is sometimes done so skillfully as to closely resemble marble. The door-way will nearly admit a load of hay. On each side is a room facing the street, and other rooms are built around the open court into which the large door leads; beyond this court, you see two more; into these, other rooms open. The second court is generally used as a fruit and flower garden. You observe that this is one story, and plainly built; we shall pass other houses which are two stories, and constructed with the greatest magnificence and costliness.

No wonder you are surprised at the number of horses you meet. Horses are very cheap and cheaply kept. The Chilenos are natural horsemen. Very often you see a man and woman riding on the same horse, as the New England people used to go to church fifty years ago. Though horse-back riding is so common, there are over one thousand public coaches rattling over the stony pavements, besides many elegant private coaches with coachmen in livery.

That man who is now passing us on horseback, with two huge baskets slung just behind him, is selling vegetables. At the top of his voice, with a nasal twang, he "cries his ware" as he passes each house. Thus with the loads adjusted to the horse's back, hay, water, wood, coal, fruit, boxes, and all sorts of things are carried thro' the streets.

You are laughing, I see, at that ox-cart drawn by two yoke of oxen. There are thousands of such covered carts in the country. They are made of reeds or of canes; the top is covered with hides to keep out the rain. The oxen you see are yoked by a straight stick lashed to the horns. The driver always goes in front, guiding them with his long pole, at the end of which there is attached an iron spike.

That man with a basket loaded with fruit which he carries on his head, is quite characteristic of the country. Fruit venders, foot pedlers, and market women, generally carry their loads in this way.

We have distributed tracts in several poor families, and you see how pleased they are, and you notice that generally only the children can read. The reason is this:—until within a few years but little had been done to farnish schools for the people. President Montt, whose term of years expired a few months ago, established many schools

Let us now enter that poor thatched house with no floor but the earth. Don't you think that little fellow, so poorly clad and barefooted, reads as well as a Yankee boy? Now let us try to sell them a Testament. That boy fourteen years old says he wants to buy one. "Where are they kept for sale?" he enqu'res. There comes in a neighbor's boy. I will let him see the other Testament. There seems to be a dispute between the old lady and the neighbor's boy as to who shall have the Testament. The boy is running home after the money. You see the disposal of the two Testaments.

This, my young friends, is one of the pleasant incidents which I meet with. It is pleasant to be made the instrument in putting the Word of God into the hands of those who can read, but who have never read a line from God's revelation to us—to them. I could not have been here if it had not been for the American & Foreign Christian Union. And those little children who contribute to aid this Society, do really stretch out their hands to Santiago, and help to put the Bible into the hands of some who have it not, and aid in other things of that character.

Now let us leave a tract in that house across the way. They appear somewhat intelligent. I told the lady that the tract which she is reading was the "Sermon on

the Mount," and was taken from the Bible. She asks if I have any Bibles. She wishes me to bring her one when I come again.—I suppose they picked that bouquet to show their good will. Come, we will take a different route home.

That is a beautiful weeping willow; perhaps it is weeping over the moral desolation of the city. That tree a little beyond, which somewhat resembles the walnut, is a fig tree. The fruit, which, when ripe, is black, looks in respect to shape like small pears. The grapes which hang in such abundance, you observe, are so low that any of you could pick them.

Without intending it, I have now brought you to the Catholic burying-ground, the *Panteon*. It contains about sixteen acres of ground. There are separate grounds for the several religious orders. The remaining part is divided into three portions: the "cloister of monuments," the "cloister of families," and "cloister of the poor." In the first of these the most wealthy bury.

That small octagonal building is a chapel. If we had time to enter, you would see three altars, rude pictures of Bible scenes on the wall, and Latin inscriptions taken from the Bible, referring to the last moral hours of man. Those rows of cypresses by the chapel, to me are quite imposing; they seem like solemn mourners. The foliage is deep green, and much like the cedar, but finer, and clusters evenly and thickly around the tree from the ground. The tree runs up like the poplars, though not half so high.

As in every other large cemetery, there are some costly monuments, finely executed and in good taste.

We are now entering the shocking place where the poor are buried—those who choose can stay behind. The impression made on my mind was similar to that received when for the first time I entered the Museum of a Medical College, containing a long row of skeletons, ranging in size from an Indian giant to the tiniest infant.

These bones which fill the ground, and which you cannot avoid treading upon, are all human bones. Large holes one after another are filled with bodies. These places are, after a time, redug, and this is done an unlimited number of times. You ask if that is a heap of stones? No; they are skulls! Just come with me a few steps, and look into a hole where coffinless bodies are thrown, and where earth is not thrown over them until the pit is nearly filled with bodies!

There lies two little infants with upturned faces. Poor things! what if the dogs should come over the wall in the night, as they sometimes do? I am told that further on there is a pit into which paupers are tossed, with quick lime, and left to decay!

We will now leave this Golgotha, and go towards home. The tariff established in this *Panteon* is: For a perpetual sepulchre, 7 feet long and 34 inches wide, $20; in this it is permitted to inter relatives to the fourth generation. For the privilege of erecting a mausoleum on the same site $30 additional. For the privilege of removing a body to be placed in a private chapel or a church, when authority has been obtained to do so, $30. For the interment of a single body for one year $3. For the conveyance of a corpse from the city, in a carriage of the first class, $12; second class $8; third class $3; fourth class $1. The last is only the common ox-cart of the country. For interring a child (in the family vault), brought in a private carriage, $3. The poor, brought in the fourth class carriages, pay nothing for sepulture. Of course not, poor creatures! they speedily find their way down the pit. Now here is a monopoly of the very worst kind. All believe that their salvation depends on interment in this the only consecrated ground, and a corpse cannot be conveyed to it for less than the profits of a whole month's labor. There are other institutions, which are more attractive, but we have no more time at present. Yours, truly,

NATH. P. GILBERT.

CARTHAGENA; NEW GRANADA.

The following letter, from the Rev. Ramon Monsalvatgé, written in December last, but which, for some cause or other, did not reach us in time for our February number, contains some statements of facts which will be read with astonishment and delight:

"I am hoping daily to see General Mosquera here, and to obtain from him some concessions in favor of the Mission.

"I know not, my dear Dr. B., whether you are acquainted with a schism which took place at Barranquilla, some three years ago. A priest of that place had the habit of reading to his hearers the sermons which I preached and published at Carthagena.—And finally this young Curé, whose name is Padre Ruiz, proposed to his congregation the adoption of a portion of the reforms which I have constantly urged upon the Roman Catholic clergy. His parishioners received them with joy. This action drew upon him the hatred of the Bishop of Carthagena, who sent another priest to Barranquilla to replace him. But the parishioners of Padre Ruiz chased away the priest sent by the Bishop, and published a paper, in which they declared that they would have for minister none other than Padre Ruiz or myself. At the moment of my leaving for Algeria (nearly three years ago,) I received a commission from the Rev. Padre Ruiz and from his parishioners, who testified for me all their affection and their sympathy for the Evangelical Truth. Finally, the Bishop of Carthagena excommunicated the whole of them, and they still live separated, as a branch, from the papistical trunk.

"The Rev. Padre Ruiz is at present at Carthagena, as a Representative from Barranquilla to the Provincial Legislature.—The day of his arrival he was refused admission into a boarding-house, and was treated as a *heretic* and an excommunicated person. The day following, when he entered into a church, the officiating priest and all the women felt themselves greatly scandalized by his presence; and since then they have celebrated Mass with closed doors, to hinder Padre Ruiz from profaning any more the service by his presence. I have made him a visit, and he has promised me that as soon as the sessions of the Assembly are ended we will confer together respecting religious matters. It is probable that I shall go with him to Barranquilla, to enlighten and strengthen the more than one thousand persons there who now find themselves out of the Romish, and who are not yet altogether in the Evangelical, Church."

In another letter, the 8th of January (1863), Mr. Monsalvatgé writes as follows:—

"I have had the pleasure to see at Carthagena the Rev. W. E. Maclaren and his wife. They have quitted Bogota for the present, for the purpose of returning to the United States. Their short sojourn with us took place towards the end of the year; and as it was the time of the vacation in the public schools, I was not able to have them present at the two Bible Classes which I hold in two of the schools of this city. I believe that Mr. M. will visit you; he will be able to give you much information respecting this Republic, and respecting the way in which we might promote the evangelization of its inhabitants, if we had the requisite means. I have prepared a collection of evangelical articles, which I would like to be able to print. Messrs. Mathieu and Foster may be counted on for $5 for each article. But it will be necessary to have as much more. I would like to circulate one every fortnight, and this would cost $20 per month. I have caused the bier to be repaired and painted, and the cloth to be renewed, etc., etc., for which I have collected $50 among the Americans and English."

Who of our readers will help us in this good work of publishing in the newspapers of Carthagena, an "evangelical article" on some important subject of Christianity, every two weeks, and in this way cause the Gospel to reach many friends in the cities along the seaboard of New Granada? Who will? Now is the time to work there.

A Comprehensive Prayer.—On the fly-leaf of Rev. Dr. Bethune's Bible, was found written the following:

Lord, pardon what I have been;
Sanctify what I am;
Order what I shall be;
That thine may be the glory,
And mine the eternal salvation;
For Christ's sake.

THE HOME FIELD.

We give as usual extracts from the monthly reports of several of our Home Missionaries.

A MISSIONARY IN THE WEST reports as follows:

There is little of interest to communicate since my last report. In every department of my labors, our numbers are largely increased. My Sabbath Schools are larger, and there is greater punctuality both in teachers and scholars. My prayer meetings are now large, notwithstanding the inclemency of the weather, and a deeper interest is manifested in the subject of personal religion. A great number are now asking, "Am I ready to go if my Master should call?"—This personal concern to be reconciled to Christ is, to some extent, caused by the many visitations we have had in our midst. My reading of God's Word, with short explanations of what is read, and my applying it to those present, and urging them to seek first the kingdom; &c., has a powerful effect on many who before were careless and indifferent. And are we not led to believe that the Holy Spirit will, in these times of sorrow and suffering, take of the things of Christ and show them to these anxious and inquiring souls? Many persons whom I have formerly met, and who were careless and indifferent, are now humbly learning the way to be saved through Jesus Christ. May the Holy Spirit breathe upon these dry bones, and bring spiritual life to all who are cold and dead!

A BIBLE-WOMAN IN A WESTERN CITY reports for January:

I have just returned from the City Prison, where I have been, as I am in the habit of doing, to read the Bible and speak to the miserable women confined there. They seem glad to know that any one cares enough for them to go and spend an hour with them. As I read they gathered around me, some standing and some sitting on the floor, (as there are no choirs, but a bench fastened to the wall,) that they might be nearer to me. Most of them paid good attention, and as I *tried to explain* what I read they seemed to feel that the Word was for them. Every time I go there, I find new cases of interest. To-day I saw fewer familiar faces than usual. Several have gone out within a few days, but their places are filled by others. To-day I saw one woman listening to the Word with tearful eyes. She is a stranger to me, and she said very little. I selected a tract for her, that I hoped might suit her case, which she gladly received.

Our School on Fourth-street is flourishing. The girls attend more regularly than they did, and are improving. One little girl, who belonged to that school, died since my last report. She loved the school, and she loved the Sabbath-school. When her older sister was kept from school to gather food and clothing for the family by begging, she, being too small to "go out with her basket," was sent to school. As I looked around her miserable home, and heard her mother talk of her, and knew, if she had lived a year or two more, she would be sent out as her sister is, I could but feel that it was in mercy little Katie was taken away. Another of our little girls has recently lost her mother. Her father has been dead three years, and now the mother is gone, leaving three boys and two girls, in extreme poverty. A Roman Catholic uncle has taken charge of them. I should be very glad to place little Mary and her sister in Christian homes, but there is little prospect that I shall be permitted to do so. One very poor old woman, whom I have often visited, died a short time since. She acknowledged her need of a Saviour, but not till the last hours of her life did she seem anxious about her soul's salvation. Then she cried to God for mercy through that Saviour she had slighted during a long life.

One day last week I visited an aged Roman Catholic and his wife. I found the old man reading the Life of Christ, but as he showed me his well-worn Bible, he said—"that is the best book." The religious tracts I offered were gladly received.

Our Missionary gratefully acknowleges the reception of several articles of clothing for the poor, which she received in January from benevolent gentlemen and ladies of the place.

Another Missionary writes:

The last month of 1862 has passed away. In looking over its events, we are sad and sorrowful; but our remissness in duty, stimulates us to more systematic and energetic labor than, under the circumstances, we possibly could have done. The blessing of Heaven still rests upon us, and, notwithstanding the terrible situation of our beloved country, we have no reason to be discouraged,—"for if God is for us, who can be against us?" Our schools are on the increase, and of that class we so much desire to benefit. The mothers seem to more fully realize that these may be the last and only opportunities they may ever enjoy. We can already see a decided improvement in their manner and work. Teachers are not plenty, as the present times have changed the scene in almost every household; and those who have more leisure, are engaged in the different Hospitals, which at present is so necessary. Still we are thankful that very many appreciate our work, and labor. We visit the City Hospital once a week, and have several interesting cases. Our Christian Catholic woman lingered till this week, a great sufferer, but all said a monument of patience. We feel that she was truly a child of God, and is now happy with Him. There are several rooms of Marines, or river-men, and they receive our tracts and papers with such a relish, that it seems as if their reading would be blest to them. Some of our soldiers are there; some profess Christ, but many do not, but express a desire to be a soldier for Jesus. They are far away from home and loved ones, and feel the need of Him "who sticketh closer than a brother." The soldiers at Camp B***** here, are enjoying a season of revival, and scores are flocking to Christ. If Christians will now take a stand for God, there will yet be greater blessings. Pray for us without ceasing.

This Missionary acknowledges the reception of a box of clothing from ladies in Sanquoit, N. Y., worth $40, and various articles from friends on the ground. Also tickets for the rail-road cars to tho value of $2.

Our German Missionary in New Jersey reports:

For the past month, I regret not to be able to give you a very lengthy or promising report. Our church has, during the entire month, been closed for repairs. I have attended to the prayer-meetings, Bible Class, etc., which I mostly held in my own house, and had about all I could do through visiting, etc., to keep the people together.

During my visits, however, I gathered a few rich experiences about the Lord's grace. One poor woman found the Lord Jesus on her couch of pain, and several Romanists asked for a Bible, and promised to attend our services, as soon as the church shall be opened again. So it is God's holy will.—There is every prospect that this people will have soon a church of their own, and be able to support it and a minister too.

Thanking you for your kind sympathy and the aid we constantly receive from you to further the cause of our Saviour, I pray you to continue also in your prayers for our flock and your faithful friend.

Resignation of a Missionary.

One of our oldest and most faithful Missionaries in the West has sent us his resignation. He proposes to return in the spring to his native Ireland, where the aged parents of his wife reside, and who need the kind ministrations of their daughter in their old age. We part with him in sorrow, for he has labored usefully many years for the Society, and yet in the hope that he will find enough to do in the land of his birth, where most of his kindred live, for the kingdom and glory of his Lord and Master. May his Lord go with him, and ever crown his labors with a rich blessing.

MISSIONARY INTELLIGENCE.

SANDWICH ISLANDS.

The Missionaries are prosecuting their work with faith and hope; not, however, without anxieties about the future.

The *Friend*, issued at Honolulu, December 1, (1862) contains the following paragraph:

The 28th of November was duly observed as a national holiday, in commemoration of the acknowledgment of the Hawaiian Kingdom as an Independent Nation, by the two great powers of Europe, England and France. The day was rendered still more memorable by the Confirmation of their Majesties, as members of the new "Reformed Catholic Church" recently established, by Bishop Staley and other missionaries sent out from England. The ceremony took place at the temporary Cathedral on Kukui street.

MICRONESIA.

We gave some cheering news from these islands in our last; we have more gratifying intelligence from that Mission this month. The Mission held its general meeting at Mr. Sturges's station, on Ponape, in July, 1862, and the biennial report says: "We find reasons for encouragement at all our stations. The past two years have been more productive of the fruits of the Spirit, perhaps, than all that have preceded them. Churches have been formed, and converts have been multiplied." "It is hardly possible to express how greatly these tokens of the Spirit's presence cheer and strengthen us. At all the stations, preaching has been regularly maintained, and with the exception of the Gilbert Islands station and out-stations, with increased attention to the truth." "Sabbath-schools have been sustained at all the stations, with more or less encouragement. We are rejoicing to see our native Christians, in some instances, engaging as teachers in these schools. Some of them also go out upon the Sabbath, gather little congregations at different outposts, and try to instruct the people in the things of the kingdom of God."

AFRICA.

Letters have reached the Mission-House (O. S.) from Monrovia, Nov. 7, and from Corisco, Nov. 14. Mr. James mentions the admission of six members to the Church at Monrovia, and Mr. Mackey mentions the admission of a professed convert to the Church at Corisco. Recently we had occasion to speak of the progress of religion in Western Africa; and of the progress of civilization and Christianity in the Republic of Liberia, as seen in its schools, college, churches and courts. Nearly the same might be said of Sierra Leone, the English settlement.

We have been greatly interested in the progress of the Mission of the American Protestant Episcopal Church in Liberia, as reported from month to month in *The Spirit of Missions.*—Bishop Payne and his coadjutors have much to encourage them in their work. So, too, has Bishop Burns of the Methodist Episcopal Church and his Missionary corps in the same field The College and Alexander High School are doing much to give a superior education to the sons of Africa in that young but important Republic, that has a coast line of 600 miles, and a population of 200,000 souls, about 10,000 of whom are Christian colonists. God be thanked for this bright spot on the coast of Africa!

Sierra Leone is another focal point of Christianity and civilization, with its more than 40,000 inhabitants, under the British flag, on the same coast. In the *Church Missionary Record*, for

January last, there is an exceedingly interesting account of the Mission of the Church Missionary Society in that Colony, running through a dozen pages of that valuable monthly. Nunerous week and Sunday-schools are to be found in the towns and villages of this Colony, whilst at the capital are two High-Schools, one for boys, the other for girls. Both are admi ably conducted. The former had last year 85 pupils, of different tribes and from near and distant localities, whose progress in the English branches, Latin and Greek classics, etc., was highly commendable. The income was 552*l.* 12*s.* 9½*d.*

YORUBA MISSION:—ON THE GOLD COAST.

The same number of the *Record* gives us a deeply interesting account of the Mission in the Yoruba Country, and especially at Abbeokuta, and of the destruction, by the Ibadans, of the towns of Ishagga and Ijaye, where the Church Missionary Society had important Missions. The war between the Ibadans and Ijebus and Egbas has been a very great obstacle to the progress of the Gospel on that part of the Gold Coast. The field is indeed a hard one, but the Gospel has made some progress. Within a few months the Mission has lost three excellent Missionaries—Mrs. Mann, wife of the Rev. Mr. Mann, Rev. T. King, who was a native of the Coast but educated at Sierra Leone, and Mr. Doherty, a school-master and catechist, who was basely murdered after he was taken prisoner at the capture of Ishagga.

SOUTH AFRICA.

A correspondent of THE MORAVIAN at Genadendal, South Africa, gives in a late number of that paper (Jan. 29th) some interesting facts respecting the Moravian Mission in that portion of the British Colonial world. Among other things, he mentions that the *Child's Paper* and *American Messenger* of the American Tract Society are in great demand as *reading books* for the English classes, who both read and translate pieces from them, especially from the former.

The truth has made much progress in the Dutch churches in the Colony, but there is still a large element of Rationalism, derived from Holland and Germany, in that body. This element was sufficiently strong at a late meeting of the Synod to prevent the Rev. Mr. Nandi from being disciplined for his heretical opinions. There was, however, a majority of one in favor of the evangelical faith; at least it was so believed. A few years hence, it is hoped, Truth will be decidedly in the ascendant.

The Missions of the London, Wesleyan, and other Missionary Societies in this extensive Colony, are prosperous. Our Wesleyan brethren find much to encourage in their work among the Kaffirs. At some of their stations there is a liberality in giving to sustain and extend the means of grace that might well cause some of the old and wealthy churches in civilized lands to blush.—We remark in passing, that two Roman Catholic priests have been repelled by the people in their effort to gain a foothold for their Mission at a desirable place in Caffraria, because they had no wives—the inhabitants not desiring to have unmarried religious teachers!

INDIA.

The Rev. Mr. Walsh, of the O. S. Assembly's Board, speaking of the Church in Allahabad, mentions that it now has fifty members, of whom twenty-two have been received since his return to India. He also reports the sum of 1150 rupees, or nearly $600, as contributed towards the educational work of the Mission, chiefly by friends connect-

ed with the Scotch Kirk in that city. It is always pleasant to record such instances of international courtesy and liberality.

The state of the Missionary work in Tinnevelly, the most Southern Province in India, is well set forth in a Statement, signed by 13 English and 13 native Missionaries of the *Church Missionary Society* and the *Society for the Propagation of the Gospel*—lately presented to his Excellency, Sir W. Denison, Governor of Madras, when on a visit to Palamcotta. We can only give an extract from that interesting document:—

"At the end of the past year, the number of souls under our pastoral care, in connexion with the various congregations in this province, was 50,358, of whom 31,977 had been baptized, and 6514 were communicants.—The number of children in our schools, and pupils in our educational institutions, was 12,888, of whom 4096 were girls. The proportion of children of Christian parents in schools to the entire Christian population was over 16 per cent. The number of children and young people receiving the benefit of a superior education, and of Christian training in the boarding schools, both for boys and girls, established in each district, and in the Training Institutions at Palamcotta and Sawyerpuram, was 994, of whom 467 were boys and young men, and 527 girls. Twenty-one Anglo-vernacular day schools, affording a superior education to the higher classes of the native community, have been established in various towns in the province, the most important of which is the Anglo-vernacular school in Palamcotta, with its 183 pupils.

"The Province of Tinnevelly has been divided, for ecclesiastical purposes, into seventeen districts, in which eighteen European European clergymen are at present laboring, assisted by eighteen native ordained ministers, and a body of upwards of 800 catechists, readers, school-masters and school-mistresses.

"One of the most pleasing and hopeful assurances we have that Christianity has really taken root in this province, consists in the liberality of the native Christians, who, though belonging in general to the poorer classes, contributed last year to the various religious and charitable associations established amongst them the sum of 16,641 rupees."

Mr. Ballantine mentions the admission in October of three persons to the second and fifteen to the first church in AHMEDNUGGER. Mr. Kendall of MADURA states that The English Vernacular Education Society has concluded to commence soon a Training Institution, to which the Madura Mission is allowed to send 10 or 12 candidates the first year.

MADRAS.—On the 5th October, Mr. Winslow received five persons to the communion of the church.

CEYLON.—There was an "Annual Convocation" of Christians at Batticotta on the 9th of October. Between 250 and 300 communicants were present, of whom 75 were females. The Church of Batticotta provided for the entertainment of all. What a prostration of *caste* Christianity effects in India!

A very important conference of Missionaries and the friends of Missions in Northern India was to be held at Lahore, in the Punjab, during Christmas-Week. Distinguished Englishmen in the civil service are reported as taking a deep interest in this movement.

The Missionary Magazine of the Baptist Missionary Union for February contains a large amount of most interesting intelligence from the Baptist Missions in Eastern India, among the Karens, Burmans, and Shans. Gradually, but surely, the Gospel is gaining glorious triumphs in that part of the vast domain of England in Southern Asia. The letters of Rev. Dr. Mason, Rev. Mr. Bennet, Rev. Mr. Hibbard, Rev. Mr. Thomas, and Mr. VanMeter are particularly interesting. Mr. Hibbard, at

Maulmain, reports 16 pupils (Karens) as asking for baptism. Mr. Bennet speaks of the first annual meeting of the Burman Bible and Tract Society. This Society has made a good beginning.—Its receipts were 1490 rupees.

CHINA.

Mr. Blodget is much encouraged by the progress of the Gospel at Tientsin. A Female Prayer Meeting has been established, and a Sabbath-school about to be opened. The blind old Chang "fills" Mr. B's. "heart with joy."—Mr. Bonney returned to Canton, to find his house a "heap of rubbish," having been destroyed by the typhoon. We record with pleasure the fact that among the merchants of Shanghai several friends of the lamented Dr. Culbertson have made a very liberal pecuniary provision for his family, as a testimonial of regard for his labors and his memory.

SYRIA.

Mr. Jessup wrote, Nov. 15: "The movement in Hums is proved to have had a substantial basis, and the brethren there stand fast in the Lord. Near Tripoli, too, seed long since sown is springing up and bearing fruit. Yesterday we received a petition from 25 men, from two villages, stating that they are Protestants, and wish a missionary. Several of the men are well known to us, but the majority are more recently enlightened. In Beirut, three adult men, heads of families, have recently come out as Protestants, and two of them seem to have had a work of grace wrought in their hearts. In Lebanon the demand for Protestant schools is unparalleled. The door seems to be opened wider and wider in every direction."

PALESTINE.

The excellent Bishop Gobat courageously pursues his way. He has been Bishop of Jerusalem some 17 years, and is the same laborious and humble Missionary that he was in Abyssinia thirty years ago. He is permitted to see 150 or 160 converts from among the Jews in Jerusalem, who form an interesting little community. He finds the Greeks and Arminians far more hopeful than the Latins, or Roman Catholic Christians, for they can be induced to accept and read the Sacred Scriptures. Some Mohammedans have embraced the Gospel. The good Bishop has established an orphan asylum at Jerusalem for Jewish and Greek children, and eight or ten schools at that place, Nazareth, Bethlehem, and other towns, in which there are between 400 and 500 youth who are taught to read the Bible. This is a good beginning. Applications are beginning to be made to the Bishop from afar for the Holy Scripture.

Postscript.—We regret to add that the friends of the excellent, young, ardent, and much loved Missionary, Rev. David C. Scudder, have received the melancholy tidings of his death, by drowning, on the 19th of Nov. last.—This event occurred in Southern India, where he had commenced his labors. About the same time that this afflictive intelligence reached his family, his excellent father, the late Deacon Scudder, of Boston, was called to his rest!—Father and son have entered Heaven almost together, coming from nearly the opposite sides of the globe. Heaven is as near to India as to America.

PRESBYTERIANISM IN IRELAND.—Notwithstanding the exultations of the Roman Catholics over the census returns of 1861, they have little real ground of triumph. They at present amount to little more than two-thirds of their estimated number in 1834. Episcopalians have lost about one-fifth of their numbers—Presbyterians not one-sixth. Within the last ten years many Presbyterians have left the country. But they have received, as the results of their missions, large accessions.

NEWS OF THE CHURCHES.

We will notice as many important events in the various parts of Christendom as the brief space which we are compelled to assign to this subject will allow.

OUR OWN COUNTRY.

Notwithstanding the excitement of the war, so well calculated to engross the minds of all, there is reason to believe that there is at this moment a much greater number of *revivals of religion* than at any former time since this deplorable civil strife commenced. There is also, unless we are greatly mistaken, an increasing sense of dependence on God, a more profound sense of our sins as a people, as communities, as individuals, than has been hitherto felt. Oh, for a still more heartfelt contrition for the many sins of this land,—pride, vanity, avarice, slavery, drunkenness. Sabbath desecration! but the catalogue is too long to be given here.

ENGLAND.

It is a cheering sign of the times that constant efforts are making to explore the "districts" and "regions" of desperate vice and wickedness in London, and just as constantly enterprises are devised for carrying the Gospel with its light and purifying influences into them. So that whilst the Rev. Lord S. G. Osborne writes letters to the *Times* on the "Guilt Gardens," or nurseries of crime in that greatest of existing cities, the "Ragged School," the "City Missionary" and the "Bible-Woman," soon enter and commence their heaven-blest labors.

The new Primate of England, Dr. Longley, has been "enthroned" in the Canterbury Cathedral, with an array of gorgeous ceremonies that seem to be better fit to the middle ages, than to the present times, when a higher Christian civilization demands more simple services.

Bishop Colenso's Book receives but little favor, save from reviews and notices in the semi-infidel periodicals. The Bishop of Rochester has requested the Bishop of Natal not to take part, under any circumstances, in any religious services in any portion of his diocese! Dr. Adler, the chief Jewish Rabbi in London, has written a letter of considerable weight in the *Athenæum*, to disprove some of the deductions of Dr. Colenso.

Special religious services in St. Paul's Cathedral commenced on the first Sabbath in January, with a sermon from the Lord Bishop of London.

The Bishop of Durham has withdrawn from the "Society for the Propagation of the Gospel in Foreign Parts," until it shall repudiate the late doings of the Bishop of Labuan in Borneo, in his encounters with the pirates of that country. Would it not be well for the Lord Bishop to include Dr. Staley, Bishop of Honolulu, in the Sandwich Islands?

SCOTLAND.

At the anniversary of the "Original Ragged School of Edinburgh," the Lord Provost who presided, testified that owing to the influence of "Ragged Schools" the number of prisoners, under 16 years of age, in the Edinburgh Jail, which had been 812 at the epoch of the establishment of the Original Ragged School (in 1844), is now only 141. The meeting was a most interesting one.

The Edinburgh City Mission had last year 32 laborers, who visited 9000 of the poorest families in the city, and circulated 60,000 religious tracts and periodicals.

A Free Church Association at present mainly supports 49 schools in the remote Highlands and Islands.

IRELAND.

Primate Cullen and his Archbishops and Bishops are uncommonly active in their efforts to uphold the Roman Catholic Church, with all its idolatrous worship, in which Mariolatry is prominent and pre-eminent, over all the Emerald Isle. In one of his Pastorals, Dr. Cullen says of Mary:

"Through her was achieved the union of "earth with heaven, and she was made the "sanctuary of that reconciliation of God "with man, for which the patriarchs and "prophets, and all just men of old, had so "ardently sighed; through her was the long "wished for Redeemer granted to us; by her "were broken the fetters of our slavery, the "abyss was vanquished, and all heresies "overcome; through her and her divine "Son has heaven been opened to our hopes, "and all the riches of the treasures of God's "mercy and love have been poured into our "souls. Hasten, then, oh! sinners, to the "bosom of this Refuge of sinners, our com-"mon Mother."

Such is the intense hatred of the Roman Catholics in some parts of Ireland, that meetings for the relief of the Lancashire sufferers have been broken up by the people. Dr. Moriarty, the Roman Catholic Bishop of Kerry, however, and some of the priests have shown a noble spirit.

At the late annual meeting of the Dublin Young Men's Christian Association, Archbishop Whately, who presided, remarked, that "if any body had prophesied such a

meeting as this thirty years ago, he would have been thought mad."

FRANCE.

Whilst the Roman Catholic Bishops and priests are making their usual amount of noise, the Protestants are working quietly. During the last few months six places of Protestant worship have been opened.—Good books are multiplying. Bungener's Life of *Calvin*, and Bonnet's Life of *Aonio Paleario*, both admirable popular books, are well received.

Professor St. Hilaire's Course of Lectures at the Sorboune, on the History of the Jews from the Babylonish Captivity to the time of our Lord, opened with a large and sympathizing audience.

A Protestant Missionary has been sent to the French colony of Senegal (on the Western coast of Africa), under the auspices and at the request of the Protestant and Christian governor of that settlement.

The Lutheran Church (or Church of the Augsburg Confession) now has in Paris 15 pastors and assistant pastors, 9 places of worship, and 1800 children in its schools.

SWITZERLAND.

There is trouble in Geneva. The Constitution which the Constituent Assembly had prepared after a session of several months, and which was in almost all respects an excellent one, has been voted down at the polls, by Mr. James Fazy and his cohort of gamblers and Roman Catholics! Nevertheless, the Truth makes progress in the old city of John Calvin.

GERMANY.

The labors of the Baptists in Germany are greatly blest. A few months ago the annual holding of the Conference of the Churches in North Western Germany took place at Ihren, in East Friesland. There were thirty-two delegates and forty-two visiting brethren present. The services were highly interesting; interesting, too, were the reports of the work of the Lord in their respective fields of labor.

SPAIN.

There seems now to be little hope of procuring the deliverance of the excellent Matamoras, Alhama and their fellow-martyrs for the truth. Indeed, some of them are already at work in the galleys at Ceuta, a Spanish possession in Africa, opposite to Gibraltar. But all this persecution will be overruled for the extension of Christ's kingdom—a kingdom that has ever made progress by suffering.

NORWAY.

It is stated that the Norwegian Missionary Society has resolved to purchase a property for the Mission-School in Stavanger, and that a mission-ship for sailing between Norway and the Mission-Station among the Zulus in Africa was nearly ready.

RUSSIA.

The work of Emancipation goes on well. The number of what are called "reglementary charters"—compacts of agreement—signed by the parties up to September last, amounted to 38,371, and was increasing every day. At that date out of ten million serfs emancipated there are nearly four million who have terminated their arrangements with the proprietors. The greater part have done so by private agreement. Out of five hundred and twenty-five thousand servants attached to the habitations of the nobles, more than fifty thousand have become farmers. The operation of redemption is carried on very actively. The bank which is charged with it has already delivered to the proprietors ten million silver rubles, which amounts to eight millions of dollars!

MISCELLANEOUS.

Next Annual Sermon.—We have much pleasure in announcing that the Annual Sermon before the Society will be preached this year (God willing) by the Rev. Dr. Berg, Professor of Theology in the Theological Seminary of the Reformed Dutch Church at New Brunswick, New Jersey. The time and place will be announced in the next number of The Christian World.

Italy.—We have received interesting letters from the Rev. Wm. G. Moorehead at Florence. He is diligently prosecuting his studies in the Waldensian Seminary, under the instruction of Professors Revel and Geymonat, with good heart, in the hope that in due time he will be able to preach Christ in the language of the country.

GREECE.—Mr. and Mrs. Constantine reached Athens on New-Year's day.—They spent a fortnight in London, the same in Paris, and a week in Trieste, in all of which places they received much attention from Christian friends. They speak of the kindness of Mr. Hildreth, the American Consul at Trieste, in the most grateful terms. Mr. Kalopothakes reached Athens a day or two later, in good health and spirits. We shall have letters from both for our next number of THE CHRISTIAN WORLD.

A GOOD PLAN.—The Illinois Association of Congregational Churches has recommended to the churches under its care six of the most important of the Religious Societies—making *The American & Foreign Christian Union* one of them. Two months are assigned to each Society, and a member of the Association is charged with the duty of looking after its interests. The Rev. Wm. Carter, of Pittsfield, is the Secretary and Treasurer of our Society for the Churches of that Association, and nobly does he perform his work—by addressing a circular every year to each church, and by personally visiting as many as he can in his exchanges and in his vacations. In this way he does much to interest the churches in behalf of our cause.

In this connection we cannot forbear to say that if every pastor who receives our Magazine would himself make an appeal annually to his people in behalf of the Society, it would avail much. This is the more needed in the Churches which are seldom, if ever, visited by an officer or agent. It is the little rills after all that make the great streams.

OUR DISTRICT SECRETARIES AND MISSIONARIES will render a good service if they will promptly furnish us such interesting facts as have come under their notice during the year for our Annual Report.

BOOK NOTICES.

MEMOIRS OF NICHOLAS MURRAY, D.D., (Kirwan,) by Samuel Irenæus Prime. New-York: Harper & Brothers, Publishers. This is a beautiful volume, and illustrated by an admirable portrait of the subject. It is an exceedingly interesting work, drawn from authentic materials, and finely illustrates how a young man of native talent, laudable ambition, industry, and perseverance, may (with God's blessing) rise from the most humble circumstances to great eminence and celebrity. Dr. Murray was born in Ireland, of humble but respectable parents, came to this country when a very young man, entered the printing-office of the Messrs. Harper, New-York, as an apprentice, and becoming hopefully pious, was assisted by good men of the Rev. Dr. Spring's church, to receive an education at Williams College and the Seminary at Princeton, for the ministry. After laboring for a while as an agent for the *American Tract Society*, he settled first at Wilkesbarre, Penn., and afterwards became pastor of the First Presbyterian *Church at Elizabeth, N. J.*, where he labored successfully in the Gospel ministry for many years. Dr. Murray was the author of several volumes. His *Kirwan's Letters* have had a great circulation, both in America and Europe. He was for years a Vice-President of this Society, and preached one of its Annual Sermons.

THE ECLECTIC MAGAZINE. The February number of this valuable periodical is one of more than ordinary interest. Among the numerous articles which it contains we would mention *The Mussulmans in Sicily*, (from the Edinburg Review,) *Syria and the Eastern Question*, (from the North British Review,) *The Unwritten History of the World*, and *Colenso on the Pentateuch*, (from the London Eclectic,) as being very able. The commencement of the *Reign of Terror* (from the New Monthly Magazine) possesses a thrilling interest. Many of the other articles are excellent. The *Illustrations* consist in the portraits of the Secretaries of the American Board—Dr. Worcester, Jeremiah Evarts, Dr. Cornelius, Dr. Wisner, and Dr. Armstrong.

A YEAR WITH ST. PAUL, by Charles E. Knox, and RAYS OF LIGHT FOR DARK HOURS, by J. B. are two excellent books published by Anson D. F. Randolph, New York. The former in Fifty-two Lessons, or Chapters, relates the various incidents and describes the labors of the great apostle, in an agreeable and instructive manner. The work is eminently Biblical, and the essence, if we may so speak, of many learned volumes, expressed in a popular style, and illustrated by suitable maps. A series of questions follows each Lesson, which may be of much use where the work is used by a Bible-class. The latter, (*Rays of Light*, etc.) consists of a series of selections judiciously made from various Authors; many of them are real gems. The Rev. R. R. Booth has given an appropriate introduction to the volume.

Robert Carter and Brothers have lately issued severel admirable books, which deserve a wide circulation. We mention:

1. SPEAKING TO THE HEART, or SERMONS FOR THE PEOPLE. By the celebrated Dr. Gutherie of Edinburgh. The volume contains twelve sermons.

2. THE RISEN REDEEMER; or THE GOSPEL HISTORY FROM THE RESURRECTION TO THE DAY OF PENTECOST. By F. W. Krummacher, author of Elijah the Tishbite. This is one of the best of Dr. Krummacher's books.

3. A MORNING BESIDE THE LAKE OF GALLILEE. By James Hamilton, D. D.

4. THE THOUGHTS OF GOD. By J. R. Macduff, D. D.

5. PATRIARCHAL SHADOWS OF CHRIST: as exhibited in Passages drawn from the History ofJoseph and his Brethren. By Octavius Winslow, D. D.

These five books are from the pens of five of the best religious writers in Europe. Krummacher, Gutherie, Hamilton and Winslow, are all stars of magnitude which have been long above the horizon, (may it be still longer before they set!) Macduff is a younger luminary, but not less brilliant. Like Caird and Norman Macleod, he is an ornament of the Established Church of Scotland.

We counsel all our readers to buy these excellent books, if they have not done it already, and read them.

The Presbyterian Board of Publication, (Philadelphia), have published an excellent work by *Aonio Paleario* in French, entitled—*De Bienfait de Jesus Christ Crucifie envers les Chretiens.* We recommend this little work to those of our readers who know the French language.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JANUARY TO THE 1ST OF FEBRUARY, 1863.

NEW HAMPSHIRE.

Gilsum. Dea. Amherts Hayward,	10 00
Rindge. " J. B. Read,	3 00
Newport. Cong. Ch. in part for L. M. of J. L. Sweet, M.D	6 00
Hanover. Cong. Ch. at Dartmouth College to constitute Prof. Sam'l G. Brown L. M.,	30 00
Centre Ossipee. Rev. Hiram Wood	2 00
Auburn. Rev. James Holmes	5 00
Dover. Wm. Woodman,	10 00
Great Falls. 1st Ch. and Cong.,	5 25
Rochester. Cong. Ch. & Soc. for L. M. of Rev. J. M. Palmer,	6 00

VERMONT.

W. Townsend. Rev. S. S. Arnold,	3 00
Theford. 1st Cong. Ch.,	8 25
Norwich. Cong. Ch.,	13 00
St. Albans. 1st Cong. Ch., by Chas. B. Swift, Tr.,	41 69

MASSACHUSETTS.

Springfield. Louisa Dickinson,	1 00
Deerfield. Rev. Geo. L. Hovey for Italy,	300 00
Taunton. Nathan Rand,	1 00
Amherst. 2d Ch., Henry F. Hills, Esq.,	25 00
" Village Ch.,	59 06
North Amherst. Cong. Ch. & Soc.,	24 36
Long Meadow. Ladies' Benev. Asso.,	17 99
" Gent's " "	51 19
Springfield. 1st Cong. Ch.,	65 00
" So. Ch. & Cong.	16 38
" Olivet Ch. & Cong.,	12 00
East Taunton. Levi Andrews	2 00
Rockport. 1st Cong. Ch. & Soc.,	20 00
Boston. A Friend,	5 00
Worcester. Union Ch. & Soc. add.,	50
So. Abington. Cong. Ch. & Soc.,	9 79
Salem. Tabernacle Ch. & Soc., for L. M. of Rev. C. R. Palmer,	39 60
Dedham. Cong. Ch. & Soc., of which $10 from the estate of the late Mrs. Hannah DeWolf,	55 52
Boston. Dividend on Perry Trust Fund,	150 00
So. Dedham. Cong. Ch. & Soc.,	16 04
Danver's Centre. " " "	14 75
So. Weymouth. Union Ch. & Soc.,	10 50
Andover. Sam'l Farrar,	2 00
Auburndale. Cong. Ch. & Soc., of which $30, by C. C. Burr for L. M. $5, from J. S. Abbott $5, from S. A. Danforth for L. M.,	68 97

CONNECTICUT.

Oxford. Mrs. Thos. Marsh,	1 00
Litchfield. David Thurston,	2 00
Torrington. Bulah Dutton,	1 00
Naugatuck. Mrs. Mary Fowler, by Chas. helton,	80 00
Terryville. Cong. Ch. & Soc.,	10 00
Hartford. Pearl-St. Ch. & Soc.,	150 85
Wethersfield. Cong. Ch. & Soc.,	30 00
Rockville. From the estate of the late N. O. Kellogg, by Geo. & Allyn Kellog, Exs.,	447 74
Norwalk. Cong. Ch. for L. M.,	49 20

NEW YORK.

Rhinebeck Station. Mrs. Isaac Shultz,	1 00
N. Y. City. A Friend, by Dr. DeWitt,	3 00
Brooklyn. W. B. for Italian Mission,	3 00
Wilson. R. C. Holmes towards L. M.,	5 00
Kingsboro'. Presb. Ch., add.,	9 [illegible]

Cornwall.	Presb. Ch., Rev. Dr. Ledoux,	6 00
N. White Creek.	Ahira Eldridge,	1 00
Oswego.	Presb. Ch., Dr. Condit,	86 17
Flushing.	Miss Martha Tappan, add. for L. M. ($22 50 before)	5 00
Chester.	Presb. Ch, to constitute Rev. Thos. Nichols a L. M.,	34 00
Gouverneur.	Col. at An. Meeting of St. Lawrence Co. Aux. Soc.,	24 18
"	Hon. Edwin Dodge, in part L. M.,	5 00
Camden.	Union Ch.,	14 00
Lisbon Centre.	Geo. A. Dillingham part L. M.,	5 00
Stockholm.	Mrs. Julia Hubbard in part L. M.,	5 00
Hopkinton.	Cong. Ch., Rev. S. Gilbert L. M.,	12 17
Ogdensburg.	Presb. Ch.,	55 00
"	Mrs. E. Sykes, part L. M.,	10 00
"	M. E. Ch.,	5 59
Volney.	Cong. Ch.,	7 00
Ithaca.	Rev. Wm. Wisner, D.D.,	5 00
N. Y. City.	6th-st. Bapt. Ch.,	8 00
Antwerp.	Presb. Ch.,	13 15
Canton.	Presb. Ch., Rev. J. Waugh part L. M.,	18 69
"	Bapt. Ch.,	5 01
Cambridge.	Rev. P. Campbell.	1 00
Jewett.	Presb. Cong.	3 00

NEW JERSEY.

Mendham.	1st Presb. Ch.,	40 00
Newark.	Hon. J. C. Hornblower,	5 00
Paterson.	"For the Cause,"	1 00
Perth Amboy.	Sab. Sch. of Presb. Ch. by Rev. C. G. Wallace,	19 50
Jersey City.	1st Ref. Dutch Ch. of Van Vorst	73 50
Orange.	Susan H. Fowler,	2 00

PENNSYLVANIA.

Bethlehem.	J. S. Rauch for Tracts for the Soldiers,	2 00
York.	Presb. Ch. Rev. Thos. Street and J. W. Kerr L. M.'s,	80 00
"	Luth. Ch., Rev. W. M. Baum part L. M.,	25 50
"	Rev. A. W. Lillie's Ch., part L. M.,	13 00
"	Moravian Ch., Rev. Mr. Smith part L. M.,	5 50
"	O. A. Morris,	5 00
Harrisberg.	Coll. in Dr. DeWitt's & Rev. T. H. Robinson's Ch., makes Rev. T. H. R. a L. M. and J. W. Wier L. M.	93 00
"	O. S. Presb., Rev. W. C. Cuttell L. M.,	55 50
"	Randolph Kelper,	5 00
Gettysburg.	S. L. Henry for the Greek newspaper,	2 50
Farmington.	Union Sun. Sch. held in the Presb. Ch., by Mrs. Peter M. Close.	1 00

MARYLAND.

Baltimore.	Ladies' Chris. Union Soc., by Miss G. Vickers,	20 50

DISTRICT OF COLUMBIA.

Georgetown.	Presb. Ch, Rev. F. T. Brown,	58 00
Washington.	Col. in 1st Presb. Ch., Dr. Gurley's,	99 89

KENTUCKY.

Danville.	Mrs. Betsey Caldwell,	4 00

MISSOURI.

St. Louis.	Collected by Mrs. Maltby for the Indust. School, Mrs. Catlin $1. Tickets for cars $2. Mrs. Windsor 2 dozens Spools Thread, $1. One Barrel of Clothing from the Ladies' Sewing Soc. of Sanquoit, N. Y., valued at $40. Mrs. S. C. Davis Ten Yards Calico and some Sewing Cotton. Mrs. Carr large bundle of Pieces of Patchwork. Mrs. Stout some Sewing Cotton. Mrs. Gale $5. Mrs. Filley $3. Mrs. Peters $1 50. Mrs. Carr $1 50. Mrs. Runlet $1. Mrs. Campbell $1. Mrs. Lebaum $2. Mrs. Stout 50 cts. Mrs. Dr. Hale $1,	60 50

ILLINOIS.

Rockford.	1st Cong. Ch., by J. F. Harding, Tr.,	6 84
"	2d Cong. Ch. & Soc.,	8 95

INDIANA.

Moorfield.	Walter Scott,	2 00
Greencastle.	Sab. Sch. of 1st Presb. Ch.,	6 00
Evansville.	Walnut-St. Presb. Ch., Messrs. Shanklin, Keen, Lawrence, Morgan, Orr, $5 each. Mrs. Barnes, Drew, $4 ea. Gilbert $3, Baker, Lamphear, Bayless, Turner, McCarer, Kellogg, Mrs. Merks $2 each. Cutler, Wheeler, Kellogg, Sawyer, Bemm, Broughton, Martin, Battelle, Tennis, Mrs. Johnson, Harvey, Emory, Robb, McFerson, Foster, Selman, Baker, Farrell, $1 ea. Davidson, $1 25. Morgran, Jordan, Mrs. Bowen, Tyrell, Ashley, Little Miss Marks, Patterson, 50 cts. each. Mrs. Chubb, 40cts. Mrs. Dutcher 30cts. Mrs. Utteridge 25 cents, all to constitute John Shankline & Sam'l Orr L. M.'s,	73 70
"	Vine-st. Presb. Ch., Messrs. Maghee, Copeland, Mackey, Henning $5 ea. Mr. Cook $3. Preston, Archer, Meadows, Preston. Ham, Mrs. Dexter $2. Mrs. Setchell $1 50. Caldwell, French, Page, Riggs, Mrs. Castleberry, Carpenter, $1 ea. Mrs. W. Brownin, part L. M., $25, which constitutes Rev. Alex. Sterrett L. M.,	67 50
"	Cumb. Presb. Ch., bal. Rev. J. G. White's L. M.,	11 20
"	M. E. Ch., Mrs. Lowry,	3 00
"	Ger. Luth. Ch., Mr. Decker,	1 00

OHIO.

Toledo.	One of Rev. W. N. Williams' flock,	5 00
Martin's Ferry.	Mrs. C. Thorburn,	2 00
Greenfield.	M. E. Ch. Sab. Sch. for Cincinnati Mission.	3 18
"	1st Presb. Ch. bal.,	3 50
Cincinnati.	Welch Meth. Cal Ch.,	7 00
"	Sab. Sch. 1st Cong. Ch., for Cincin. Mission,	25 00
"	8th Presb. Ch. Sab. Sch., half each for Italy & Greece,	15 40
Springfield.	2d Presb. Ch.,	12 80
Xenia.	J. C. Corry,	1 00
Granville.	Cong. Ch.,	53 40
"	Bapt. Ch.,	10 15
"	Welch Cong. Ch.,	3 14
"	St. Luke's Prot. Epis. Ch., G. B. Johnson to constitute Mrs. Jane D. Langdon a L. M., $30, Mr. Pritchard $3. Others $5,	38 00
"	Bapt. Female Sem'y,	5 90
"	Female College in full of Mrs. S. W. Godden's L. M.,	15 75
Springdale.	Presb. Ch. bal. to make Azariah Compton L. M.,	2 00
Cincinnati.	Mrs. Godden's col. for Miss'n, Miss M. Drinkwater, $2, Mrs. J. W. Webb, Bonnets valued $4 75,	6 75
Ruggles.	John McCutchan, add. for L. M. of Mrs. M. G. McC.,	5 00

IOWA.

Fort Madison.	M. H. Wilton,	5 00

THE

CHRISTIAN WORLD.

VOL. XIV. APRIL, 1863. No. 4.

THE SOCIETY'S WORK IN ITALY.

EVERY month our work in Italy becomes more and more interesting. To say nothing of Mr. Hall's labors in the city of Florence for the spiritual interests of our countrymen who visit that city in greater or less numbers every year, we may say that his AGENCY in behalf of the Society is already become eminently important. It is scarcely eighteen months since he engaged the first missionary in Italy for us, and now the entire number whom he has aided—ordained ministers, evangelists, colporteurs, teachers, and students—has nearly if not quite reached the respectable figure of twenty. We confidently expect that it will go beyond that point before our next Annual Meeting. This is doing better than we had ventured to hope, considering the "stress of the times." God be praised for it!

Our readers will have remarked, in reading Mr. Hall's letter on "Schools in Italy," which appeared in our issue for March, that he has four schools under his direction, in all of which the children receive faithful instruction in the great truths of the Gospel. In a letter received several months ago he spoke of a promising youth in the Island of Elba, whom it was desirable to educate for the ministry of the Gospel. That youth is now in the Waldensian College at La Tour, pursuing his studies, at the expense, in large part, of a gentleman in Xenia, Ohio, who is a member of the United Presbyterian Church.

In a letter, just received, Mr. Hall asks what he shall do in reference to two other cases. One is that of a pious young man, of capacity to preach the Gospel, but who needs more theological instruction—a married man, a Venetian by birth, an engineer by profession, a member of Sig. Gualtieri's Church—who desires to enter the Waldensian Seminary, and the Professors are willing to receive him, but he needs or will need assistance. The other concerns a bright and intelligent youth, son of one of our colporteurs, who has learned all that can be taught him in the Waldensian School at Florence, and ought to be sent to the College at La Tour. His poor father is able to bear a small part of the ex-

penses of his education. Mr. Hall wishes to know whether he shall go forward, and take up both these cases. We answer, Yes, trusting to the Saviour and the friends of the Society. Mr. Hall now has two Missionaries in Wortham, one in Southern, and two in Middle Italy.

But one of the most interesting of all the operations of the Society in Italy is the Mission in Elba. In reference to this work we will let Mr. Hall speak, giving entire his letter, which appeared in a late number of the New-York Observer. It is as follows:

The first persons who became interested in the truths of the Gospel were sailors and others who, from time to time, came in contact with Evangelical Christians in Nice, Genoa and Leghorn. Through these persons, others on the Island became interested; and the visit of one of the theological students of the Waldensian Seminary at Florence, in the summer of 1861, revealed the fact that a number of persons there were convinced of the truth, and greatly desired to secure the services of an evangelist among them.

This fact having been made known, a young man, Mr. Peccenini, was immediately engaged, and sent to Porto Ferraio, the principal town of the Island.—He secured a house, which was provided as soon as possible with all conveniences, and the first regular service of Evangelical preaching in the Island was opened by him. The arrival of the evangelist was far from being an agreeable item of news to the Roman Catholic priests of the city. Every effort was made by them, and, through them, by some civil officers, to interfere with and interrupt the labors of Mr. Peccenini. But he was a sincere, intelligent and earnest man, and, as he had been a priest in the Roman Church, he knew well the character of his opponents; no opposition or petty persecution discouraged him; the blessing of God accompanied him, and his labors were attended with good results.

Some three or four months after his establishment at Porto Ferraio, he published a New-Year's address to the people, in which he told some (to the priests) unpleasant truths about the errors and follies of Romanism, and some equally disagreeable historical facts concerning the temporal power of the Popes. This little tract was suppressed, and the first edition seized; but the printer threw off an extra edition in the night, which was widely circulated in all parts of the Island. The priests were greatly excited by this act, and at once commenced a prosecution against him on the charge of attacking the religion of the State.—A preliminary examination took place at Porto Ferraio, and Mr. Peccenini was ordered to Lucca for trial. There he was found guilty of the charge, and the Judge sentenced him to imprisonment for one month, and fined him some hundred francs, also adding the costs of the prosecution. He returned to Porto Ferraio somewhat cast down at the result of the trial and at the triumphant air assumed by the priests and *codini* of the Island—at the same time resolved, if need be, to go cheerfully to prison for the Gospel's sake. He was advised to appeal to the Court of Cassation at Florence. He did so; but, before the case came to trial, a royal decree remitted all fines and penalties to those who had been condemned for offences through the press. This was a sad blow to the priests; it opened the eyes of the people to their waning power and declining *prerogative*. Mr. Peccenini soon after succeeded in bringing on a public dis-

cussion of some points of Romanism and Protestantism, in which the priests and the people were made to see and feel the superiority both of the evangelist and evangelical truth. This discussion gained for the evangelist the confidence and esteem of some of the most intelligent men of the city, with whom he afterwards had interviews, and who acknowledged their convictions of the truth of the Gospel and the errors of Romanism, but would not identify themselves with the evangelical movement—waiting, like thousands of others all over Italy, for some political or social changes, they know not what, when there will be a popular renunciation of Romanism, and evangelical truth can be professed without any sacrifice. The royal decree and the public discussion with the priests seemed to put an end entirely to all persecution in that city. The Christians there have, since then, worshiped God in quietness and security.

Mr. Peccenini has been a faithful laborer in the service of the Master. The results of his efforts will be felt in generations to come. During the thirteen months which he remained at Porto Ferraio, he usually had three religious services during the week, besides Bible classes, and, for some months, evening schools for instructing adults.

In April last, in answer to an earnest call, another evangelist was sent to the Island, to Rio Marina, the second important town there. The evangelist of Porto Ferraio had occasionally preached there, and the brethren of Rio often came to the Sunday services at Porto Ferraio. But a permanent service was needed at Rio, and Mr. Marchand was accordingly sent there. He found the friends of the Gospel as sheep among wolves, with no encouragement from without and no centre of union among themselves, exposed to the opposition of an ignorant and persecuting population. The brethren of Rio Marina greeted his arrival to establish himself among them with great joy. With tearful eyes and hearts full of gratitude to God, they took courage, and gave all possible assistance to open and furnish a place of worship. At the commencement nearly 40 persons declared themselves evangelical; the number has continued to increase, and a quiet, earnest and attentive congregation has been gathered there.

Mr. Marchand encountered more or less opposition and petty persecution, which, for a time, seriously threatened the success of the Mission. But the civil authorities interposed, and peace was restored to the neighborhood of the evangelical meetings. And the brethren regard their present quietness as an answer to their prayers specially offered for this end, whereby they are now permitted to worship God according to their consciences, with none to molest or make afraid.

During the summer and autumn a meeting for the study of the Scriptures has been held almost every evening, attended by from 20 to 30 adults. These meetings have awakened a deep interest among the people, and appear to be attended with the best results; the benefits of these Bible classes will be lasting blessings to those who have frequented them.

A day-school has also been established at Rio, which numbers about thirty children. A third place of preaching has also been opened at Longone, and services have been held there as often as the duties of the evangelists would permit. In addition to these evangelical efforts, an active and efficient colporteur has been employed since September, 1861, by whom hundreds of Bibles

and Testaments have been sold, besides thousands of tracts. In fact, the whole island has been invaded, and all who could read have had the opportunity to supply themselves with religious reading.

These last fifteen months of missionary labor on that Island have undoubtedly been fruitful in good results. Many have been interested in the truth; the foundations have been laid for permanent religious institutions, and pure Christianity begins to flourish where gross errors and superstitions have had undisputed sway for ages. Among other results, a young man, a native of the Island, of good spirit, and intelligent, has been found, who wishes to study for the ministry. He has already been sent to La Tour for his preparatory studies, and will (D. V.) come to Florence for his theological course. The expenses of his education will be paid by a gentleman in the United States.

It is proper to say, in conclusion, that the missions in Elba have been commenced through the agency of the "American and Foreign Christian Union," and all the expenses of those missions have been paid, to the present moment, by the same Society. Those who have aided the work of evangelization through that Society will be gratified to know these results, in part, of their contributions.

THE WALDENSES AND THEIR CHURCH.

We have often spoken of the Waldenses, and have occasionally given some passages from their history, so eventful and so touching. But the following account, which we find in *The Church Monthly*, is so complete and so compact an epitome of this wonderful people, and of their Church, their doctrines, and their worship, that we have concluded to transfer it to our columns. It will give to those of our readers who have no opportunity to peruse any of the numerous books which have been written about these people, a very comprehensive and satisfactory notice of them from their origin to the present times. The account is too brief to allow mention to be made of the exertions of Prebendary Gilly, General Beckwith, and other benefactors of our days in their behalf. But of these benefactors, and the fruit of their zeal and efforts in behalf of this martyr-race, we have often spoken, and probably shall often have occasion to speak hereafter.

Every one who has crossed the Alps into Italy through the most frequented road of Mount Cenis, will have observed at his right side a conical mountain towering above the other summits, and called "Mont Viso." The intermediate upper region, with its valleys, has always been considered most inhospitable.—It was there that Julius Cæsar with his Roman legions found it difficult to subdue Aurelius Cotta, a rebellious chief, from whom the region was called the "Cottian Alps."

Though a short distance from Turin, and near other important cities, that region remains almost entirely secluded from the world. The soil is poor; escarped *rocks, high peaks,* deep precipices, and furious torrents, render its roads almost

impassable: the winter is long and cold in that elevated region. It seems to have been destined by nature more for a highway between nations than for the abode of men. There, however, took refuge many of the primitive Christians of Italy, when, through the bloody persecutions of the Pagan Emperors, those "of whom the world was not worthy wandered in deserts and in mountains, and in dens and caves of the earth."

The church which they established in that Alpine region, was, no doubt, equally pure and holy with that which was gathered at the same time in the Catacombs of Rome. The communications between those two churches were more frequent than might be supposed; because the apostles and the disciples ordained by them, traveling for the diffusion of the Gospel, often crossed the Alps, visiting the churches in their passage, and being supported by them in their journey. Paul, himself, most probably, was "brought on his way" to Spain by the church in the Alps, if he ever accomplished the journey which he intended to make to Spain through Italy and Rome.

The church in the Alps remained always in the poverty and simplicity of the apostolic times. The hardships of life had a purifying influence upon its members. They traditionally preserved the Christian doctrine in all its original purity. The savage nature of the place, the seclusion of its inhabitants, and their poverty, secured them the blessings of religious liberty and political independence. Simple in their habits, sober and laborious, enduring many privations, and with no riches nor ambition to tempt them, corruption could not easily creep into their Church.

It was the same with the Church at Rome while poor, humble and persecuted. But when the glorious triumph of the Gospel placed Christianity upon the throne with the Cæsars, then the leaders of the Church at Rome found themselves in a position of honor and influence. Power and riches with tantalizing splendor lay within their easy grasp. It required more than the ordinary power of man to resist the temptation. Now with honor, influence, riches, and power, ambition came into the Church, and corruption made a dreadful progress.

Paganism, with its glittering pomps, having been conquered but not destroyed, began to speak to the senses again, now that Christianity was falling below its spiritual mission. Wordly wisdom suggested a kind of tacit compromise by which the places of the ancient gods were given to the Christian saints, and the Pagan temples and ceremonies were adopted by the Church. There was probably no other way by which the proud representative city of Paganism could be brought to acknowledge the dominion of Christianity. But Rome remained Pagan and is still Pagan.

Had the evil been confined to that city, it would have had no serious consequences; but the influence of Rome was immense in Italy, and in all the countries which had received the Gospel. People were accustomed to receive with reverence anything coming from that city which had been so long the general source of power, authority, and learning. The Bishop of Rome, naturally tempted to assert his supremacy over all other churches, found it very easy to have his claims acknowledged by the churches of the west.

In Italy, however, there remained independent churches, which clung to the purity *of the apostolic times*, repelling every kind of compromise with paganism.

The principal of these churches was that in the Alps, which, though diffused at one time throughout all Italy and known under different names, is generally called the "Waldensian Church," and is associated with the Alpine region, where it rose and where it has never ceased to exist.

The most ancient tradition and memories of the Waldensian Church seem to give, as a period of separation between that Church and the Roman, the time when the Bishop of Rome became rich, acquired temporal power, and claimed a supremacy over all other churches. "The Noble Lesson," an ancient poem, written before the eleventh century in an Alpine dialect, has the following passage:

"Now after the apostles were certain teachers
Who taught the ways of Jesus Christ our Saviour;
And these are found even at the present day.
If any man loves those who are good,
He must needs love God and Jesus Christ.
Now, such a one is termed a Waldensian,
And worthy to be punished.
For I dare say, and it is very true,
That all the popes which have been
From Sylvester to this present,
And all the cardinals, bishops, abbots, and the like,
Have no power to absolve or pardon.
It is God alone who pardons, and no other."

The denomination "Waldenses," or "Waldensian Church," which still remains, was one of the many titles given them. They were called Leonists, Cathari, Patavins, Barbetti, and other names at different times and places.—They were also often confused with the Paulicians, the Albigenses, the Poor of Lyons and other dissidents from the Church of Rome. As for themselves, they never adopted other denomination than "Evangelic." "Our church," says one of their historians, "has never been reformed; hence arises its title of Evangelic."

We have an incidental mention of the Waldensian Church of the Alps made by Jerome, the famous doctor of the church during the fourth century. With the zeal of a new convert, he assailed a Spanish priest called Vigilantius on account of religious opinions similar in some points to those held by the Waldenses. Vigilantius, bitterly persecuted in Spain, fled into Italy and concealed himself, says Jerome, in a region which is "between the Alps of King Cottius and the waves of the Adriatic sea." There all the inhabitants had the same religious opinions as Vigilantius, and even the bishops cherished him. "Though," observes Jerome, "I cannot recognize them as bishops, because they would ordain not even a deacon if he has no wife."

After having been nine years in that region, Vigilantius returned to Spain full of zeal for the truth, and published the most uncompromising treatise against the miserable, growing superstitions of the age. Evidently that region was the eastern side of the Cottian Alps where the Waldenses lived. It was probably owing to the residence of Vigilantius there that the name of "Leonist" was applied to them; for he being a native of Leo in the Pyrenees, was often called the Leonist in Italy. It is a fact, that the doctrines propounded by Vigilantius in said treaties in many respects are the same as those of the Waldensian Church.

The marriage of priests has always been maintained as most desirable by the Waldensian Church of the Cottian Alps. Upon this point we have the testimony of *Peter Damian*, another doctor of the Church. One of his letters is to

Adelaide, Marchioness of the Cottian Alps, in order to excite her to help the local bishop in the holy work of destroying the married clergymen, which existed in a part of her dominions. "They are new Siseras," says he; "the Bishop will be a new Barak, and you must be a new Deborah." In this scriptural language the new saint goes on insinuating that while the new Barak deals with the husbands, the new Deborah should kill the wives.

But the most authentic history of the Waldensian Church begins with the ninth century, when Claudius was Bishop of the diocese of Turin, which included the Cottian Alps. A contemporary writer says, that a part of his flock held opinions identical with those of Claudius. These were the inhabitants of the Cottian Alps, and the coincidence must have been from the fact that Claudius searched in the Scriptures the purity of the Gospel which the Waldenses had preserved by tradition. We know the doctrines of Claudius, and they are the same as those held even to this day by the Waldensian Church.

Claudius was a chaplain of the Emperor, Louis the Meek, who appointed him Bishop of Turin, saying, "I have made this nomination in order to improve the condition of the Italian churches, which for the greater part have gone astray from the doctrine of the Evangelists." Claudius had talent, learning, firmness, and virtue for such a mission. He took it up in earnest, and denounced the errors and abuses of the Bishop and King of Rome with uncompromising zeal, both in his preaching and in his writings. He wrote extensive works, which the Inquisition has since destroyed. The titles, however, and many interesting passages of them, may be found as they are quoted in the works of his opponents, and especially in a book published against him by Jonas of Orleans, a contemporary writer.

The opinions of Claudius that may be gathered from such sources were in direct opposition to those which were held by the Bishop of Rome. Claudius maintained that the Church had no other head but Christ—no supremacy in the Church for any bishop—no such place as "Purgatory"—no merit in pilgrimages and formal penances—no worship of relics or images under whatever pretext—no Pagan pomps in the worship of God—no transubstantiation in the Lord's Supper.

In regard to the supremacy claimed by the Bishop of Rome, Claudius remarked that "a certain supremacy was given by our Lord to Peter for the conversion of the Jews, as well as to Paul for the conversion of the Gentiles; but this was personal to them, as were all the gifts of the apostles. At any rate, the bishopric of Rome was probably founded by Paul, who went there twice, but not certainly by Peter, who never saw Rome." This, however, and other points, were not at that time established dogmas.

The greatest difficulty with which Claudius had to cope in the course of his mission, was the worship of relics and images. It had been adopted early by the Church as a compromise with Paganism, and the people were fond of it.—There is, no doubt, a tendency in our weak human nature to represent God clothed with our material forms and passions; and this tendency was gratified in a high degree by the sensuous idolatry of the ancient Romans. It was an almost continual exhibition of the fine arts, showy pomps, and exciting spectacles; besides its being associated with all the national glories.

But *Claudius considered* the worship of relics and images as the source of all

abominations, and attacked it with uncompromising zeal. He would not accept the common excuse that the worship paid to a material object is directed to an immaterial one. "First," said he, "this is not true. The common class of men are not able to make that subtle distinction, and for this reason the Bible forbade absolutely even to make images of God. Secondly, some images and relics are the objects of pilgrimages and greater veneration than others; and this proves that an intrinsic virtue is supposed to reside in those material objects. Thirdly, there is no reason why we should worship the souls of those whom we believed to be saved. To God alone is due honor, praise, and worship. Should the saints be worshiped at all, it would be preferable to do so when they are still alive and in the image of God."

These doctrines, which were also those of the Waldensian Church, being now earnestly supported by the eloquent preaching and forcible writings of Claudius, found many followers both in Italy and in France. The Abbot of St. Theodomir, in France, who had been a schoolmate and a friend of Claudius, wrote to him, saying, that his doctrines had already been extensively embraced both in Italy and in France, and beseeching him to give up his preachings and his writings, because they were not approved by the Apostolic Lord, the Bishop of Rome. Claudius answered, saying, that his doctrines were those of the Gospel; and incidentally remarked, that "the title of Apostolic does not belong to him who administers a bishopric founded by an apostle, but to him who truly fulfils the apostolic mission."

This important letter was followed by the publication of a book which Claudius wrote on the same subject. An extract of this book was made by an Irish priest, of the name of Dungal, who, picking up here and there some propositions changed their meaning, and charged them as being heretical. A self-constituted council assumed to examine those propositions. But Claudius declined their judgment, and took no notice of the attack of Dungal.

At this the enemies of Claudius openly and directly accused him of heresy to the Emperor, Louis the Meek, by whom he had been appointed Bishop of Turin. That monarch did not heed the accusation or order a trial; but simply gave a commission to Jonas, a Bishop of Orleans, to make an inquiry into the doctrine of Claudius. Six years elapsed, and Jonas was silent. In the mean time, Claudius freely continued his mission, completed his extensive Commentaries on the New Testament, and came to his death in full communion with all the churches both of Italy and France.

It was only after the death of Claudius that Jonas of Orleans published and presented to the Emperor a book "on images," in which the writer admits that Claudius was right in opposing the worship of images; but rebukes him on account of his intemperate zeal on that subject, for his disregard of the Bishop of Rome, and for his aversion to pilgrimages, invocation of the saints, and worship of the cross. Jonas in the same book hints also that heretical books were *said* to have been found in the library of Claudius after his death, and that *a rumor* had been spread of his having received the heresy of Arius.

The words of Jonas would rather imply a malignant insinuation than an open accusation of heresy. And yet with no other foundation, a modern French writer, *Bossuet, has positively* asserted that Claudius was an Arian or a Nestorian.—

This late and inconsistent charge falls to the ground when we consider that nothing of the kind has ever been charged against the Waldensian Church; and yet Claudius communed and almost identified himself with that church. He was not the founder of the Waldenses, but he stands prominent in their history.

Before him we know little of the Waldenses except the fact of their existence in the Cottian Alps, and their differing from the Papal Church. It is a fact, however, that the tenets of the Waldensian Church, such as we know them through Claudius, have not changed in the least up to the time of the Reformation, and not even afterwards. This faithful adherence of the Waldenses to their faith during the many centuries we have a history of them, affords a strong argument to believe that they had been equally faithful to the apostolic tradition during the former period. And this argument gains strength when we consider that during the former period they had not the temptations and persecutions against which they have had to contend afterwards.

The Waldenses, from the time of Claudius to this present, have continued constant in their faith. Their church at times was very extensive in Italy, and bitterly persecuted; but it has always been free from internal divisions, and never adopted any change whatever. The Romanist writers after the Reformation, fully appreciating the strength of the argument which their opponents might derive from the existence of that ancient and traditional church, have endeavored by different means to show that the Waldenses are a modern sect. Bossuet says, that the Waldenses originated in France, and passed over to Italy during the twelfth century. Other writers have confounded the Waldenses with the Paulicians or Albigenses, and with the Poor of Lyons. Not a few among the Protestant writers have adopted, without examination, these false and erroneous statements.

The existence of the Waldensian Church in the Cottian Alps before the passage to which Bossuet makes allusion, cannot be doubted. Beside Claudius and his writings, there are authentic historical documents of the tenth century. The Paulicians, with whom an effort has been made to confound the Waldenses, were zealous Christians, who, in the mountains of Armenia, claimed to have traditionally preserved the Christian faith in all the original purity in which it was preached by Paul the Apostle. They being shamefully calumniated and bitterly persecuted at home, emigrated through Bulgaria, Dalmatia, Italy and France, at the end of the tenth century, namely, after the death of Claudius of Turin.—They left numerous establishments in all the countries through which they passed; but their principal settlement was in France, in the vicinity of the Alby, from which city they derived the name of Albigenses, by which they are generally called in history.

Pope Gregory IX., in 1213, succeeded in raising a crusade against the Albigenses of France. He gave the command to the famous Simon De Montfort. This impious man achieved his task, and afterwards wrote to the Pope, "Neither sex, nor age, nor rank have we spared; we have put all alike to the sword." A few suffering remnants, however, of that innocent people, succeeded in crossing the Alps, and were hospitably received by the Waldenses. The two churches, making the Bible their foundation, had no great difference of tenets, though be-

ing perfectly distinct from each other. Naturally, those refugees and their descendants gradually adopted entirely the Waldensian faith.

Some fifty years after the destruction of the Albigenses, a young man of the Cottian Alps, of the name of Peter, went to France in search of employment, as many of that poor district were doing, and are doing, even now. Active, intelligent, and successful, he became a merchant in the city of Lyons, and accumulated a large fortune. Riches, however, corrupted his morals. One evening, in the year 1160, while engaged in a revel with wicked companions, Peter saw one of them fall suddenly dead. This event struck Peter deeply. The religious principles with which he had been imbued in his youth, came back to his mind with the strength of enthusiasm. He gave up all his riches to the poor, and devoted himself to preaching the Gospel in its purity, as it had been preserved in his native mountains.

He became famous under the name of Peter Waldo, or Waldense, and his followers were called the French Waldenses, and more commonly the "Poor of Lyons." Their history is well known. It is simply absurd to say with Bossuet, that they from France passed over to Italy and gave origin to the Waldensian Church; they must, on the contrary, be considered as an offspring of that very ancient church.

We have the testimony given by papal prelates, who, writing before the Reformation, did not see the necessity of denying the ancient origin of the Waldensian Church. Among them, Pilichdorf, who wrote a book against Peter Waldo, only seventy years after the death of that reformer, makes a distinction between the Waldenses of the Cottian Alps, whom he calls a very ancient sect, and the Poor of Lyons, whom he declares to be a new sect founded by Peter Waldo.—Still stronger is the testimony of Reinerius Sacco. He was of the sect of the Albigenses, and held the office of a preacher among them during seventeen years.

When persecution fell upon the Albigenses, Reinerius Sacco gave up their Church, and afterwards displayed so much zeal against his former associates, that the Pope made him General Inquisitor against the Albigenses. Now, this traitor, who knew too well his former Church and its difference from those of the Waldenses and of the Poor of Lyons, in a book written against the heretics, says: "That of seventy or more heresies which have sprung up against the Papal Church, the most dangerous is that of the Leonists, (a name by which the Waldenses were sometimes called.) 1st. It has been of longer continuance; some say from the time of Constantine, others from that of the apostles. 2d. It is more general, there being scarcely any land in which this sect does not exist. 3d. It has an appearance of piety, and their members live justly before men." But the "Poor of Lyons" are treated by the same author as a new sect founded by Peter Waldo a short time before he wrote.

In 1630, the Prince of Piedmont, being urged by the Pope to destroy entirely the Waldenses, and they pleading their ancient origin, which their adversaries denied, gave orders to Mario Aurelio Rovenio to make an inquiry about the origin of the Waldenses. He was a Prior of San Rocco, at Turin, and as such the feudatory Baron of Luserna, a part of the territory occupied by the Waldenses. He had all the means to discover the truth, and his interest and prejudices were in favor of denying the antiquity of the Waldenses; and, neverthe-

less, after two years of diligent researches, he concluded that the Waldenses were so ancient that no absolute certainty could be obtained in regard to the time of their organization. As a matter of belief, he said that Claudius of Turin seemed to have been their founder in the ninth century; but after new researches, Rovenio confessed that there was no foundation for that belief, and stated that Claudius had been only a fomenter of that sect, which existed a long time before him, and was not regarded as new during the ninth century.

The Waldensian Church was often the object of cruel persecutions in Italy, provoked generally by their indomitable spirit of proselytism. This spirit was animated by the conviction that they alone possessed the Christian faith in its purity. They applied to themselves the image of the woman flying to the wilderness, and considered the Pope as the anti-Christ. Their coat-of-arms represents a lamp burning in the darkness amidst seven stars, and bears the motto, "Lux lucet in tenebris." This light, however, shining in the darkness of general error, was to be brought again before the world, when the Church of Christ at large should be purified.

The Waldenses thought that the appointed time had arrived when they heard of the preaching of Luther, and of the great success of the Reformation. The Waldensian Church had then been confined by many successive persecutions within its original ground. Its pastors, however, wrote a remarkable note to Luther, saying, "We agree with you in everything. Your doctrine is our own. We have professed this faith from father to son, even from the time of the apostles. The only difference is, that we possess not so much talent and learning as you have." Luther and his friends, unjustly accused of innovations, derived a great comfort from this note. They felt that they were destined to bring before the world that light, which during so many years had shone in darkness.

The Waldenses now seemed to feel that their mission of preaching the Gospel in its purity had been made over to the Reformers, and did no longer display the same spirit of proselytism. Nevertheless, persecution fell upon them more cruel than ever. The Papists wanted to destroy entirely their Church, and annihilate, if possible, even their memory, because the Protestants pointed at the Waldensian Church as having preserved the apostolic tradition. When we read of the great and often repeated efforts of popes and tyrants to kill every soul of that small Alpine people, we must acknowledge that only a kind Providence could have prevented their total destruction, for some great object. May it not be the conversion of all Italy?

Oliver Cromwell, when Lord Protector of England, wrote a strong note to the Prince of Piedmont, entreating him to stop the horrible carnage which was made of the Waldenses. His young secretary, Milton, wrote on that occasion the following immortal sonnet:—

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: in Thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they

To Heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned thy way,
Early may fly the Babylonian wo."

The truce granted to the Waldenses through the intercession of Cromwell lasted a short time, and was followed by a war of extermination made against them by the united armies of Louis XIV., king of France, and of Pope Innocent XI., who had enlisted a large number of Irish refugees. It was now that for the first time the Waldenses, or a few bleeding remnants of them, were driven from their fathers' land. They took refuge in Switzerland, and after a short time they regained their Alpine homes.

The last persecution against them was that of Pope Gregory XVI., who imagined an entirely new plan to get rid of them. First, he inundated their territory with crafty monks whom the Waldenses must treat with respect, and allow to preach to their women and children. Next, the Pope sent agents, who, acting in accord with the missionaries, should endeavor to buy, at any price, all, or almost all, the landed property of the Waldenses, to be given to fanatic Papists who would settle there. This policy could not have failed to produce the desired effect, had it been followed long enough. But the old Pope was suddenly called to give an account of his sixteen years of bloody tyranny, and after his death the whole of Italy was convulsed by revolution.

The kingdom of Sardinia, in which the Waldenses lived, was the only one which preserved the constitutional liberty which the revolution had obtained.—The Waldenses, for the first time, acquired civil rights and liberty of worship according to their faith and conscience. In Turin, the capital of Sardinia, was laid the foundation of the first temple erected by the Waldenses, out of their mountains. It was in 1851. Ten years after, Turin saw the first opening of the Parliament of the United Kingdom of Italy, and there the Waldenses were represented.

Now, with the exception of Venice and Rome, there is hardly a large city in Italy where the Waldenses have no churches or congregations. Their faith is spreading rapidly through Italy, because it is something national and traditional. The same doctrines preached by the Protestants do not make the same rapid progress. Italy has just secured her political independence and national union against the bitter efforts of the Pope. The King of Italy, the best statesmen, the victorious generals, and all the most influential men of Italy, have been declared enemies of his Church by the Pope. But his condemnation has been treated with contempt. Evidently his power, both spiritual and temporal, has fallen. Italy is successfully completing her political organization, and she cannot, and will not neglect the religious element. A people endowed with poetical imagination and deep feelings is naturally a religious people. The Papacy cannot disappear without another church taking its place, and there is a great probability that the Waldensian faith, more or less modified in its form, will finally become the religion of Italy.

Every word and syllable of the Bible ought to be revered; it not only *cannot be enough esteemed.* but it cannot be too much admired.

ROME QUITE JUBILANT.

CERTAINLY the enemies of Liberty, of Constitutional Governments that possess a large element of popular freedom, are having a "good time generally." Unhappily our own most deplorable civil war has contributed to this jubilation. On the one hand, those in the Old World, (and the number is not small,) who have envied or dreaded our growing prosperity and power, have rejoiced in the prospect of the disruption of the country, and the crippling of its resources, if not the destruction of its greatness, forever. On the other, the enemies of republican institutions are rejoicing at the prospect of the growing up in the South of a feudal Aristocracy, in which there shall be little, if any, popular liberty, and whose foundation-stone shall be African slavery. But in Europe, the friends of a hoary despotism are jubilant for other causes. They are gratified to see Louis Napoleon, the grand-child of the French Revolution, becoming more and more the enemy and opponent of popular government and popular wishes. In Mexico, he is fighting the battles of the Priest-Party—the party of despotism, against Juarez, Commonfort, and the other friends of liberal institutions and religious freedom. In Italy, he has at last concluded to protect the Pope in the possession of what still remains to him of the Patrimony of St. Peter—the city of Rome and the circumjacent country, with a population of some half a million of souls. Of course, Victor Emmanuel and the people of the Kingdom of Italy must forego, for many a year perhaps, the pleasure of seeing the "Eternal City" become the capital of their new realm. It may be hard to bear, but there is no remedy—save in the death of their great enemy. But they must not be too much discouraged, for this will come in due time, and perhaps much sooner than they think.

As might be expected, his Holiness, Pio Nono, is in extacies. On New-Year's, he absolutely praised in high terms the Emperor of France, the Empress Eugenie, the Imperial boy-prince, the French army in general, and the fragment of it at Rome in particular; all this before the assembled ambassadors, and for the special benefit of the Duke of Montebello, the French Envoy, and his imperial Master at Paris. As to the poor old Pope, he was in such a state of "exaltation" that he absolutely spoke foolishly, and even impiously, for he represented the Italian people as wrestling with him, as Jacob did with the angel.—(Gen. xxxii: 24–32.) The angel of God is to-day the Pope, who promises to grant his blessing to Victor Emmanuel and his subjects, provided they repent and ask his pardon at the foot of the Pontifical throne.

But let not his Holiness lean too hard on this French "reed." As the kings of France (Pepin and Charlemagne) gave to the popes their

temporal power, they can take it away, and will be very likely to do so one day. Besides, the Pope can never feel at heart very kindly concerning Louis Napoleon, when he knows that he did not prevent him from being stript of five-sixths of the States of the Church, and put down four favorite Italian princes, and nearly drove the Emperor of Austria, Rome's greatest and best friend, out of Italy. Still more, let him not forget that the course which he himself is now taking is fraught with the greatest peril. By adhering to his claim to temporal dominion, in face of the fact that the Bishops of Rome for nearly eight centuries had no such dominion, he is alienating every day thousands of his former spiritual subjects. It is not to be denied that Father Passgalia, and other influential Priest-editors, are winning over to their side a large portion of the clergy even, and arraying them against the claims of his Holiness to be a temporal prince. This conflict is damaging dreadfully the interests of the Roman Catholic Church in Italy; whilst it is, at the same time, preparing the way for the circulation of the Scriptures and the diffusion of Evangelical Christianity. What Italy needs is a Religion without Superstition, and a Christianity without Rigotry; and never was she in a fairer way to get what she wants.—Let us not be too much distressed by the course which the Pope and the Emperor are pursuing. It is probably the very best they could pursue to accomplish that which must be accomplished before "the way of the Lord" is prepared in that country. At all events we may safely leave the whole affair in the hands of Him who "is King in Sion," and who is ordering all things for the best interests of His kingdom.

HOW THINGS ARE GOING IN BELGIUM.

Belgium has had a good Constitutional Government, with a wise Protestant king at the head of it, for nearly thirty-three years. Freedom of speech, freedom of the press, and freedom of religion have existed during this period in that little kingdom of four millions and a half of people who were more universally Romanists than other nation in Europe, save those of Spain and Portugal, at the epoch of the Revolution of 1830 which put Leopold on the Throne. And what has been the effect of all this upon the interests of Rome in that country, which for ages was one of the most priest-ridden in all the world? It has been just this: The intelligent classes have been gradually opening their eyes to the ignorance, bigotry, and domineering spirit of the hierarchy, and have begun to withdraw their necks from a yoke which they *long felt to* be too heavy to bear. It has contributed to this result, no

doubt, that Protestantism has been gradually gaining ground the while, through the distribution of the Scriptures and the preaching of the evangelists and ministers of the Gospel.

One of the most remarkable manifestations of this disposition on the part of certain classes in Belgium to cast off the Spiritual despotism of Rome, is seen in the formation of associations or societies of men, (*Solidaires,*) who agree to call in no priest on their death-beds to administer the sacraments of the Roman Catholic Church. They even further oppose the calling in, on the part of their families, of priests to perform the funeral services at their burial. In many places these societies have burying-grounds of their own, into which they will not allow a priest to set his foot for the purpose of performing a service for the dead. This is carrying their hatred of the vile practices of the priests at the death-beds of the people to a great length ; and yet something of the sort seemed necessary to disenthral the laity from the bondage of Rome, and sustain them in their efforts to be free against the power of the priesthood.

The late M. Verhægen of Brussels, one of the richest men in Belgium, who had held the highest offices in the State, and was the founder of the University of Brussels, which is entirely free from priestly influence, was a member of one of these Societies, and although 40,000 people (for he was very popular among the poor and indeed among all classes) attended his funeral, among whom were Ministers of the King, Senators, Representatives, Judges, and the most eminent of the citizens, there was no funeral service according to the Roman Catholic Church. And this was in accordance with the strict injunction of the deceased. It is easy to see how great must be the influence of such an example upon the people. Of course the Romish hierarchy is enraged at all these things ; but instead of mending their ways and their manners, so as to secure the intelligent and sincere respect which is due to the true Church of Christ, they betake themselves to their old practice of abusing, of cursing, and blasphemy. It is by her perversion of Christianity, by her worldliness, her avarice, the worthless conduct of her priests, her hostility to every thing like true liberty, civil and religious, that Rome has lost the vast influence she once had in France, and is now losing her power in Belgium, in Italy, in Mexico, in the United States of Columbia, and in Brazil.

I can easily conceive why the Bible was one of the four volumes which always lay on Byron's table ; and it would be easy to fill a lecture with the testimonies, written or unwritten, which painters, sculptors, orators and poets have rendered to the most thought-suggesting book in the world.—*Hamilton.*

JESU DULCIS MEMORIA.

We give this celebrated old Latin hymn, which has been often ascribed to St. Bernard, but erroneously it is believed, with the translation which a correspondent of the *New-York Observer* has furnished. Some of our readers are good Latin scholars, and will be pleased to have this hymn in the original, and in a form in which it may be easily preserved. Those of our readers who do not understand the Latin will be edified with the English version, which though far from being literal, expresses well the sense.

Jesu dulcis memoria,
Dans vera cordi gaudia,
Sed super mel et omnia
Ejus dulcis præsentia.

Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesu Dei Filius.

Jesu, spes pœnitentibus,
Quam pius es petentibus;
Quam bonus te quærentibus,
Sed quid invenientibus.

Jesu dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

Nec lingua valet dicere,
Nec littera exprimere,
Expertus protest credere
Quid sit Jesum diligere.

Quando cor nostrum visitas
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet caritas.

Qui te gustant esuriunt;
Qui bibunt, adhuc sitiunt,
Desiderare nesciunt,
Nisi Jesum quem diligunt.

Quem tuus amor ebriat,
Novit quid Jesus sapiat;
Quam felix est quem satiat!
Non est ultra quod cupiat.

Jesu Deus angelorum,
In aure dulce canticum;
In ore mel mirificum
In corde nectar cœlicum.

Desidero te millies,
Mi Jesu quando venies?
Me lætum quando facies?
Me de te quando saties?

O Jesu mi dulcissime,
Spes suspirantis animæ,
Te quærunt piæ lacrimæ,
Te clamor mentis intimæ.

Jesus, thy memory sweet,
Joy of our hearts most dear,
When thou our souls dost greet
Naught thus our sense can cheer.

There is no sweeter sound,
More pleasing to the ear,
No thought more grateful found
Than that of Jesus dear.

Hope of the sadly meek!
To those who ask, how kind!
How good to those who seek!
How blest to those who find!

Sweetness without alloy,
The living fount of light,
Exceeding every joy,
Surpassing all delight.

No tongue can ever tell,
Nor written words express,
But he who loves thee well,
Knows how that love can bless.

When thou the heart dost cheer,
Truth sheds her living light,
How vile earth's joys appear!
Love glows divinely bright.

Who taste thee, more desire;
Who drink, they thirst for more;
No love their hearts can fire
But his whom they adore.

He whom thy love inspires,
Knows what his Lord would teach;
How blest, whose strong desires
No higher good can reach!

Jesus, like angels graced,
What music to the ear!
Naught sweeter to the taste,
Nor to the heart more dear.

For thee I greatly long;
When, Jesus, wilt thou come?
When fill with joy my song?
When make my heart thy home?

O Jesus! dearest friend,
My soul to thee doth go;
To thee my cries ascend;
For thee my tears o'erflow.

Tu fons misericordiæ,
Tu veræ lumen patriæ,
Pelle nubem tristitiæ,
Dans nobis lucem gloriæ.

Te cœli chorus prædicat,
Et tuas laudes replicat;
Jesus orbem lætificat
Et nos Deo pacificat.

Jesus ad Patrem rediit,
Coeleste regnum subiit;
Cor meum a me transit,
Post Jesum simul abiit.

Quem prosequamur laudibus,
Votis, hymnis, et precibus,
Ut nos donet cœlestibus
Secum perfrui sedibus.

Thou fount of pitying love!
A light our land to cheer;
Drive darkness from above,
Let glory's light appear.

The heavenly choirs repeat
Thy praise in worlds above;
Earth joys thy name to greet,
And share the Father's love.

Jesus to heaven ascends,
He rules above the skies:
My heart, too, upward tends,
And to his presence flies.

Then let us offer praise,
With vows, and hymns, and prayer,
That he our souls would raise,
His heavenly bliss to share.

KISKATOM, N. Y. C. R.

THE FOREIGN FIELD.

WE begin our extracts from the letters from Missionaries in the Foreign Field this month, with one from the Rev. C. O. Rosenius, Stockholm. In transmitting it, the Rev. George Scott, now stationed at Birkenhead, England, says: "I cannot forward dear Rosenius' "letter without a word from myself.— "We think much about you, pray much "for you and your afflicted country, "and though surrounded by an atmos- "phere of Liverpool strongly impreg- "nated with Southern influence, yet I "rejoice to think that the firmness of "your Government on the slavery ques- "tion is causing a decided reaction, of "which we had proof in the great meet- "ing last Saturday. Oh, that peace "may soon return, peace sustained by "liberty, and settled on enduring prin- "ciples. God's thoughts are not as our "thoughts, and His judgments are a "great deep."

STOCKHOLM, Jan. 9th, 1863.

REV. DR. BAIRD:—Though I have not yet received the information from Norway, which I have expected for several months, I hasten to write to you and give you some news respecting ourselves. As soon as that information arrives, I shall communicate it to you.

To the praise of the Lord and the joy of those who wish for the coming of His kingdom, I can say that the good seed is apparently growing among us. During the recently elapsed year, the movement has been manifold, manifesting a mighty struggle between the kingdom of light and the powers of darkness. We have not lately witnessed so many and so vehement attacks of the enemies of our Lord and his Anointed, as last year. These attacks, either bursting out in public or private speeches, or circulating in books and newspapers, have been directed, partly against our most holy faith, our confession of Christ, and partly against the activity for the spread of the Word, which is more and more widening in this country, and has its centre in the Evangelical Fatherland Institution. But, praise to the Lord! all things must serve Him. All this has only contributed to awaken attention and search for the Truth; and this awakening and search have been increasing. This is what can be said in general.

I may also tell you about some changes, which have taken place in some of the institutions belonging to the National Church. During the last year we have obtained new texts for public services on the Sabbaths. Since the introduction of Christianity into our land, we have had, as you perhaps know, fixed texts for every Sunday, and the same every year. Now two new series of texts, or portions of the holy Scriptures, have

been selected, to alternate with the old ones, so that we are now to have the same text only every three years. In this way a more considerable part of the Bible will be read publicly, reflected upon, and impressed on the souls of the people. As a consequence of this arrangement, we think already to have noticed a more lively interest in the public services.

At the present Diet an important change in the government and legislation of the National Church is just now discussed. Hitherto all the matters of the Church have been decided by the four States (or Houses of the Legislature), the same representation which treats of all the worldly matters of the realm. Now the King has made a proposition, according to which he wishes to give our Church a representation of her own, consisting of a council of 60 men, 30 clergymen and 30 laymen. This council, which should assemble every five years, would have to discuss and determine all the matters of the Church. The Government would nevertheless have to confirm or disapprove what the council proposes. As this change is not yet decided upon, I may speak more of it another time.

In the course of the last year, a Missionary Institution has been organized and begun its activity. There are already fourteen young Christian men in it, who are to be prepared for their holy call, to go out as messengers of the truth among the heathen. We have noticed as a fact, worthy of some interest and attention, that in three of the northern countries, (Sweden, Denmark, and Finland,) missionary institutions have been organized in *the same year*, and without any agreement on either side. This shows plainly that there is among us an awakening of some love and some feeling for our duties as to the kingdom of our Lord.

Now, no more. My ordinary work is, at this time of the year, very much increased by the receipt of a great many letters, besides much preaching, and speaking; especially this week, when we have prayer-meetings every day. So I must finish, and recommend us to your love in the Lord; but, above all, you and us and all the people of the Lord to the care of the great Shepherd.

Most warmly yours, in the love of the Lord, C. O. Rosenius.

ITALY.

The Rev. Mr. Hall writes that he could greatly extend his work if he had more means at his disposal. He asks the Committee to allow him to aid a talented young man, a native of Venice, and a promising boy, in their studies for the sacred ministry. The case of both has been spoken of in our introductory article in this number. We are happy to say that both these cases are provided for by friends in St. Louis and Xenia, so that Mr. Hall may go ahead.

Mr. Hall informs us that he has now a good American Chapel, the fitting up of which has cost $200, but we shall have it *rent free* for at least four years. He has also given us two letters, which we subjoin:

A STEP IN THE RIGHT DIRECTION.

The despotic power of Archbishops and bishops over the inferior clergy of the Roman Church, has been used very extensively to prevent any expression of patriotic sentiment, or sympathy with the Government of Italy, on the part of the priesthood. Many priests, who have approved openly the course of the Government, have been suspended from official acts, and as a consequence their ordinary means of support withdrawn. Many more are restrained from manifesting any sympathy with the political sentiments of the people generally, through fear of being deposed, and condemned to beg for a living.

As a means of protection from this episcopal despotism, the more liberal members of the clergy in all parts of Italy, have organized societies for mutual aid. A monthly payment is required from every member; and in case of suspension, by the Archbishop or bishop, for any other cause than offenses against morality, the suspended member receives a monthly allowance from the common fund. These societies have proved to be very useful, and have given the means of

subsistence to many whom arbitrary suspension had exposed to absolute want.

The bishops have evinced their hostility to all who were connected with these mutual aid societies, by refusing to promote them, or appoint them to any vacancies whatsoever. Some months since, the Archbishop of Florence suspended from their sacred functions all who belonged to these societies, within the limits of his jurisdiction. They appealed to the Government for protection and redress. On the 31st of last month (December) the presiding Judge of the court of this city notified the Archbishop that, by a decree of the Council of State, one month would be allowed him in which to defend himself against the charge of abuse of power in suspending so many priests for merely political reasons. The Archbishop has not yet condescended to answer the call of the King's attorney. Besides this decree which endangers the revenues of the Monseignor, the Minister of Worship has directed the proper officers to restore the suspended priests immediately to their administrative rights, their revenues, including all arrears, and their benefices, and hereafter to execute no decree of suspension without first being provided with the royal *exequatur*. This is a most important step on the part of the Government; and the bishops can no longer deprive the inferior clergy of their stipends, for merely political or civil reasons.

The contest between the civil and political power is becoming a most interesting question in Italy. If it should be long continued it will inevitably lead to great and radical changes.

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THE POPE AND GENERAL MONTEBELLO.

The Journals in Italy and France have so generally reported and criticized the Pope's address to Gen. Montebello on the first of January, 1863, as to make it a thing of interest even to English readers.

Many different versions of the address have been given; the following, taken from a Paris journal friendly to his "Holiness," is said to be a faithful report of the address:

"I am deeply moved by the kind wishes which the General comes to express to me in the name of the army. I receive them with an affection altogether paternal. I am happy to have the opportunity to say to the French army that I thank it for the manner in which it has conducted towards me.

"The French army is illustrious for its courage and its success; but I can say to you, that its greatest glory is the mission, which your Emperor has confided to you, of defending the Vicar of Jesus Christ in my person, (for unworthy as I am, it is myself who occupies that place in this world,) and of defending him against the enemies of God.

"You, my children, guard the city destined, from all eternity, to be the residence of the Vicar of Jesus Christ; this city embalmed by the blood of the martyrs, sanctified by the ashes of all saints, and which perverse men—who pretend to attack only the temporal power of the Vicar of Jesus Christ, but who would deprive him of all spiritual power—would make the Capital of I know not what impossible kingdom. No, that shall never be. You are here, my children, and you keep far away these envoys of hell.

"When God created the earth and the seas, he said to the stormy waves of the ocean, Hitherto shalt thou come, but no further. This is your mission, my children. You are here to forbid impious men, enemies of the Church, who imprison holy bishops and priests in all parts of Italy, who cast into the street, in the most pitiable nakedness, holy monks and nuns whose life was consecrated to the service of the Lord. That they go no further, you say to them, *You shall not approach the holy father!*

"Be blessed then.

"I am happy to be able to give you my blessing to-day.

"I bless your Emperor.

"I bless the Empress.

"I bless all the Imperial family, and specially the young prince to whom I am particularly attached by spiritual bonds.

"I bless all France, your country, your families, your friends: the bishops, the clergy, all the millions of good Catholics in France and the whole world who have testified to me so much veneration and devotion in my bitter tribulations.

"Yes, I bless all the Catholics of the world.

"And why should I not bestow a blessing also on the impious ones?

"The holy Scriptures inform us that the holy patriarch Jacob contended a whole night against an unknown adversary without being able to conquer him. The daylight came, he recognized that it was an angel. He cried then: Oh! my angel, I leave you only when you have blessed me.

"May the mercy of God, which is so great, open their eyes and lead them to recognize that they contend also with angels, who desire on y their happiness, and to see them walk in the right way!

"Lifting my eyes to heaven, I bless you in the name of God the Father Almighty:

"In the name of Jesus Christ, whose fête the Church celebrates to-day:

"I bless you in the name of the Holy Spirit:

"And, finally, I bless you in the name of the Holy Virgin, to whom I pray in order that she may obtain for you every grace and divine favor."

The Italian Journals regard this "allocution" as a distinct acknowledgment, on the part of the Pope, of a new position taken by the French Government towards the Holy See. These expressions of affection and gratitude show how sympathetic the relations between the Vatican and the Tuileries have recently become. The Pope's fears of Napoleon appear to have been dissipated; his doubts, so bitterly expressed on former occasions, have vanished; and he gives to France the kiss of confidence and peace.—The fact that he used such insulting language respecting Piedmont, in the presence of the superior officers of the French army, is regarded as proof of so great a change in the imperial policy towards Rome, as to give the Pope a stronger feeling of security than he has had for some years.

The allusion of the Pope to the struggle of Jacob with the angel, has provoked many comments, some serious and others amusing. If Pius IX. as Pope-king is so presuming as to call himself an angel, the Italians are disposed to call in question his angelic qualities; asserting that a heavenly messenger could not establish a kingdom in this world, to wield the scepter of dominion, to declare war, to judge, imprison, and condemn men to death, without losing his divine attributes. He cannot be an angel and a despot at the same time.

The comparison between Jacob and Piedmont is said by the Italians to fail in many particulars. In the sacred narrative *Jacob wrestled alone;* but Piedmont in its conflict with the temporal power has always had Italy with it; all the provinces have opposed the innovation. The angel of the Lord seeing that Jacob would not yield, *touched the sinew of his thigh,* and it immediately shrank. But in the case of Piedmont and the Pope the contrary is true; Jacob-Piedmont has touched the Angel-Pope, not in one sinew only, but in three—Romagna, Umbria, and the Marches. Jacob said to the Angel, *I will not let thee go except thou bless me.* But Piedmont has never thought of asking a blessing of the Angel-Pope, only with the renunciation of the temporal power.

The impression from the Pope's address appears to be, that he has received assurances from the French Government of protection in his present possessions. If this is true, it will render reconciliation between the Pope and Victor-Emmanuel more difficult than ever; and the apparently intimate relations between Paris and Rome, will rapidly alienate the Italians from the French.

For the long-suffering Italians, therefore, the way to Rome appears longer and more encumbered than ever. May we not hope that Providence prolongs the conflict with the Pope in order more effectually to break his power, and ultimately bring about a separation of Church and State, as the best solution of the Roman Question?

EVANGELICAL CHURCH OF LYONS

We have the following good letter from the Rev. Pastor Cordes.

Lyons, 19th January, 1863.

Rev. Dr. Baird—*Dear Sir:* If the cause of the Gospel is, through Mercy, sustained in its progress, it is not without encountering almost at every step the difficulties, both old and new, which Sin and Error are unwearyingly employing themselves to throw in its way.

[*Spiritism* has its agents here, who are gaining some credit for their extravagant pretensions to make saints in heaven speak to poor sinners on earth. And indeed, on Roman Catholic principles, why should they not? If, as these principles admit, men here below can communicate their desires and wishes to their fellow creatures in the world above, it is a conclusion quite natural to admit, also, that the latter must enjoy, to say the least, the reciprocal faculty of responding. We must not wonder, therefore, at a poor widow rejoicing to learn (through what is called in spiritist language *a medium*, i. e., a man qualified to transmit and report communications to and from the invisible world,) that her beloved husband is doing well, or at a lonely orphan being relieved by receiving, in answer to his inquiries, directions from his revered parents as to what steps to take in his distressing circumstances, &c., &c. Such familiar intercourse is too flattering to flesh and blood, not to be believed a reality by those who, like the magicians and pagans of old, make their own religions, as they do their gods, according to "cunningly devised fables" and genealogies, and who, not knowing, not understanding, or not believing the Scriptures, "do err." It is through the Scriptures, and not through the dead, we are taught what we are to know from heaven; for as to the dead "they know not any thing," "neither have any portion for ever in any thing that is done under the sun." Among other extravagances and heresies, put forth by these *mediums between heaven and earth*, we will at present only mention one, by which a poor widow was told by her husband in heaven that in order to obtain a place with him there, she must put her trust in the immaculate Virgin! And this in spite of the overwhelmingly contradictory fact of the said husband's having himself renounced long since the papistic idolatry of Mary, and departed in the pure faith in Jesus, "the way, the truth, and the life." In this faith he had lived and died, one of the most steadfast and active members of this Church! Who can tell what streams of error and delusion would inundate the world, were the floodgates of spiritism to be thrown open upon the Church! We are anxiously watching, laboring, and praying against it; and, thanks to God, not quite without success. The Catholic Societies *St. Vincent of Paule* and *St. Francis of Sales* are not relaxing either in their efforts, like "Elymas the sorcerer," in the days of the Apostle, "to turn away men from the faith and pervert the right ways of the Lord" by every means in their power. They are at present more particularly laboring to draw away the children from our schools, and by this means also the parents from the Church, holding out promises on the right and frightening with threatenings on the left, as the case may seem to require. *Our* business is to hold forth to all, both the blessed promisings and the awful threatenings of the Word of God; a work the more needful at a time when the political horizon seems to become less cloudy to the Pope, who in consequence exultingly gives vent, in his discourse of first January, to the hope that "penitent Piedmont may bow at the foot of St. Peter's see, as formerly did the patriarch Jacob, who after having wrestled a whole night with an unknown adversary, saw at daybreak that the latter was an angel, and then falling down at his feet said, "I will not let thee go except thou bless me."

My letter has imperceptibly grown so long already that I dare not add much more.—Only a fact or two: A female, a stranger at Lyons, was introduced into our chapel recently in a very extraordinary manner. She had been enquiring of persons passing in the street whether there was not a church near where she might pray. One of our friends (herself but lately in connexion with us) being there on her way to chapel,) offered to conduct the stranger, who after service said, "I should like to give money to the gentlemen and have mass said for me." Our friend informed her that in that Church no mass was said nor prayers made for money. An interesting conversation closed the scene, which we trust will prove to have been an opening to Gospel blessings hereafter! N. had been attracted towards the Gospel, and given offence thereby to her family where an aunt was ill in bed, and was every night repeating a Roman Catholic printed prayer. N. took occasion from those repetitions to

speak seriously to the sick lady, who, alarmed, scolded her niece. The alarm, however, has proved a salutary one. On her recovery she consented to come to chapel, and, listening attentively at service, she exclaimed at the close: "*This indeed is the truth!*" The same young friend has succeeded, by the blessing of God on her humble, faithful endeavors, to enlighten two other females, who like the preceding one, have abandoned their bigotry and embraced the Gospel. We have had two interesting funeral services lately: one, yesterday, in a neighboring Catholic *Commune*, where, for the *first* time, a grave was opened for a Protestant. This young woman, born a Catholic, married to a Catholic, had been drawn to the Gospel by the latter,—converted, and had left the R. C. Church as he had done before. The interest excited in the Commune by the circumstance was such that the funeral service was attended by surely the most numerous concourse of auditors that ever surrounded a grave in the Commune. The most intense and edifying attention was paid by all, both male and female, young and old. The Curé had deputed some friends to listen and report: may they, like others, have received salutary impressions! Tracts were disseminated on the occasion.

The other funeral was that of a converted R. C. woman in another village at a greater distance still, and where we evangelize also. About 400 persons attended, A police agent and four *gendarmes* were present. Tears were shed and deep impressions produced. Three from amongst the attendants have since embraced evangelical worship, and one of these (as John of old did Simon) has since been drawing a sister to the Gospel. A singular circumstance is connected with this interment. It was discovered, after the ceremony, that the part of the graveyard where our sister lay buried was the spot affected to malefactors and ill-famed persons. On learning this, our Evangelist forthwith made representations to the *mayor*, who thereupon engaged to have a proper place set apart for Protestant burials. I hope to add more information in my next, and meanwhile remain as ever, my dear sir, your very affectionate brother and fellow-servant in Christ,

C. A. Cordes.

MEXICO.

From some unaccountable cause the subjoined letter from Miss Rankin was long on its way. Our readers will peruse it with deep interest, we are sure. How the Saviour has led her in a way of His choosing! We bespeak for her the earnest prayers of our readers.

Matamoros, Mexico, Dec. 22, 1862.

Rev. Dr. Baird,—*Dear Sir*: I wrote you last Sept., and sent by the sch. Mystic Valley, which has recently been lost near New-York; and fearing my letter also lost. I again write you.

I will recapitulate what was contained in my former letter, as the contents will probably be of interest to you. After having left your hospitable mansion, I went on board the "Mystic Valley," bound for the mouth of the Rio Grande, and sailed from New-York on the 14th August. We had a very pleasant and prosperous voyage, and arrived at the mouth of the river, 21 days after leaving New-York. I immediately took a steamer, came up to Matamoros, and proceeded across to Brownsville, to look after interests which had been objects of anxious solicitude for several months. I found my niece, whom I left in charge of my Seminary fifteen months before, in good health and in the care of kind friends. She had continued the school in operation until the commencement of the present year, at which time my claim to the Institute became confiscated, and of course her labors were interrupted. The alleged charge against *me* was, that I was voluntarily staying in the "enemy's country," and that my school was supported by an "Abolition Society" of the "country called the United States." This very unjust representation was made by Rev. Mr. C., who, after my return, refused receiving any explanation of the causes of my long absence, and most peremptorily demanded of me the surrender of the building to him as agent, to which he had become appointed through his false representations. It gives me pleasure to say, that the citizens of Brownsville, unanimously, condemned this act of Mr. C., and two of the most prominent lawyers of the place said they would

sustain me in the occupancy of the building in the face of all the law which Mr. C. could bring to bear against me, if I chose to remain. I should probably have remained if I could have seen that the cause which I am endeavoring to advance would have been materially promoted by my doing so. But the town had become very much depopulated on account of the war and blockade, particularly the Mexican portion of it; so that a school would have been of much less interest and usefulness than formerly,

Besides, had I remained in the so-called "Southern Confederacy," I should necessarily have been cut off from any communication or aid from the Society of the American and Foreign Christian Union; and, as it was impossible for me to obtain a self-supporting school, I felt my duty most plainly pointed out to come to Matamoros.

I acknowledge the hand of God in all this, and though the enemy intended it for evil, God, I fully believe, designed it for good.

I am now brought more directly among the people I have long been aiming to benefit. At the time I founded the Protestant Seminary at Brownsville, in 1854, such an Institution would not have been tolerated in Mexico; so, from necessity, I was obliged to assume my position on the other side of the Rio Grande, although my principal object being to benefit the Mexican people.—In the review of my past labors since I established the Institution in Brownsville, I feel that the favor of God has been most manifestly displayed, from the fact that I always had a sufficient number of Mexican pupils to whom I was permitted to communicate such instruction as I desired. More than two hundred different Mexican children received instruction, more or less, most of whom were beneficiaries of your Society.—Besides, I have distributed nearly 2000 copies of the holy Scriptures, and over 200,000 pages of other evangelical reading among the adults. Of the *fruits* of those labors, I do not feel prepared to speak; but as a good measure of faith and spirit of prayer have been granted me in their performance, I trust eternity will disclose that my "labor has not been in vain in the Lord." In view of past mercies, I am inclined to hope I may continue to enjoy the blessed privilege of scattering the seed which, with the aid of the Holy Spirit, may spring up and bear fruit to the glory of God.

Matamoros contains a population of about 15,000 souls, over whom Roman Catholicism reigns triumphant, without any opposing influences except what God may enable your humble correspondent to effect through the instrumentality of His Word and Spirit. I feel that I specially need the prayers of God's people, that my feeble labors may be blessed to the pulling down the strong holds of Satan, and in the building up of the cause of Christ in all the purity of his blessed Gospel in these dark corners of the earth.

I opened a school the first of Oct., which has met with a very reasonable amount of favor from the people; also a Sabbath-school in which I am gathering Mexican children, and teaching the religion of the Bible, which is much at variance from that taught them by the priests. Some of them can hardly credit the commandment which tells them to not worship or bow down to any image or likeness of any thing, &c., as their worship consists mostly in praying to pictures and images. Catholicism, as it exists among the Mexicans, presents little else than a form of idolatry. No people are more faithful in the service of all the peculiar forms of their Church than the Mexicans, yet in none of their practices can we perceive any correspondence with the teachings of Christ. It is painful to witness the awful desecrations of God's Word which are practiced even in their religious observances. Often am I constrained to despond in view of my feeble efforts against such a mass of corruption. All that I can accomplish seems but a drop in the bucket, or a ripple on the mighty ocean, and were it not for the promises of God's Word I should become utterly discouraged. With such hopes as that affords I will not despond even with so dark a prospect before me as Mexican evangelization. "Lo, I am with you always," was annexed to the command of our blessed Saviour, "to carry his Gospel to every creature." The presence and blessing of Christ is sufficient for any emergency, and while I have Him to rely upon, I will go forward

with renewed courage in the work assigned me. One very important means of usefulness is the circulation of the Scriptures and other evangelical reading. Having disposed of all the books I had on hand, I wrote to the Bible and Tract Societies of New-York for a supply, and sent by the vessel recently lost, so my request will probably have to be renewed. The Mexicans seem very desirous of obtaining the Scriptures and other books, and if I can obtain a sufficient supply I shall employ several native colporteurs, which I can do at a moderate compensation. By this means an extensive circulation may be made, which I am exceedingly anxious should be done. He who is "called Faithful and True," in righteousness, will judge and make war. "Out of his mouth goeth a. sharp sword, and with it he shall smite the nations." You may think I digress from my subject, but I am so much accustomed to view this work in the light of God's Word, that I cannot write in any other way than in the use of the words of encouragement derived from that source.

Will you please second my applications to the Bible and Tract Societies, by your personal influence, and see that some books may be sent with all possible dispatch, on the first vessel coming to Matamoros.

My removal to Mexico has involved me in the additional expense of hiring a house; yet with the aid which you granted me before I left New-York, I have made out to get along without incurring debt. I am obliged to pay $20 a month for a suitable residence, which is quite a low price in this place.—Every thing is at a very high price, provisions especially. Flour is now sold at $24 per barrel, and other things in the same proportion. My necessities will require a remittance from your Society as soon as is convenient. By your advice I can draw on a house here, which has business with a house in New-York.

I feel no anxiety but God will provide for my wants—so visibly do I behold His hand in bringing me into this extensive and important field of labor, that I doubt not His providential care. My great concern is, to do some good to these benighted people, and that end is answered, I fear not but all other things necessary pill be added.

Yours, &c., MELINDA RANKIN.

UNITED STATES OF COLUMBIA.

Mr. Ramon Monsalvatgé writes from Carthagena, that he prosecutes his labors in that city without hindrance, but regrets that he has not the means, owing to the unfavorable state of the exchanges, to visit as extensively places along the coast as he desires. This difficulty will be remedied. He states that the country is now entirely tranquil, the civil war having come to an end by the prudent and energetic efforts of General Mosquera.

GREECE.

We have most interesting letters from Dr. Kalopothakes and Mr. Constantine, dated on the 23d and 31st of January. The former has resumed his post as editor of "*The Star in the East*," which he has rendered more popular than ever by giving a part of it up to political intelligence, but maintaining a strictly independent position. Mr. & Mrs. Constantine have taken a small house, or part of one, where they hope to make themselves comfortable when their effects arrive, which they were daily expecting. There is a good prospect of their finding enough to do—by conversation, Bible-distribution, giving lessons in English, etc.,—at the outset. The acquisition of the Greek language, in its present form, which can be better done in Athens than any where else, will first require attention. To Mr. C. this will be an easy task, for he has only to recover what an absence of eleven years caused him in a measure to forget, and to overtake the progress which the language has made in the meanwhile. The "University Greek," the Greek of the higher classes in Athens, is as much prized in Greece as the "Parisian French" is in France.

The state of things in Greece is unparalelled, and even critical. The na-

tion, by an extraordinary unanimity, voted for Prince Alfred of England — But their hopes have been doomed to be disappointed. England has officially informed the Provisional Government that Duke Ernest of Saxe-Coburg (a brother of the late Prince Albert, consort of Queen Victoria,) has accepted the candidature for the throne of Greece, and will bring with him his nephew, a youth of 17 years, who is a son of the princess Clementine, daughter of Louis Philippe, late king of France. This youth is a Roman Catholic, but Duke Ernest is a Protestant, in excellent health, and bids fair to live many years. And such is his character that hope is entertained that order will be well established before his nephew, who is to succeed him on the throne, (for Duke Ernest has no children) comes into the possession of power. In the meanwhile the "Convention" has assembled, and the "Provisional Government" has surrendered its powers into the hands of that body.

THE HOME FIELD.

An excellent Bible-Woman in one of the largest cities in the West, in her last monthly report, expresses her great thankfulness for the restoration and confirmation of her health. She visits 100 families, nearly all Romanists and in humble circumstances. We give a considerable extract from her report:

Many of the mothers of little ones are much interested in our work and schools, (as some of them have seen better days.) and they come to us expressing great gratitude for our interest in their dear ones; and ask us for work for themselves, that they may earn the necessaries of life for their families, and thus be kept from begging. Those who have been taught the use of the needle we cheerfully recommend, and thus far have been enabled to obtain it. All the poor women now are obliged to make extra exertions for a living, as many of their husbands and sons are in the war, or gone away to seek employment. I have seen less drinking and misery this winter than formerly; it seems that their unusual industry keeps their minds employed. We feel grateful for this semblance of good, and that we could give them some temporal relief in clothing from our own room.

Have visited the Jail once and the City Hospital several times. When at the Jail we conversed with two men who were to be hung for *murder; and as they had* but one week to live, we were extremely anxious for them. They manifested but little concern for their souls, but were willing to converse and seemed grateful for our religious reading. One was respited for a short time, but the other suffered, and was attended by a priest on the scaffold. There are many interesting cases in the Hospital among the soldiers. In passing through one ward, we heard a feeble voice behind us: we turned, and asked if they addressed us. "Yes, if you are the lady." "What do you wish?" "Have you got a Testament? My brother is here, and he will read to me." His eyes were nearly blind for him to read. We passed him one, and observed, "We are very happy to supply you, and hope you love its contents, and the blessed Saviour whom it represents." "Oh, yes, madam, I love this book, and Jesus also, but I am a Catholic." We answered, "Never mind the name; if your sins are washed away in Jesus' blood, and He is your resting place as you lay on this couch, afflicted, you are safe, and all right." He answered, "he did." Oh, with what a happy feeling we gave him suitable tracts and papers, and our hearts swelled with happy and grateful emotions as his thin fingers folded them. Surely the religion of Jesus Christ is precious every where, under all circumstances, and we realized how necessary it is for all to possess and enjoy it. As we pass from room to room, words are almost inadequate to express the looks of gratitude

for our coming to them with reading, and many very interesting scenes and sayings we could enumerate, but time and space will not admit it. We had a pass from the Provost Marshall to take religious reading to the prisoners. They seemed very grateful, and hoped we would come again. They are all very sick, and many die. They said they were sick of the war, and wished they could take the oath and go to their homes. A few could not read. We can see so much to be done that we would love to do, that we sometimes wish for double strength; but we will endeavor to spend what we have in God's service, for His honor and glory, and leave the event with Him. We feel that we have nothing to live for in ourselves, only to do some little good in the name of the holy child Jesus.

Our Italian Missionary in New-York reports that he made more visits than usual the last month, and had been almost every where well received. He thinks that the number of Italians in the city who take an interest in hearing evangelical truths is increasing. He found much suffering, and gratefully mentions the fact that he received aid for five poor families from the "New-York Association for improving the condition of the Poor;" he hopes to find relief for some others that greatly need it. He begs us to ask the Public thro' our columns not to confound his 'Italian Mission' with the 'Italian School' at the Five Points, which he finds is often done. —His work is *Missionary*, as are his Schools, Day, Industrial, and Sunday—all are, properly speaking, Missionary, and his great object is to inculcate the Gospel. We give a few extracts from his report:

My day school is going on very well; the number of scholars is pretty large who come regularly for instruction in reading and writing, as well as in religious knowledge. The Industrial school for Italian girls is also very well attended, and encourages the best hopes *for the future.* As our stock of sewing materials is almost exhausted, you would oblige me as well as the teachers very much if you would provide us, once more, with needles, pins, hooks and eyes, thread, tape, calicoes, cotton, and such things as we need to keep our scholars at work. The Industrial school has now been in existence almost a year, and the teachers desire very much to celebrate, in the course of the next month, a kind of anniversary. They are willing to give their scholars, on the last Friday of February, a treat, consisting of tea and cakes, etc., making to each girl at the same time presents of clothing. As this will be the first anniversary, the teachers would be very glad if you should be inclined, to support them in any way in their endeavors to make this young institution prosper, by making its first anniversary as pleasant as possible.

Our Sunday Mission-school is very well attended by a large number of Italians, girls and boys, who form several classes, and are taught by several teachers. My Sunday meetings in Grand-st. Presbyterian Church, are attended as usual by a limited number of Italians.

Our German Missionary in one of the largest cities in New Jersey writes:

After the long closing of our church, we have again commenced our usual services. On the first night we had all the room occupied, and it was truly a cheering sight to behold the many people who had come from far and near, to unite again with us in worshiping our God and Redeemer. The Lord has blessed us with several interesting conversions, and for more we hope and pray.—One woman, who lately found the Saviour, asked our prayers in behalf of her husband, who is given to drinking, and never wants to enter a church. At last she succeeded in bringing him along, and the earnestness with which he left the church, and the expressed desire for a few tracts, make me hope for him. We have many Romanists in this neighborhood, who likewise now (that is, a great number of them) express a desire for the Word of God.

It is generally considered a very ungrateful work to labor among the Germans, and

spend time and money for them. A good minister in New-York told me so the other day. Now, if all those who indulge in this opinion, would look to the records of the American & Foreign Christian Union, they would soon find their mistake. There is one church in this city, commenced by the Union, which numbers alone over 1000 attendants now—hundreds of Germans in other parts of the State bear likewise witness to the love of the Lamb of God, who have been brought to Christ through your instrumentality.—The reason of the failure of attempts in other cities (especially perhaps in New-York) has been, not because the Germans were unwilling to receive the truth, but because the efforts have not been properly directed and seconded. One necessity do the churches entirely overlook. It is the need of a good *Christian press.* The German press in this country is with almost no exceptions in the hands of scoffers and infidels. The seed sown on a Sabbath is quickly carried away again by the devil during the six following days. You perceived this difficulty, and kindly consented to give a man not only to preach and visit, but also to *write;* and from all parts of this country comes the testimony from ministers and other good people, that the work begins to tell. Would it not be well for the American Churches and Ministers to reflect a moment, what effect a thorough infidel, scoffing press would have on their own minds and neighborhood? And if they see, as they cannot fail of doing, the terrible mischief it must produce, would they not for the sake of Him who died for us on the cross, and bore our sins, aid you in carrying on this enterprise—endeavor to undo the effects of a satanic press—give the Germans what they need, a good Christian paper, and thus help to prepare the way for the willing reception of the Gospel message?

I advert to this, because I have seen the immediate effects, and watched them; and because there can be no righteousness and favor with God, except all our doings and dealings, in as well as out of the church, are permeated by and based upon the Word of the living God.

These remarks are of the utmost importance, and we hope they will command the attention which they deserve. The writer is editor of a new German weekly Journal, of a decidedly evangelical character, whose circulation is increasing rapidly, and whose influence is most happy.

MISSIONARY INTELLIGENCE.

We give, as usual, as large an amount of Missionary Intelligence for the month as our space will allow:

JAPAN.

The Missionaries of the several Societies that are laboring, or rather preparing to labor, in this important Group of Islands, are diligently engaged in their work. Dr. Hepburn refers in his letters to the cruel assassination of a Mr. Richardson, an Englishman, and expresses the opinion that there are many signs of an approaching revolution, or disruption of society. The Tycoon is fast losing the power and influence which he and his predecessors in office, during 262 years, have exercised. The Rev. Mr Ballagh, (of the Ref. Dutch Church Mission) gives some striking delineations of the nature and extent of idolatry among the Japanese. Mr. Brown, of the same Mission, gives, in the February number of the *Missionary Recorder*, very valuable facts bearing on the probable future of these Islands. All the Missionaries agree in the opinion, that the way of the Lord is preparing among the millions of the Japanese.

CHINA.

We have nothing special to report of the Missions at Canton, Hong-Kong, Ningpo, Shanghai, and Tientsin. At Tungchow, on the Bay of Petchele, one of the most northern Missions in China, Mr. Nevius, of the Assembly's Board, reports "that five or six hopeful inquirers have applied for baptism, and as many more show more or less interest in their attention to Christian instruction."

The Rev. Mr. Rapalje, of the Ref. Dutch Church Mission at Amoy, reports that the Foreign population of that place have generously undertaken to sustain the Chinese Hospital, in which all the Missionaries have taken an interest—Mr. Peddie, the British Consul, taking the lead in the movement. The aid required will be $700 per annum. Most of the patients are sufferers from the *smoking of opium*. Mr. R. gives an account of another visit which he and the Rev. Mr. Swanson recently made to Chiang-chiu, in the interior. They found eight or ten persons who desired to be received into the native church, four of whom, two women and two men, they deemed worthy candidates for baptism. The church consists of sixteen members, one of whom is under censure.

SIAM.

The Missionaries of the Assembly's Board and the American Missionary Association are not laboring without hope. Mr. Mc Gilvary reports a very striking case of inquiry—that of a member of the Laos, a tribe of people mainly on the northern confines of the kingdom, resembling in some respects the Karens of Burmah, among whom no Christian Mission has yet been established. This man had come to the knowledge of Christianity by reading the New Testament and other Christian publications.

INDIA.

The Rev. B. Thomas of Henzada, gives in the *News of the Churches* for February last, a most interesting review of the American Baptist Mission in Burmah—in all its ramifications among the Burmese, the Karens, the Shans, and other tribes. During the last year a large number of converts were added to the churches. The Theological School at Rangoon was never more prosperous, having about seventy pupils. The illness of Mrs. Dr. Binney, and the imperfect health of Dr. Binney himself, has been a great loss to the institution. We hope that it is but temporary.

Arcot Mission.—In the *Missionary Recorder* for March we have a most interesting account of a recent meeting of the Classis of Arcot, connected with the General Synod of *the Reformed Dutch* Church in the United States. Agreeably to instruction from the General Synod, the Classis received the Rev. John Scudder, M.D., from the Classis of New York, and after a proper and entirely satisfactory examination, the Classis proceeded to ordain him to the work of the Gospel ministry. In this service the Rev. Henry M. Scudder, D.D., so well known to the churches of America, preached the Sermon, the Rev. and now aged Dr., Winslow, of Madrass, (who had rendered the same service at the ordination of the father of Mr. Scudder forty-two years ago), delivered the Charge to the candidate. The Rev. Dr. Sayers, Episcopal Chaplain at Vellore, took part in the services. A large and attentive congregation of Europeans and natives, of Christians and heathen, was present. Of the members of the Classis present no less than *six* (two-thirds of the whole number of ministers,) bore the honored and greatly beloved name of Scudder. Would that there were more such families in our American Zion?

The separation of the Syrian Christians in Travancore and Cochin from the Roman Catholic Archbishop, and their adhesion to their own Bishop, becomes more and more complete.

The Rev. Mr. Walsh says that Dr. Mullens, of Calcutta, estimates the increase of the Christian population of India, during the last ten years, at fifty thousand, and makes the whole number to be about one hundred and fifty thousand. This estimate, we presume, only includes what may be called the native population of the country.—The increase in the Punjab has been greatest. The mutiny has not been without its results.

MADAGASCAR.

Mr. Ellis and his coadjutors are getting on well in Madagascar. Mr. E. says, in his letters, that the wide diffusion of Christianity through the island, which has a population of four millions of souls, is wonderful. He is continually hearing of there being hundreds in distant localities, whither the truth had been carried by Christians, who had been exiled from the Capital by the late persecuting Queen. But it is not likely the work of the Lord will go on long without encountering opposition. It is even already announced by the Jesuits that the wife of

king Radama II. has adopted their religion, and is bent upon having her son, the heir to the throne, brought up in it. It is also said that the French Government is making most important commercial treaties, in which great advantages in relation to the working of the rich mines of the island have been secured to French subjects. It has every where and in all times been true that wherever the "Sons of God" come together for any good work or word, Satan (the adversary) is sure to appear among them, intent upon *his* appropriate business of opposing, hindering, preventing, destroying.

FRENCH MISSION IN AFRICA.

Immediately westward from Natal across the mountains, in South-eastern Africa, there is a prosperous and extensive Mission among the Bassutos, carried on by the Evangelical Missionary Society of Paris, at the head of which is the Rev. Dr. Grandpierre. Few Missions in the world have been more blest. It has ten stations, each of which is a radiating point of Christian influence. Some of the native congregations have 500 members; whilst the number of communicants is in some cases 100, 150, and even 325. Schools have been established, the New Testament translated, and other good books prepared. The land is elevated, the climate salubrious, the country now produces wheat, corn, and other grains, and the fruits of Europe in abundance. And all this among a tribe that were nigh being extirpated thirty years ago (when the Missionaries first went among them), by their vices, by the ferocity of wild beasts, and by the cruel tribes by which they were surrounded.

THE YORUBA MISSION.

The Church Missionary *Record* for Feb. gives a very full and interesting account of the Mission of that Society in the important city of Abeokeuta and its vicinity, in the Yoruba country. The energetic course of the English Government is beginning to have its proper effect upon the savage King of Dahomey at last,—Commodore Wilmot, in command of the West African Squadron, having been sent to look after his majesty.

TURKEY AND SYRIA.

The Missionaries in Turkey and Syria report successes and trials. The good work of the Lord steadily advances, without bringing to light many extraordinary facts. The same thing is true of the work among the Copts in Egypt.

THE DAKOTAS.

It is remarkable that the execution of 38 of the most active of the Dakotas in the late massacre in Minnesota, has been followed by what seems to be a most extraordinary work of God's Spirit among the 346 who are still in prison at Mankato. Of these 346 persons, between twenty and thirty are *readers*, who had been taught in the Mission-School; whilst of those who were executed there were only three who could read, and these half-breeds who had not been at any Mission-school, so far as is known.

NEWS OF THE CHURCHES.

There is no want of news from the several portions of the Protestant World this month. We will give as much of it as we can.

ENGLAND.

The Christian public in England is much occupied with finding relief for the Lancashire sufferers. The reception of our American ship, the George Griswold, and the cargo which she bore, at Liverpool, was an occasion of rejoicing and happy manifestation of international good-will. The opinion is beginning to be entertained that the acmé of distress had been reached and even passed.

Bishop Colenso's Book is calling forth a multitude of replies, one of the best of which is from the pen of the Bishop of Rochester. The aged Isaac Taylor has written a good one. In the meanwhile the poor, rash, heretical Bishop might almo t compare himself to the man in the midst of the twelve signs of the Zodiac on the frontispiece of our old almanacs, for he is literally pointed at from all quarters.

The Rev. J. Macnaught, after having tried the fallacies of Infidelity, is desirous of retracing his steps back into the Church.

The Archbishop of Canterbury is announced as the preacher of the Church Missionary Society's Annual Sermon in May next. It is a good appointment.

SCOTLAND.

No less than 150 students of all Protestant denominations are attending, the present session, the lectures of Rev. Dr. Wylie, Professor of the Protestant Institute, Edinburgh.——The Free Church Presbytery of Edinburgh addressed, at its late session, an overture to the General Assembly, to the effect, That some effectual plan be adopted, in connexion with the Colleges, whereby the Theological students may be trained to deliver sermons without reading.——The cele-

brated Dr. Caird, one of her Majesty's chaplains for Scotland, has been appointed Professor of Divinity in the University of Glasgow, in the room of Dr. Hill, resigned, and has entered upon the duties of his professorship.——At the Annual Meeting of the National Bible Society (of Scotland) in Edinburgh, on the 20th January last, the Duke of Argyle, who presided, delivered an admirable address, in the course of which "he adverted to the recent meeting of the Episcopal Church in the Southern States of America, and pointed out the evils which must result from their attempt to associate Slavery with Bible principles, and from their denunciation of the abolition sentiment as infidel in its character. The mischief which such a declaration must have, he believed, would be far greater than any which would arise from the application of the rules of arithmetic to the Pentateuch, though Dr. Colenso were to publish a similar book every year of his life, and though he were to live to the age of Methuselah."

IRELAND.

One of the best charitable associations in Ireland is the Ulster Society for the Deaf, Dumb and Blind. It has been established 25 years, has spent £12,000 on suitable buildings, and received a total income of £55,000, entirely from voluntary contributions. Its Institution (at Belfast) has at present 119 pupils, of whom 102 are deaf and dumb, and 17 are blind.

The Annual Report of the Bible and Colportage Society, recently published, shows a most singular progress. The value of the sales has risen to £217 a month, and the number of periodicals from 14,605 in 1859 to 344,038 in 1862. It has 146 agencies in Ulster, and some 30 colporteurs. The Society has also an agency in Dublin, and it is intended to occupy the South and West of the island.

FRANCE.

There is much suffering among the operatives in Normandy. The Pope has sent 10,000 francs ($2,000) from his private purse. And well he might, for "Peter's Pence" from that same district last year amounted to 150,000 francs! There has been a great want of work among the "cotton operatives" in Alsace also, but not so much suffering as in Normandy, for the people of Alsace are mainly Protestants.

The Week of Prayer was well observed in Paris; the meetings were well attended; and the services fervent and edifying.

The Roman Hierarchy in France are in a double ecstacy just now: Because of the *Pope's allocution to the* Duke de Montebello and the French officers at Rome on New-Year's (to which we have already referred); and because of the Emperor's speech on the opening of the Chambers. They now infer that the Pope is henceforth safe in the possession of his temporal dominion—at least as long as Louis Napoleon lives. Perhaps so; but who can tell how long that may be?

The Central Council of the Ref. Churches of France has taken in hand the laudable work of creating a fund for the assistance of aged and infirm pastors. A good beginning has been made by a Mr. Dassier, a wealthy rail-road director, who has by his will left 100,000 francs for the foundation of this fund.

SWITZERLAND.

The "religious quickening" steadily advances in Geneva, and in all *La Suisse Romande*, we have reason to believe.

The Week of Prayer was well observed in the city of Calvin. Public lectures on religious subjects are much appreciated this winter. Prayer-meetings are numerous.—The progress is not striking, but steady. The French edition of Dr. Merle d'Aubigné's two volumes on the Life and Labors of Calvin is through the press.

GERMANY.

The most remarkable movement in Germany is that which has for its object the liberation of the Protestant Churches from the control and even domination of the State and the Consistories, and the giving to the individual churches more of self-government and self-reliance.

JAMAICA.

From the reports of the *English Baptist Missionaries* and those of the *American Missionary Association*, we are satisfied that the work of grace in 1861–'62 was a genuine one, though not free from evils resulting from human infirmities and mistakes. There are some 80 Baptist Churches in that island, with about 25,000 members.

OUR OWN COUNTRY.

We cannot close this brief notice of the work of God in the Protestant world without saying, How much reason we have to be thankful for the many precious outpourings of the Spirit upon our Churches, of which we are permitted to hear! Oh, that we might be permitted to hear of revivals of religion in all directions throughout our land. What a solace and support it would be in the midst of our present sorrows and concern in this deplorable civil war!

MISCELLANEOUS.

WHAT PASTOR WILL DO LIKEWISE?—*A Letter from Rev. Wm. D. Rosseter.*—A few weeks ago I published in the "Recorder and Herald" of Cincinnati, an appeal in behalf of the evangelism of Italy—urging pastors to read the article, or present its subject to their people, and secure for us their material aid. Quite a number of responses have come to hand: for which may the blessing of God rest richly upon the donors. But there was one among these responses, that is so striking and remarkable—so much out of the ordinary rule of such responses—that I desire to spread it before the pastors of our various churches, who read THE CHRISTIAN WORLD, hoping it may stimulate them to like effort, and to like results. Of course, I conceal the name and place, lest the good pastor should be grieved at the publicity given to his act, and that of his church. The response was thus:

"*Brother Rosseter:*—Enclosed please find twelve dollars for the Italian cause, which "you represent. It is a contribution from the little church of ——, Ohio, to which I "minister *part of my time.* They are a feeble church, organized a year ago, consisting "of *twenty-three members.* The contribution is a fraction over *fifty cents a head.* I read "your article in the "Herald," and spoke of it from the pulpit, and recommended them "to make their contribution for Italy. * * * * * * Yours, &c."

Now, if every pastor of the evangelical churches of our land would imitate this noble example, not only would we be able to sustain the *fifty* Missionaries our Board expressed its desire to do this year, at its last Annual Meeting, but double that number might easily be commissioned.

Beloved Fathers and Brethren of the Ministry, will you not help on this good work? *Now is the time—the door is opened—Italians are ready for the truth—will you not stimulate your people to aid it, and at once?* Respectfully, WM. D. ROSSETER,

Dis. Sec. A. & F. C. Union.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF FEBRUARY TO THE 1ST OF MARCH, 1863.

MAINE.

Portland. Legacy of the late Rev. J. W. Ellingwood, D.D., of Bath, by Dr. J. W. Chickering Ex.,	713 98
Saco. Benev. Society 1st Parish,	2 58

NEW HAMPSHIRE.

Temple. Warren Keyes	3 00
" Nathan Wheeler	3 00
E. Jaffrey. Miss Rebecca Bacon	1 00
Nashua. Pearl-st. Ch and Soc. for L. M. of Mrs. Betsey Baldwin	30 00
" A Friend	1 00
" First Cong. Ch.	25 00

VERMONT.

Vershire. Rev. Chas. Duren	2 00
Newbury. Cong. Ch. and Soc'y	15 00
W. Rutland. Cong. Ch. and Soc'y, in part	32 80

MASSACHUSETTS.

Hadley. 1st Ch. by E. Nash, Tr.	17 00
Taunton. Elvira A. King	00 50
Templeton. Daniel Foster, per Charles Merriam	6 00
Monson. A Friend	10 00
Acton. Cong. Ch. and Soc'y	10 00
Walpole. Orthodox Cong. Ch. and Soc.	8 00
Lynn. 1st Cong. Ch. and Soc'y. to complete L. M. for B. V. French	26 75
Monson. Dea A. W. Porter	100 00
Salem. Soc. Cong. Ch., add.	10 00
Cohassett. Geo. Beal, Jr.	10 00
Groton. Union Orthodox Ch. and Soc.	31 56
Wilmington. James Skilton	50 00
Webster. Cong. Ch. and Soc.	18 00
Hopkinton. " " " " " "	17 50
E. Abington " " " " " "	23 81
Worcester. Central Ch. and So., of which $150 by David Whitcomb	194 00
A Friend	5 00
Abington Centre Cong. Ch. and Soc.	24 00

CONNECTICUT.

New Britain. South Cong. Ch., by Rev. C. L. Goodill	38 69
Fairfield. Mrs. Ann H. Kellogg, by E. D. Mills	6 00
Wethersfield. Cong. Ch., add	4 50
Hartford. North Ch. and Cong.	54 25

NEW YORK.

N. Y. City. North West R. D. Ch., Rev. Dr. Ganse	150 00
" 7th Presb. Ch., Rev. T. Ralston Smith	24 00
" Am. Tract Soc'y. for Italy	400 00
" A Friend	[illegible]

N.Y. City. John C. Baldwin, Esq. 150 00
Astoria. 1st Ref'd. D. Ch., Rev. W. H. Ten Eyck 41 05
Albany. 2d Presb. Ch. Rev. Dr. Sprague, by Galen Batcheldor, Tr. 262 26
Potsdam. M. E. Ch. in part of L. M. for Rev. O C. Coles 12 13
" Presb. Ch. 7 11
Amityville and Newbridge. M. E. Ch. 18 97
Hempstead. Presb. Ch., in part of L. M. for Rev. J. J. A. Morgan 12 50
Potsdam. A. M. Smith, $1; G. W. Bonney, $2; F. Knowles, $2; Rev. E. W. Plumb, $1; A Friend $1 7 00
N. Y. City. J. C. Fuller, for Greece, and L. M., of Mrs. N. Cameron 125 00
" Part of Bequests of the late Anson G. Phelps, Jr. 1,210 86
" Extra dividend on N. Y. A. and B. Telegraph Co. 105 00
Brigton. Cong. Ch. 6 00
Medina. Mrs. J. L. Bayne, in full, L. M. 10 00
Portageville. Presb. Ch. 5 15
Riga. Four Ladies 2 50
Nunda. Presb. Ch. 15 15
Rochester. A. Champion 300 00
Oakfield. Rev. N. M. Cute 1 00
New Hackensack. Rev. C. Van Cleef 2 00
N. Y. City. "Gun Boat Arthur." 5 00
" E. A Morrison 10 00

NEW JERSEY.

Elizabeth. Rev. A. N. Kittle 10 00
Newark Central Ch., Rev. Dr. Nichols 51 00
Trenton. Mrs Elizth. Fuller to constitute Mrs. Aaron Hutchinson L. M. 30 00
Orange. 1st Presb. Ch. Rev. Mr. Hoyt 45 09
Belvidere. O. S. Presb. Ch. 15 00
Orange. 1st Presb. Ch., add. Van Wyck Wickes 10 00
Millington. Alex. McBowen 10 00
Elizabeth. 1st Presb Ch. 30 00

PENNSYLVANIA.

Carlisle. O. S. Presb. Ch., of which $30 constitutes Rev. J. G. Bliss a L. M. 48 00
" M. E. Ch. Rev. Mr. Black 11 95
" " " Rev. Mr. Griffiths 6 00
Shippensburg. Presb. Ch. of which $30 constitutes Rev. Jas. Harper, a L. M. 37 40
" Lutheran Ch. Rev. M. Gotwalds 17 15
" Mr. Studenroth 1 00

DELAWARE.

Port Penn. Presb. Ch. add. 3 00

TENNESSEE.

Nashville. R. H. McEwen 5 00

ILLINOIS.

Jacksonville. 1st Presb. Ch., Rev. L. M. Glover 22 25

INDIANA.

Crawfordsville. Mrs. Howes 3 00
Madison. Rev. W. H. Atterbury 5 00

OHIO.

Chester Cross Roads. Rev. J. L. Jones 1 00
Clifton. Legacy of the late Sarah Bogle 125 00
Greenfield. 1st Presb. Sab. School 1 25
Oxford. 2d Presb. Ch., E. Lane, $7,32; Dr. Oliver, $4,15; J. H. Shuey in full of his L. M., $5; two Messrs. Kumbler and Mrs. Lewis, $2 ea.; Korwin, Kumler, Goble, Mrs. Lewis, $1 each; others, $1,82 28 29
" 2d Presb. Sab. School 5 00
Oxford. 3d Presb. Ch., Dr. A. Guy, $10; W. E. Guy, $; Mrs. Dr. Guy, $2; all in part to constitute W. E. Guy a L. M.; Prof. Elliot, $2; Prof. Bishop, Mr. Shepperd, Mrs. Mollyneux, $1 each; Mayo, Billings, 50 cents each; Others, $5,50, in full to constitute Rev. W. S. Rogers a L M. 24 50
" Female College. Part L. M. 6 50
Newport. Augustus Leonard, for Italy 5 00
Springfield. 1st Presb. Ch.. John Kinsman, $5; Rev. W. McGookin, J. C. Buston, A. Black, $3 ea.; Murphy, King, Mrs. Foot, $2 each; Driscol, Black, Thompson, McCreight, Christie, Steele, Brain, Buckingham, Steele, McPherson, Muzzy, Barnet, Cooper, Morris, Holiday, Cushman, Wallace, Mrs. King, Barnet, McCreight, $1 each; Snyder, Stadler, Raffensburger, Cooper, McMeen, 50 cents ea.; others, 70 cents to constitute Rev. S. F. Scovell a L. M. 43 20
Prot. Epis. Ch., Messrs. Coles, Wright, Warden, Cochran, Mrs. Childs, $1 ea; Robinson, Bushnell, 50 cts. each 6 00
2d Presb. Ch., M. Steele, Mrs. H. M. Shepper, $5 ea.; Judge Ewing, $2; Runyon, Ramsay, Rabitt, Rogers, Mrs. Ward, Miss Brandeth, $1 each; Runyon, Rogers, Cochran, Mrs. White, Gillette, 50 cents ea.; Cathgart, Smith, 25 cents ea.; others, 15 cents in full of L. M. for Rev. E. R. Bower 21 15
" 1st Cong. Ch., Mrs. Clark, $3; Miss Strong, Miss Clark, $2 ea; others, 6,32, in all 13 32
" 1st Cong. Sab. School 7 35
" Mrs. Warder 3 00
" Bapt. Ch., Mr. Oats, $1; Mr. Woodbury, 50 cents 1 50
" M. E. Ch., Mr. Bassett 1 00
" U. Presb. Ch., in part, Mr. Barnett 1 00
Cincinnati. Rev. R P. Aydeldotte, D. D., in full to constitute Rev. Alvah Sandford a L. M 20 00
Central Presb. Sab. School for Greece 12 25
Columbus. Trin. P. E. Ch., W. G. Deshler, $5; Mrs. Kelly, $3; Allen Fay, Mrs. Bates, McClelland, Wilcox, $2 each; Messrs. Smythe, Wheeler, Noble, Fay, Rogers, Fay, Talmage, Mrs. Maynard, Claypool, Medbury, Matthews, Comstock, Miss Brown, $1 each; Judge Thrall 75 cents, and Mrs. Geiger, Hurd, Swan, Hutchinson, Perkins, 50 cents each; Kid, Mrs. Colt, 25 cents; others, $3. 37 76
1st Cong. Ch., F. C. Sessions, $5; Twiss, Jeliff, Bartlett, Outten, McCracken, $1 each; Hamilton, 80 cents; others, $13,52 24 32
Ohio Blind Asylum. 2d Instalment of L.M. for Dr. Lord, $5; Mr. Smead, Mrs. Carlisle, $1 each; Mrs. Lord, 50 cents 7 50
Welsh Meth. Cal. Ch. 2 21
Gustavus. Elam Linsley 3 00

MICHIGAN.

White Pigeon Presb. Ch. 5 85
Van Buren Presb. Ch. by S. C. Sheller 1 75
Edwardsburgh. W. H. Starr, in full of L. M. for Mrs. Starr 10 00
Glasgow, Scotland. John Henderson, Esq. of Park for Greece 100 00

THE

CHRISTIAN WORLD.

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REV. ROBERT BAIRD.

THE recent decease of the REV. DR. BAIRD—so long and so widely known in connection with the American & Foreign Christian Union, whose organ he so largely was—will strike many a mind interested in the Redeemer's work with deep regret. His vast stores of religious intelligence, and his simple but effective appeals for the millions of Europe, will long be missed; nor until Providence raises up another instrument of marked and striking adaptation for the work, can his vacant place be filled.

The Rev. Robert Baird, D. D., was born in 1798, on a farm near Brownsville, Fayette Co., in a secluded district of Western Pennsylvania. His paternal grandfather had emigrated to that State from Scotland; while upon the mother's side his ancestors were English and Welsh. He often alluded playfully to his mixed descent, as rendering him a good type of this characteristic American peculiarity.

His parents were in quite moderate circumstances, and opportunities of education—no where abundant at that time in our country—were exceedingly limited in that remote and new region in which he grew up. Some early indications, however, of unusual talent attracted the attention of his pastor, and led him to advise that the youth should be educated. His parents cordially adopted the suggestion, and such arrangements as their slender means afforded were at once devised—particularly by the earnest zeal of his mother—for the enterprise. Accordingly, in his sixteenth year he was sent to a Latin school in the village of Union, nine miles distant from his home. To the self-denying labors of that mother for her son's support during his course of study, not only was he himself largely indebted, but many a great and precious interest of the country and of the world shares this day the benefit, and the obligation.

His advantages of early preparation having been but slender, his course of study in college became profitable only through the most rea-

olute and sustained exertion on the part of young Baird; but so earnest was he in his purpose to make it thorough, that he reviewed and perfected his elementary studies with great completeness, and thus succeeded in deriving from his college studies the highest advantage. He is recorded to have been particularly persevering in his endeavors to perfect himself in the art of composition. It was only with great labor that he supplied the defects of his original training, and laid the foundation during his college course of that correctness and ease of style which made him afterwards so ready and useful in the various departments of authorship. Here too, as with so many of our educated young men, that deepest and happiest of changes took place which sanctified all his talents and attainments to the service of Christ. In connection with the Sabbath-school instruction of a class of negro boys, which he had been persuaded to undertake, his sense of his spiritual necessities became so deep that he was led to cast his soul in faith on the Redeemer of sinners.

Soon after his graduation, Mr. Baird commenced his preparation for the ministry of the Gospel in the Theological Seminary at Princeton. He supported himself in great part by teaching, and numbered among his pupils James, and Addison, the subsequently distinguished sons of Rev. Dr. Archibald Alexander. He moreover acted for a year as a tutor in the College, with great acceptance and approval.

His success as an instructor naturally suggested the function of teaching as one for which he was peculiarly fitted; and to the adoption of it he was further impelled by an unusual diffidence which seriously embarrassed him in his attempts to preach. This will not seem strange to those who recollect the singularly modest and shrinking manner of Dr. B.'s early years. The secluded life of his boyhood, joined with great natural diffidence, had given him a timidity which led him to shrink from appearing in public. He accepted therefore the charge of an academy in Princeton, and remained for five years a teacher.

But the earnest counsels of a friend and devoted young minister who died at this time in Princeton, Rev. Mr. Gibson, reawakened his convictions in behalf of the more active duties of the ministry, and impelled him to very serious and successful endeavors to overcome this obstacle; and he now engaged in the important work of preaching the Gospel as the great occupation of his life.

Mr. Baird was never settled in the pastoral office over any particular church; but from the beginning of his pulpit labors was engaged in religious enterprises of wide and general utility to the cause of Christ. The period was one in which many great movements for the interests of religion were shaping themselves in the counsels of the Church; and to several of these in succession Mr. Baird gave himself with all the quiet energy of his character.

He was first engaged in an effort to circulate the Scriptures. He traversed the State of New Jersey in every direction, till the moral wants of every portion of it had been explored, and ten thousand copies of the Word of God had been dropped into as many destitute homes. His labors in this enterprise disclosed to him the great destitution of public education in the State, and his ready pen was at once enlisted to bring the want to notice. A series of articles from his pen on this subject, contributed greatly to the subsequent adoption of the present school system of New Jersey.

He next devoted himself to the religious education of the young, and in the employ of the American Sunday-School Union, visited almost every part of our extended country. His efforts displayed an uncommon tact, and were attended with great success. He spoke but little himself, but organized public meetings, enlisted the co-operation of able speakers and influential persons, and thus developed an interest in the public mind that greatly strengthened the Society, and was fruitful of much good.

But the great work of his life consisted in the effort to awaken religious interest on the Continent of Europe. Circumstances had early directed his attention to the history and condition of France; and he could not but become painfully alive to the neglected condition of that and other European countries, in a period when almost every other portion of the globe, not already evangelized, had become the theatre of active religious operations. France was the key of Europe, and to the introduction of evangelical agencies into France, and so into Europe, he now directed an attention which had already been disciplined by many similar studies to promptness and justness of appreciation.

It was in great part through his agency that a small circle of friends of religion, termed the French Association, had been formed as early as 1834, under the direction of which he sailed for Europe early in 1835. Taking up his residence in Paris, he commenced a most active course of labor for the revival of religion throughout the continent.

During the three years which he now spent abroad, Dr. Baird was the center of a vast circle of religious agencies which reached to almost every portion of Europe.

In Paris itself he maintained, with the assistance of Rev. Dr. Wilks, a benevolent clergyman of England, a religious service in the chapel of the Rue Taitbout, which became a center of religious influence for all the Americans visiting that city, and a medium of communication between the religious minds of our country and those of France, hitherto entirely unknown to each other. The influence of the worship there maintained, and of the pastoral supervision, kindly and modestly exercised over the hundreds of Americans constantly in Paris, has been

deeply felt, and gratefully acknowledged by many of them. A new interest in the vital and evangelical movements of our country was diffused among all those enlightened Frenchmen who sympathized with our religious ideas.

Nor was Dr. Baird's influence confined to France. He spent the first summer in Switzerland, and succeeded in awaking there a similar interest, and drawing the friends of the Redeemer there into sympathy and communication with those in America. As investigation disclosed the religious wants of Europe, specific arrangements were suggested for the supply of them, to all of which the ready pen of Dr. Baird was promptly devoted. A history of the Temperance Reformation was soon proposed which advocated in Europe that great American movement. Published first in French, it was subsequently translated into nearly all the languages of Europe; and accomplished a most useful work in inaugurating this benevolent reform upon that continent.

A series of journeys was next undertaken, in the first of which Dr. Baird exerted a wide and happy influence in behalf of morals and piety upon the leading men of the North and West of Europe. During the next year he traversed the South of France and Italy, consulting for the religious development and religious freedom of those countries. Subsequently he renewed his journey to the North, and extended it to the East as far as St. Petersburgh and Moscow. In these extended efforts now becoming generally known and appreciated, he penetrated to the highest places of authority and exerted his kind and happy influence over even the ministers and monarchs of Europe. When in 1837 he at length returned to America, it was in possession of an amount of information relating to the spiritual necessities of Europe which perhaps no other living man possessed, and which speedily developed in the "Foreign Evangelical Society" an efficient agency of relief.

In the service of this Society, which was formed in great part through his personal agency, Dr. Baird now engaged upon a most extended series of labors for the spiritual benefit of France. He returned to Europe, and by his personal and most laborious exertions, set on foot a most extended and active Temperance movement in Sweden. He traversed a great part of that country, appealing to the leading minds in behalf of a reform, in what was then perhaps the most intemperate portion of the world; and inaugurating a movement the progress of which has since been constant, and its results happy and blessed in a high degree. Having established agencies of communication with the Protestants in France and Sweden, he returned to America; and by many journeys and discourses, spread throughout all parts of this country, *the wants and prospects* of religion in Europe. The interest heretofore

felt by the few who were particularly acquainted with the subject, now became both deep and wide throughout our country; and the great idea of the religious regeneration of Europe took firm hold of the American church.

The more recent labors of Dr. Baird are so well known to his countrymen that we need not here describe them in detail. His kindly and intelligent face, beaming with interest in the fate of the nations for whose welfare he labored, has become familiar through his many visits and lectures, through the length and breadth of our land. His numerous works, all breathing a chastened, but deep and intelligent interest in the progress of religion throughout Europe, and a most unusual acquaintance with its history and prospects in our own country, have been read, translated, and diffused, to a vast extent. And still with each new year, new journeys were undertaken, by land and by sea; new works were planned, and executed; new methods were devised of aiding the cherished cause of Christ at home and abroad; and new appeals were made with ever growing information, in behalf of those that were ready to perish.

Amid such labors as these, death overtook him at last. The long journeys—still repeated, the ceaseless endeavors, the responsibility of directing and sustaining so largely efforts as varied and extended as those of the Society had now become, began to tell on his marvellous constitution, and to exhaust even his enduring vitality. Yet still he persevered. His intimate acquaintance with the wants of the world would not let him rest; and though admonished by repeated infirmities and sicknesses during the later years of his life, that his strength was no longer adequate to these ceaseless and severe exertions, he no sooner gained some partial recovery than he again resumed his beloved work. At last the hour came that was to terminate his labors. He returned home from a visit to Elizabeth, N. J., where with all his wonted fullness of interest and information he had been pleading for the evangelization of Europe, to be smitten down by disease, no more to rise. A few days of painful struggle, and the crisis was over. He knew that his end was at hand. He asked as was his custom that one of the Epistles of St. Paul might be read to him; and then—with all his wonted modesty and self-distrust—cast himself once more upon the Redeemer whom he had so long trusted and served; and then God took him to his rest and his reward.

In briefly reviewing the course of his public life, it is impossible not to see that he had the happiness to find the field to which his talents were peculiarly adapted. In no other department of Christian labor could he have accomplished so much; in no other could all his talents and attainments have been brought so fully into use. In this field he

labored too, with a most exemplary fidelity and zeal.—No efforts were too extended, too protracted, or too constant, to exhaust his activity. All Europe, and all America, became familiar with that quiet but earnest voice, and learned to respond to its affectionate appeals. No man of his generation more widely reached his fellow men by personal interview and public address; none devised more liberal things for the welfare of the world, or set on foot more agencies of Christian benevolence. His labors were but a sowing of seed which shall long bear its fruit to the honor of the Redeemer; and many a soul shall at the last rise up and call him blessed.

Rooms of the American & Foreign Christian Union,
March 17, 1863.

At a special meeting of the Board of Directors of the American and Foreign Christian Union, the following preamble and resolutions were unanimously adopted:

Whereas, the Rev. Robert Baird, D. D., Corresponding Secretary of this Society, departed this life on Sunday, the 15th inst., in great peace and comfort of mind, arising from a firm and unwavering faith in the righteousness of the Lord Jesus Christ—And whereas during his entire ministry he has been identified with all the great objects of Christian benevolence and philanthropy—especially with our own Society from its first organization, manifesting the deepest interest in its work of spreading a pure Christianity in our own and foreign lands, cheerfully employing in its service his time, his talents, and his influence—

Resolved, 1. In the removal by death of our beloved and distinguished Secretary, the Rev. Robert Baird, D. D., we recognize, with profound sorrow and a humble resignation to the Divine will, the irreparable loss which the Church, the Society, and the world have been called so suddenly to mourn.

2. That in the life and example of our departed associate and friend we have a legacy of imperishable value; his early consecration of himself to the active service of Christ in the extension of the Redeemer's kingdom; his indefatigable labors at home and abroad, traversing oceans and continents in the prosecution of the great cause of Christian benevolence and philanthropy; his cultivated manners and address, giving him easy access to the society and sympathy of the high and the lowly to whom he ministered alike in his Master's work; his earnest and humble piety sustaining him through all the years of his foreign and domestic service; his large-hearted, Catholic Christianity, identifying him in Christian union with Christ's people of every name, in every land—all combining to make Dr. Baird one of the most useful men while he lived, and therefore most lamented when called away from his field of labor to his rest and glorious reward.

3. That our tender sympathies and affectionate condolence are with the surviving family of our deceased associate; and in their affliction we commend them in faith to the care and comforting grace of their and our heavenly Father.

4. That a copy of the above resolutions be sent to the family of Dr. Baird.

PERSECUTION IN SPAIN.

A year ago, the attention of our readers was called to the persecutions of evangelical Christians, which was then going on, as it had been for some eighteen months previous, in Spain. We spoke of the efforts that have been made at different periods within a few years past, to introduce and disseminate the Scriptures in that land; so jealously guarded against religious light and freedom, by the Papal clergy and the civil authorities at their instigation. We mentioned that notwithstanding the vigilance of the priests and the severity of the police, many copies of the Word of God had been scattered among the people; and that under the Divine blessing the good seed had found lodgment in many hearts. At Seville, Granada, Barcelona, and other points, a considerable number of persons had been led to the knowledge, belief, and love of the Truth. Although not organized as churches, these little groups of believers hold their meetings for worship and mutual edification. But the work was rudely interrupted by the police, who discovered their secret meetings, and many of these excellent people were arrested and thrown into prison. In the fall of 1860, Manuel Matamoros, one of the leading men in this movement, was imprisoned at Barcelona; and in that city and at other places, between forty and fifty persons were in like manner arrested and held for trial, solely upon the charge of having met together to read the Bible!

Remonstrances against this cruel injustice on the part of the Spanish government did not fail to reach it from various quarters; and in particular, the British Branch of the Evangelical Alliance, sent a distinguished military officer, Major-General Alexander, to visit Spain and endeavor to exert some influence with the Government in behalf of those imprisoned brethren. The Prussian Ambassador at Madrid was also instructed by his government to make representations on the subject.

Whether these circumstances have made any impression or not, we are unable to say: but we are happy to say that the greater number of these sufferers for conscience' sake, after a long and painful confinement, (except Matamoros himself and eleven others at Granada and Malaga,) have been at length released, and the proceedings against them have been quashed. What the fate of the remaining twelve may be, none can tell. Three are in prison at Granada, three at Malaga, and six have been sentenced at the latter place to seven years at the galleys, but have not yet been apprehended by the police, having succeeded in concealing themselves or in escaping.

The British Branch of the Evangelical Alliance has received a most touching letter from M. Matamoros, dated at the Prison of the Audiencia, Granada, February 1st, 1863. We give the following extracts. Let *every Christian who reads* it obey the apostolic precept, "Remem-

ber them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

"Honored and beloved brothers in our Divine Redeemer Jesus Christ, and Consolation, and Hope, and Life!

"It is altogether impossible for me to express to you how exceedingly I am comforted by your kind letters, so consolatory, so important, and which reveal so elevated a Christian spirit, such holy firmness, such indefatigable, zealous devotedness, by which the noble Evangelical Alliance is so truly distinguished and characterized.

"I ought sooner to have replied to your letter of January 20th, but I have been so very weak of late. My state of health is not at all satisfactory. I have passed many sad and painful nights. Again I have thrown up blood in alarming quantities, and am far from being well at present.

"Her Majesty's Fiscal [Attorney-General] has again presented his writ of accusation against the Granada prisoners. He demands a sentence of eleven years up the galleys, as he did in his former accusation, and moreover the initiation of a new trial, on the ground of my having openly confessed my religious faith before the Tribunal. The papers of accusation have been placed to-day in the hands of my counsel, that he may prepare my defence in writing. * * *

"Excuse this badly-written letter. It is to-day the 3d of February. I feel ill, very ill: and it is only my wish not to let you wait any longer which makes me finish this poor letter, commenced on the 1st.

"My mother salutes you from her heart in the sweet name of Jesus. My Christian respects to the zealous Evangelical Alliance. Dispose as you like with your affectionate and humble brother in the Lord,

MANUEL MATAMOROS."

MAYNOUTH COLLEGE.

THE name of this institution has been rendered familiar to our ears, by the animated discussions which have from time to time occurred in relation to it in the British Parliament, as well as in the religious and secular press of Great Britain and Ireland. We have before us some interesting and important facts which have been recently elicited on the subject; and we think that in connection with these, a brief notice of the institution itself may not be unacceptable to our readers.

"The College of Saint Patrick," as it is called, is located at Maynouth, a small town in the neighborhood of Dublin. It is not a very ancient institution, having been founded in the latter part of the last century. It is professedly a Theological Seminary; having for its avowed design, at least, the education of young Roman Catholics for the priesthood. In fact, one of the conditions of admission is, that the candidate, who must be over sixteen years of age, shall have in view the priesthood, *and shall bring* the recommendation of his bishop.

This College, then, or rather Seminary, essentially Roman Catholic and ecclesiastical as it is, by one of those anomalies which seem to result from the monstrous system of Church and State connection, draws its support in great part from the Protestant Government of her Britanic Majesty! Such is the object of what is known as the "Maynouth Grant." Originally founded by act of Irish Parliament, whose existence was terminated soon after by the formal union of Ireland with Great Britain, Maynouth received from the outset a yearly appropriation of eight thousand pounds from the British House of Commons.—This continued until the year 1808. Since then, the amount has been gradually increased, until it became fixed in the year 1844 at thirty thousand pounds, which is the sum now received. This appropriation, however, is no longer made by vote of the House of Commons. In 1845, at the instance of the late Sir Robert Peel, then at the head of the British ministry, an act was passed, placing the Maynouth Grant on the Consolidated Fund, and thus taking it out of the control of the House of Commons. By this act, provision was made for the support and education of *five hundred students*, besides twenty who were provided for by an income received from the "Dunboyne estates." Thus it was contemplated that the funds appropriated to this institution should be used in sustaining five hundred and twenty students.

Now it happens that a leading Protestant member of the House of Commons has lately succeeded in obtaining "returns," or official statements, showing the names, ages, and numbers of students attending Maynouth College since the year 1844. And from these tables, which have been made public in recent Parliamentary papers, it appears that instead of five hundred and twenty students receiving an education (such as it is) at that institution, there have never been over four hundred. Indeed, the average has been only two hundred and eighty-nine. Moreover, ever since the Grant was placed on its present footing, there has been a gradual diminution of the number of students remaining in the College. "What has been done with all the money?" asks the editor of *The Bulwark* (Edinburgh), in calling attention to these facts. "If the Grant sufficed to keep 409 students in 1844, surely it did not require the same amount to maintain 210 in 1855, nor 289 on an average during the last seventeen years. If these facts had been brought out in regard to a commercial company, we would have been prone to characterize them as an indication of swindling the public. As it is, we thus find that the nation pays for every student remaining in the College of Maynouth at the rate per head per annum of one hundred pounds ($500)."

But another curious fact is this.—More than one-half of the students who have left Maynouth during the seventeen years included in this

survey, did not complete their full curriculum, and did not become priests. This is a remarkable state of things. A Theological Seminary, professedly such, sends forth more than one-half of its pupils without ordination. "What are we to make," again inquires the editor of the Bulwark, "of such a fact as this? Is it that the teaching of the College is so bad, that young men, after attending a certain number of years, become disgusted, and leave? This reason has been assigned in certain influential quarters, but it does not satisfy us, and we think it is inconsistent with the figures shown in the subjoined tables. Again, it has been said that it is well that so many students do not become priests, because they will be less able to do mischief in the country.—But this is a very short-sighted view. We believe it is the policy of Rome to get as many young men drafted into the College as possible; and hence, on the one hand, to make the Government Grant go as far as possible; and on the other, to increase the number of students, so as to send them out not merely as priests, but as emissaries efficiently trained for the various departments of life to which they may be respectively destined. In short, Maynouth is a nursery for priests, monks, and Jesuits?"

The Maynouth Grant has been strenuously opposed at various periods by a large proportion of the Protestants of Great Britain. This opposition has been consistently made by those who repudiate all connection between the Church with the State; that is, by the Dissenting bodies in that country. It comes however with poorer grace from our brethren, whether in England, Scotland, or Ireland, who cling to the system of an ecclesiastical establishment. Although they may perceive a great incongruity, they can scarcely complain of injustice in the appropriation of this large sum to a Roman Catholic Seminary, whilst they themselves receive support from the State.

But it seems that we are to have a "Maynouth" on this side of the water. Archbishop Hughes announces in his organ, *The Metropolitan Review*, that he has purchased, "through the agency of Father Havermans," the building and grounds heretofore known as the Troy University, in the city of Troy. And he furthermore informs us—"Our intention is that the new place shall be the central, if not the only Theological Seminary in the Ecclesiastical Province of New-York." This is all very well. But the sagacious prelate is not content with the prospect of having a "*Maynouth*" of his own: he is looking forward also to a "*Maynouth Grant!*" Hear him—"We are confident that no privilege hitherto granted by the Legislature of the State of New-York, in favor of those who have hitherto conducted what is called the Troy University, will be denied to, withdrawn from, or refused to us. We *shall not be beggars* at their door for pecuniary aid; but in all other

respects we shall look to the Legislature for protection and encouragement."

It would indeed be a stride toward that supremacy which Rome perseveringly seeks, here as everywhere, and now as always, if an institution strictly sectarian and ecclesiastical, a Romish Seminary, should obtain from the Government every "privilege" and species of "encouragement" due to other establishments which are founded with a view to the evident diffusion of sacred learning, irrespective of sect or calling. But Rome gives herself in this land little concern for the education—in any elevated sense of the word—of any save those whom she designs to use as her own agents and tools.

THE BIBLE-WOMEN.

THOSE who have lately heard the beloved and lamented Secretary of this Society, Dr. BAIRD, plead the cause which he held so precious, will remember with what interest and satisfaction he was accustomed to speak of an instrumentality for the spread of the Truth, of recent origin and humble character, yet, as he thought, promising and efficient for good. We refer to the employment of "Bible-women," or female missionaries, in cities and large towns more especially. Our readers will recall the full and interesting accounts which Dr. Baird wrote for THE CHRISTIAN WORLD, in the January and February numbers of last year, relative to this work, as he had observed and heard of its operations during a late visit to Europe. Those articles contain not only a description of the mode in which these laborers proceed, but also the rules and suggestions adopted by the Association in London with whom this movement originated.

Already a considerable number of Bible-women are pursuing, at different places in our own land, their pious and useful work. There are two in the employ of the American & Foreign Christian Union, in two of the largest cities of the West. Several of the churches in the city of New-York are supporting one or more of these missionaries. We trust that this is but the beginning. Undoubtedly our churches ought to be doing much more than they have yet done for the extension of the Redeemer's kingdom through those channels which have long been in use. Were Christians alive to the privilege and obligation of giving, "every man according to that he hath," and "as God hath prospered him," our great and noble enterprises of Christian benevolence would all be enlarged ten-fold; nay, an hundred-fold. But there is also reason to rejoice that the way has been at length pointed out and opened, whereby every individual church may prosecute within its own imme-

diate neighborhood, under its own direct supervision, and in a manner most economical, the same blessed work that it is helping forward in more remote parts of the world by other agencies.

It is delightful to learn that there are at present in London *more than one hundred and eighty* of these missions to the poor. In glancing over various foreign religious periodicals, we observe that in several European towns, such as Lausanne in Switzerland, Brussels in Belgium; and at several missionary stations, as at Cairo, Smyrna, Oroomiah, this instrumentality has been successfully introduced. May the Lord prosper the work! Certainly does the voice of His providence seem to be addressing to us the very exhortation which the Apostle Paul addressed to the Philippian believers—"HELP THOSE WOMEN *which labor in the Gospel—whose names are in the Book of Life.*"

GREECE AND THE GREEKS.

IN our last number we referred to letters received from the Rev. Mr. Constantine and Dr. Kalopothakes of Athens. They had but just arrived at their homes, and entered on their work. In this number we give an article from the Rev. Mr. Constantine, published in the Christian Herald, revealing the character of the missionary and his love for his native land. In reading it, bear in mind that eleven years ago he landed in the city of New-York a "poor boy," and unable to speak a word of English. By his own energy and perseverance, he has gone through a thorough literary and theological course of study at Amherst and Andover, and has now returned, under our auspices, a missionary to Athens, Greece. After speaking of the great interests of the country connected with the dethronement of their late king, he says:

"THE facilities for education," said one, "are so great in Greece, that the people become educated above their circumstances." The Greek mind is so active that it will progress just in the direction it meets the least obstruction, and like electricity, takes the easiest course. For the last days, the people progressed wonderfully in all matters where there was no dependence on the government; hence there are more *learned* than *working* men in Greece. Let the Greeks have a king with Napoleonic energy; let the Greeks have roads, facilities for intercommunication; facilitate the mode of taxation, encourage home industry, and enhance every means for the development of the resources of the country, and thus the equilibrium is restored, and there will be as many *working* men as there are *learned* men; and this is what the Greeks are in hopes of accomplishing, by requesting the present king to leave, and electing another in his place. Now, the fact that the Greeks have so overcome their Church prejudices, and in preference to a *Russian* prince, wish to have a *Protestant*, is an evidence of the progressive state of their opinions. So much about the dethronement of Otho.

Here is the Greek, with a nationality so intense as to resist the influences of the most abject slavery. Through many years of decline and degradation, he has preserved his Greek character and his Greek language. "Greece," says Mr. Finley, "is the only nation handed down to us from antiquity; the same people, living in the same land, and speaking the same tongue. Their energy and enterprise are unparalelled in history. Emerging from a slavery of four hundred years, in a quarter of a century they have become a nation. First an absolute monarchy, so rapidly they advanced, that without the shedding of one drop of blood, they compelled a reluctant monarch to give them a constitution in 1843, and in 1862, with the same unanimity and order, expelled an imbecile king, who rendered the nation corrupt, and did every thing (it may be ignorantly) to check the growth of the nation. On the other hand, see what they have done where the government could have no control. In commerce, you may see more Greek merchant ships at the very port of Constantinople than of all other people put together. In education, no less than 66,000 pupils, both male and female, are educated in our schools. Scholarships and prizes for any branch of science, literature and art, are not a few. At Athens are published sixteen periodicals, and thirty-two in the whole of Greece. No less than 600,000 text-books are published by a single establishment at Athens. Time and space would fail me to communicate the various ways in which the people have become enlightened. Now, one may ask, are they religiously prepared to become the Christian Power in the East? A crop can not be raised in a day nor in a season. The trees need to be felled, and time must be given for the roots to rot; then the ground must be broken up and mellowed, before the seed can take root that will sustain the stalk, which in turn shall hold the fruit.

The Greek Church, like the forest land, contains in it the elements that are necessary to nourish and enrich; but it needs first to be cleared up. Intelligence and enterprise are essential for the Christian faith. This has been done. The people are becoming disgusted with myths and ceremonies, so much so, that in their election of king, they prefer a Protestant to one of the Greek Church. To be a member of the Greek Church does not to-day constitute the prevailing qualification in the mind of the people for the throne. This is but a straw upon the water, yet it tells the way the current runs. There is a preparation among the people for the reception of evangelical truth which will astonish those that never thought of the religious welfare of Greece, and have forgotten to pray for its regeneration. So great is the preparation that when a Bishop in a diocese, a short time ago, took the Bibles from the hands of the people, they wished to have him removed as an unworthy shepherd. While the Greeks have a repugnance to foreign interference with their religion, they gladly *purchase* the Bible from the native agent, and listen to his advice.

The religious reformation among the Greeks will be that of a revival. An earnest desire will possess the people for the truth in a way that even the opposers of religion will behold with astonishment, and confess that it is not of men, but of God. It will not be done by violence or by political maneuvering, but every one shall feel it in his bones, and shall have no rest till he can lean his head on the bosom of the Saviour. I am not a prophet, nor the son of a pro-

phet, but methinks that after this the enemy will come and sow tares among the wheat, which are not to be plucked till the judgment day.

Many laugh at the idea that the Greek Empire is ever to be re-established, and the dome of St. Sophia at Constantinople again be made to reverberate the praises of Christian hearts. Christianity, however corrupt, is far better than any other form of religion. Corrupt as the Greek Church is, it has in itself the very germ of eternal life, while Mohammedanism, though it is in advance of heathenism, is by no means to be compared with the Greek Church, for it lacks not only the grace, but even the name of Christian. Christianity must ultimately triumph over and against all forms of religion, however moral. The East, once the birth-place of Christianity, is now overrun by the Mohammedans, whose prophet holds, in the minds of the people, the importance of the Saviour, and is substituted in the Saviour's place. This it seems to me was only allowed by Jehovah for a punishment to those Christians who perverted the truth they possessed to their own private uses. Just as He allowed the heathen to subdue and conquer the Israelites in Egypt and in Canaan, so He allowed the Mohammedans to oppress the Christians for a season. Now, as the heathen were in turn utterly destroyed by the Israelites, thus it seems to me will the Turks be used by the Christians, and the East once again become a Christian land. This may not be done in a generation yet to come, but we shall see the beginning of it. Let the Greek Church be reformed, and its followers become once again Christians indeed, and the Eastern problem will be solved just as fast as they become reformed.

That Christianity must ultimately triumph, there is no doubt in the minds of Christians. Is this to be accomplished when the Turk becomes a Protestant? The Mohammedan is looking at the Christian in any form as one who is to usurp his power, and hates both the Christian and his religion. The Turkish government to-day is more *intolerant* to Protestantism than ever before, and Dr. H., with all his good opinion of the Turk, and with all his Yankee perseverance and enterprise, I fear will never succeed to rear up his College.

Is it, then, the Armenian who will become the Christian Power? He has neither nationality nor patriotism, not even a desire for any thing except money and easy times. In vain we look for any foreign power.

Are the Greeks only a handful? From eight to twelve millions were engaged at the revolution for their freedom, though Europe saw fit to declare free only 700,000, who in a quarter of a century have doubled. Two hundred thousand of the Ionian Islands are for annexation. The Albanians of the North are rising to join Greece. Thessaly, Epirus and Macedonia is the home of the Greek.—There are more Greeks in Smyrna and Constantinople than there are Turks. That there will be a revolution, none can deny. The world progresses by jerks, and we are at the eve of a mighty shaking. At a time like this, when Greece presents itself in an attitude that the powers of Europe hesitate to express a sentiment; when the people proved to be ahead of their king; when the Greeks are gaining and the Turk is losing power; when the Greek begins to love the Bible, and the Turk more boldly expresses his hatred against Christianity; at a time when Greece appears about to take another step higher, it becomes Chris-

tians to pray, and pray earnestly, that the work of real and a live Christianity may advance among them.

Christians have long neglected to pray for the people that once gave to the world literature and the arts, civilization and the language of Christianity. In more than one respect can it be said that Plato was the fore-runner of Paul.—He prepared the mind of the age to seek for truth. The first Christian martyrs and Christian missionaries were Greeks. It was the brain of a Greek that framed the most comforting of all doctrines given us in the Bible. Our theology and creeds are the result of Grecian hands and Grecian hearts. It makes me blush to feel that Christians need to be appealed to in order to pray for the Greek. It seems to me strange how any one can study the New Testament without praying for the Greek, who gave us not only its language, but their very habits are used as illustrations to explain the doctrines of Christ, while their customs constitute the warp and the woof of the parables of Christ.

My friends, could I communicate to you my own feelings on paper—could I tell you as I feel concerning the opportunities of doing good, you would sympathize with me when I say Christians need pray in a hurry as it were, or else the work will be accomplished, and they shall have no share in it.

You are about to give us your contribution, and invest your money in doing good in Greece. All your money will do but little good unless your prayers are with it. We need money very much, yet we need prayer even more than money. May the Lord bless and prosper you all, is the prayer of your Greek friend.

THE POPISH CLERGY IN FRANCE.

There can be no doubt that the clergy have found their account in the Empire; but they have been distinctly given to understand, from the outset, that the law is stronger than the priest, and that they can only enjoy the smile of the Emperor on condition of prompt obedience to his supreme authority. Napoleon III. is much more moderate than his all-powerful uncle, and that probably for the reason that the temptations supplied are less strong; but one thing is certain—his feelings are not to be judged by his acts. There is no question that he entertains a thorough contempt for the Pope and for his clergy, and for the system of Popery itself. Circumstanced as his Majesty is now, however, he requires to be cautious; but, happily, his opinions on the subject are upon record, and they are such as do great credit both to his understanding and to his humanity.

It is not yet fully known to what extent the Empress sways the counsels of her Imperial husband in the matter of religion; but it is agreed upon all hands that her influence is great, and not a few complain that she meddles too much. It is a fact that the Queen of Louis Philippe became increasingly the dupe of the priesthood. But for her there is no probability that the Island of Tahiti would have been subjected to the sway of France. But the Empress is more blind and more bigoted by far than the Queen was. She has imbibed her religion in the darkest spot of Europe; in this respect she is thoroughly Spanish.

But for the restraints which are upon her Majesty, she would make herself felt. As it is, however, there are bounds set to her which she may not pass. We have been interested by the excellent correspondent of *Evangelical Christendom*, who, writing from France, has expressed himself as follows :—

"I shall not enter into the discussions excited by this grave subject. There is only one remarkable historical fact to which I would briefly call the attention of your readers. If we interrogate the annals of France for more than three hundred years—that is to say, from the commencement of the Reformation—we shall be fully convinced: 1st. That France has been victorious every time that she has been in alliance with the Protestants. 2d. That she has been defeated and forced to sign humiliating treaties of peace every time that she has attacked the Protestants under the preponderating influence of Popery. The reigns of Francis I., Henry II., Francis II., Charles IX., Henry III., Henry IV., Louis XIII., Louis XIV., Louis XV., Louis XVI., and even the reigns of more recent sovereigns, would furnish ample proofs of this twofold fact. I must leave it to the personal investigation of those well acquainted with our history.

"It thence ensures that if the French Government commit the fault of conforming itself to the Roman Catholic policy, our country will certainly be weakened and abased at the end of a certain period. In vain shall we possess large fleets, and many thousands of soldiers—in vain will our troops display a hereditary alor—nothing vcan prevail against that which is in the nature and the necessity of things.

"Popery represents the past—with its privileges, its systems of oppression, civil and religious—its ignorance and its false traditions. Protestantism, on the contrary—at least, wherever it is fully understood and reduced to practice—represents liberty of conscience and of worship, individual right and progress, together with evangelical truth and the morality of Christianity. It is in such a Protestantism that we find the future of humanity—the onward movement of civilization. The purposes of God, so far as we can discern them, are conducting the world in this direction. No people, however brave and strong, can hope to be victorious if its course be towards an opposite point. The more that French policy shall bear the impress of the Popish spirit, the more shall we be exposed to the danger of succumbing in the conflict Nevertheless, I must, with profound regret, confess, that for some time past the Romish clergy has exerted an increasing influence over the public affairs of our country. It has the upper hand in our military expeditions and other enterprises, as the sequel of my letter will but too well show,"

These noble sentiments show that there are men even in France who understand both religion and religious liberty, and have pens adequately to express their convictions. These men may not be numerous, but they will multiply with time and the spread of the Gospel. Our consolation is to believe that all things are tending to the ultimate emancipation of the French people, both politically and religiously. As to political freedom, we are less concerned. A nation so lively, so restless, and so martial, without a measure of religion, of which meanwhile they have no idea, will never be safe with free institutions; but let religion prosper, let the fear of God fill the country, and government will be an easy matter.

I am of the opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may be written.—*Sir William Jones.*

"HOLD THOU ME UP."

Our fainting spirits pant, O Lord,
That glorious morn to see,
When Thy pure light shall clearly burn,
And sin's dark shadows flee.

There are no human words to tell
The agony of fear,
That crushes down the cheerless heart
That cannot feel Thee near.

So constant are our sins of heart,
Our foes are all so strong;
We often fear we ne'er shall sing
The Lamb's triumphant song.

For sin brings clouds of painful doubts
That blind our aching sight;
That hide our sun and veil our skies
In one dark, starless night.

Oh! pierce these clouds, Thou Sun divine!
Break through the midnight gloom;
Pour down Thy light upon our path,
And lead us safely home.

We do not ask the sevenfold light
That burneth round the throne;
But oh! we plead for light to know
We really are Thine own.

We pray for grace to trust Thy Word,
To grasp Thy promise sure,
To battle on through cloud and mist,
To labor and endure.

We plead for faith, intense and real,
In Thee our God and guide;
A life-long grasp of Thy dear hand,
A nearness to Thy side.

We know salvation comes from Thee,
From Thine eternal will;
We give Thee thanks, and pray for strength
To trust Thee and be still.

Thee will we trust for evermore,
The Almighty Three in One;
Thou wilt complete in Thy good time
The work Thou hast begun.

From The Bulwark.

ROMANISM AND THE WAR

"The great army of the Popish faith is marshalling its forces just now all over the land. Strong efforts universally are being made to extend the Romish Church."

We are no alarmists. We welcome the enthusiasm which forgets nation and name in the work of suppressing bold and defiant treason. We are grateful for the patriotism which, like the great tidal wave, has swept over the land, and stirred the pulse of a great and determined people. Yet in the struggle of the present hour, the Christian patriot must not be unmindful of other issues, and be prepared to contend against other and equally insidious foes. The question of the present hour is, whether our nation shall be able to withstand the shock of a great political strife; whether the glory and inheritance of the past are to be transmitted in all their integrity to the future. The question which is *one day* to shake this great nation is, whether or not the Puritan strength and the Puritan life is to yield to the undermining force of a religious system whose motto is *conquest*, and whose progress in all its history has been over the charred remains of martyrs and confessors. To-day the battle is for existence on the platform of political liberty. By and by the forces are to be marshalled on the ground of conscience, and free thought, and the Scriptures of divine truth. The conquest carried on with such determined spirit, and with such sublime results, in the Fatherland, is to be transferred with all the ardor and strength of a later

civilization, to this new and fertile soil of the Western World. When the history of the success of free institutions shall have been written in the blood of the nation's valiant defenders, the triumphs of conscience over priestcraft, and Scripture over tradition, and free thought over blinding superstition, must leave nothing in the way of the nation's onward march to permanent and unfading glory.

That this strife is one day to come, may be read in the signs of the times.—We charge the brave men—native or foreign born—with none other than the most honorable purposes when they bare their bosoms to the iron storm in the defence of a Government in whose welfare their own best good is utterly involved. But the history of Papal Rome is too plainly written not to teach that there is something beside Republican principles which influence her cunning, calculating, and far-reaching hierarchy, and which stirs the blood of her priestly strength in the work of helping on the cause of our disturbed and unhappy land. All honor to the brave sons of Ireland and other lands beyond the sea, who love the dear old flag with something more than an adopted love; but the ambition of Rome for temporal rule no less than for spiritual sway, makes us fear lest, as her hold slackens on the souls and bodies of her European slaves, the glory and perpetuity of the Republic are with her but the stepping-stone to a dominion on these pilgrim shores which will bind the human conscience with iron fetters and snatch from our hands the treasures which are more precious in their memories and their sacredness—the gifts of free thought and speech: the freedom to worship God in harmony with the dictates of our own conscience: the precious volume of divine inspiration—than even the nation the foundations of which the fathers so faithfully laid, and on whose rising superstructure they so loyally builded.

The history of Papacy has revealed the fact that it has never left a stone unturned to carry its ends and accomplish its purposes. That the end justifies the means, has been the principle on which it has labored; bending in yielding sycophancy where an object was to be gained; threatening and severe as the walls of its own frowning inquisition when its plans have been acquiesced in and successfully carried out.

We shall, no doubt, owe a great debt of gratitude as well as money to those who have been cradled in the arms of the "Holy Catholic Church." Thousands have gone forth to fight side by side with other thousands who clung to a purer and a nobler faith. Shall we make a distinction in our awards because their Christian creeds do not agree? Shall the harp of Ireland's emerald folds receive one less breath of grateful applause than the bright stars of our own honored flag, when torn and soaked with the blood of battle, they lead the thinned ranks up from the field of death and victory? Assuredly not. And yet as Christian freemen we must resist with defiant purpose and stern resolve, the attempts of Jesuit undermining and secret artifice which will emasculate all the glory of success and leave our nation shorn of its pure faith and its illustrious memories.

How shall this be done? Manifestly by no aggressive movements which shall stir the fever of strife; by pressing no measures which shall alarm prejudice, and kindle the flames of hatred and venom. The hope of the nation, as *the hope of the world*, is in lighting up the youthful mind with the radiance of

divine truth; in pouring into the heart the treasures of God's Word; in fortifying the young conscience with highly wrought and eternal principle, so building up in the minds and hearts of generations to come bulwarks of defence that shall stand as impregnable fortresses; citadels that shall resist every attack of the foe; mighty engines of influence and strength which shall do valiant and glorious service for God and his truth.—*Boston Recorder.*

THE FOREIGN FIELD.

BELGIUM.

The Evangelical Society of Belgium pursues its important work with great fidelity, and with a good degree of success. Those who have followed attentively the occasional notices of the progress of the Truth in that country that have appeared in this Magazine, must have received the impression that God is accomplishing, by the agency of His Word, and the power of His Spirit, a great work for Belgium. And in this work, the Society of which we speak has had a large part, and has been richly blessed. We may refer our readers, in particular, for some account of the state and prospects of religion in that country, to an article which appeared in the April number of THE CHRISTIAN WORLD, from the pen of our lamented Secretary, Dr. Baird—one of the last articles, indeed, written by his pen. Since his removal, we have received some intelligence of interest respecting the operations of the Belgian Society, which we subjoin.

A minister, whose labors have been attended with great success in the conversion of souls, writes from one of the stations:

"All those who have passed from death unto life, find it necessary to maintain a severe struggle with old habits and prejudices, with acquaintances, relatives, and friends. The chief arguments addressed to them are generally such as these: 'What will the world say?' 'We must not change our religion.' 'You will lose your custom.' 'You will have no more work.' 'There are very few that belong to that religion.'—'There are very few of the great, the rich, the powerful, among them.' These, you will perceive, are but variations of the old Pharisaic objections: 'Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him?' These struggles, these difficulties, unquestionably detain many for a longer or a shorter time at the entrance of the narrow way that leadeth unto life.

"We received into the membership of our Church, on the day before Christmas, six candidates, all of whom were converts from Romanism: two women, a young girl, two married men, and a young man, the individual of whom we have already spoken, as having been called to endure so many trials, and as having borne them with so much resignation. He made a public confession of his faith, which was very touching. He related the way by which the Lord had caused him to pass in order to bring him unto Himself; how he had been placed at first in a Roman Catholic 'Seminary,' (or school for training young priests,) having been intended for the priesthood: how at different periods his conscience had been exercised, and finally how the Saviour manifested Himself to his heart. He alluded with much feeling to the trials through which he had been called to pass, and quoted with great pertinence the language of the Apostle Paul:—'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' (Phil. 1: 29.) He encouraged those who might be brought through similar hardships, telling them of the Saviour's faithfulness toward those who seek Him and who persevere in the Truth. Many tears flowed, and I hope that they were min-

gled with joy, thankfulness, and adoration towa d Him to whom all the glory belongs."

FRANCE.

The Rev. Dr. Grand Pierre, one of the pastors of the Reformed Church of Paris, whose visit to this country a few years ago is fresh in the remembrance of our readers, writes to Dr. Baird in relation to the operations of the Central Society of Evangelization :—" It appears from the recent Circular of our Society that its work is advancing with increased success, and with the most inviting opportunities of extending the field of its labors; whilst on the other hand it requires, in order to cover its expenses, the sum of seventy thousand francs, which must be raised by April next.

" We know, honored and dear brother, how painful is the situation of the United States. Nor could we think of undertaking to speak to you of our own wants, were it not that last year, notwithstanding your national troubles, you came to our help. If it be possible for you to do likewise this year, you may depend upon our fervent gratitude. We feel the liveliest interest in all that is taking place in your country, and we cease not to pray that God would be pleased to grant victory to the cause of truth, of righteousness, of humanity, and of freedom. Be assured of our sympathy to the end."

ITALY.

The Rev. E. E. Hall writes with reference to the new Chapel, and the general aspects of the cause in Italy.

FLORENCE, Feb. 16, 1863.

DEAR DR. BAIRD :—After much tribulation and patient waiting, a very pleasant Chapel has been opened for Americans, and such others as desire to attend religious services in it. The room, which is about 32 by 32 feet, is kindly given, free of rent, by Mr. ***, formerly of Philadelphia, who has been a resident here for several years. I have had it furnished; covering the bricks with a board floor, and the floor with a carpet, so that it has the appearance of a comfortable and attractive Chapel. The audience has been larger than I expected; and later in the season, I am confident the seats will all be occupied.

The Americans, I believe, are much pleased with the present arrangements; and were it not for our financial troubles at home, would doubtless contribute liberally to sustain it. Some hearts, I know, are full of gratitude for an American Chapel here, and cease not to pray that it may be a place of blessing to many souls.

It is only necessary to enter the places of worship attended by the evangelical Italians, to be convinced that the time has not yet come when it is *respectable* to leave the Roman Church for a simple and spiritual worship. Not many wise men after the flesh, not many mighty, not many noble are called; the progress of the Gospel, as in the days of the Apostles, is among the weak and the despised. It is against all this worldly influence and this prejudice, that both foreign and native Christians must contend. Yet there is progress in all parts of the wide field of Italian evangelization. The march of events, both in political and religious affairs, is indeed slow, and when regarded in detail, may appear insignificant. But when the civil power comes in conflict with the rights heretofore used by Pope and Bishop without opposition, and the government triumphs, a most damaging blow is given to the papacy, and the feeling of religious liberty is strengthened in the minds of the people.

I stated in a late letter that the Pope had directed the Bishops to suspend from their functions all priests whose names were found on the Passaglia petition. The following circular, from the Attorney-General of the King, will show the opinion of the government on this subject: " It is reported that a pontifical letter has been addressed to all the Bishops of Italy, in which they are directed to withdraw the right of hearing confession, from all priests who have signed the well-known address of Professor Passaglia to the '*Holy Father*.' The undersigned

(Attorney-General) directs the attorneys of the King to give the necessary instruction to judges, that in case the said encyclical letter should be introduced into the Kingdom by any hand whatsoever, or shall be executed in any form, to proceed, according to article 270 of the penal code, against those who shall be implicated in such acts," etc., etc. It is impossible that such conflicts between the civil and religious powers should not loosen the bonds of fear and superstition in which the papacy has held the people of Italy.

A letter from Naples, where the Society has a faithful laborer, states that "the work is making evident progress. There are abundant opportunities for sowing the good seed with a prospect of greater facilities for preaching the word. The mass of the people are indeed very ignorant, and the priests have them in bondage; but not a few of the more intelligent are awakened and gladly listen to the truth." The day and evening and Sunday-schools in Naples are in a flourishing condition. An ex-jesuit, one of the popular confessors among the aristocracy under the Bourbons, has been converted to the Protestant faith, and recently gave his first evangelical sermon before the public in one of the evangelical chapels.

In a letter recently received from Stefano Cerighino, he says: "Thanks to a merciful God, during the last few months several persons in Favale have come to me desiring earnestly to learn the way of salvation according to the word of God. From the neighboring towns also, some persons have presented themselves to be instructed in the doctrines of evangelical religion, and in reading and writing. They have connected themselves with our congregation, and bear with resignation the reproaches and persecutions of the priests, and their own relations. Six young men of the village come to my evening-school for instruction; three of them often attend the evening meetings, and are serious inquirers after religious truth. One has procured a New Testament, which he can now read, and appears to be disposed to accept the Gospel of Christ.

"The parish priest of Favale, who has for some time ceased to denounce evangelical Christians from the pulpit, the altar, and the confessional, has now commenced preaching all manner of falsehoods against Protestants, because some of his parishioners come to our school and chapel;—their eyes being opened so that they no more believe in the priests and the Pope, but in Jesus Christ.

"Our colporteurs (three in number) give good reports of their work. May the Lord render fruitful the holy seed in all minds which receive it in humility and sincerity. We have meetings every evening, and they are well attended. The evening and day-schools are going on with regularity and prosperity." E. E. HALL.

UNITED STATES OF COLUMBIA.

Our Missionary at Carthagena, the Rev. Ramon Monsalvatgé, writes thus encouragingly in relation to his work: "There is no Roman Catholic country where the public mind is better disposed, and where fewer obstacles are presented to the progress of the Gospel.—It is to be regretted that we should want the means of obtaining a suitable place of public worship. When the Rev. Mr. M'Laren was here, he proposed to call together the friends of the truth, and hold a religious service on the Lord's day. He acquainted me on Saturday with his desire, but for want of time we were unable to make the necessary preparations. I visited the Governor of this State, who told me that he could procure for me a building which he indicated, at a rent of two hundred and fifty dollars yearly. This is the building in which I formerly preached. During the whole period of the war, it has been used for barracks. At present it is unoccupied. My own impression is, that it would be more economical to purchase a building, which I pointed out to Mr. M'Laren, than to pay an annual rent. At a cost of three thousand dollars, the American and Foreign Christian Union might ob-

tain a chapel seating three hundred persons, which would also serve as a primary school during the week, and as a place for week-day services."

THE HOME FIELD.

OUR GERMAN MISSIONARY in Newark gives us a deeply interesting report. We give the following extract :

Last Sabbath, March 22, we had a very pleasant and joyful time. A Committee of the Presbytery came to organize our little flock into a church. Forty-eight (mostly heads of families) and their wives came forward to unite, and form a Presbyterian Church. Next Monday will be another meeting for the election of Elders and Trustees. As things are, I feel greatly encouraged ; for owing to a delay in the organization, many, who had found the Saviour, became discouraged, and joined other already existing congregations ; others also went away and forgot what manner of men they were. But that little spring-frost,—as a dear brother called it,—has only cemented the rest the firmer, and sifted the wheat from the chaff. We have had many blessed experiences of our dear Saviour's ever-ready help, and in many instances have we had anew the consoling confirmation of the promise of our God, that he will make sins, if red as scarlet, white as wool.

From all appearances, the selection of this Mission-field was a very happy and necessary one. The whole neighborhood begins to awaken, and many cries are heard, "What must I do to be saved?" The English Church, whose house of worship we occupy, has now likewise, in the goodness of God, a man after His own heart, and his labors begin already greatly to tell. And the region, so vast and extended, which a year ago was cold, and in too many instances so frightfully careless, begins to be leavened by the quickening Spirit of Christ's redeeming love.

We have, alas! with many heard and wept over the untimely loss of our dear departed brother, Dr. Baird. But though he *is dead, yet he speaketh.*

OUR ITALIAN MISSION in this city is greatly increasing in interest. And the facts clearly show that it is accomplishing a good work. We only wish that we had the means of complying with the request of the teachers and the Missionary. The Missionary is laboring among a poor and hitherto neglected class of the community ; still he is greatly encouraged in his work. We give a few extracts from his report :

My present report includes the months of February and March. During these months I have visited quite a number of Italian families, many of them entirely new to me, and I have succeeded in inducing them to send their children to our Sunday-school, as well as to my day-school. The parents also are inclined to come to my Sunday meetings in Grand-street Presbyterian Church, and I am happy to state that the number of Italians who come to these meetings, where I aim to preach to them the simple truths of the Gospel in a familiar way, is increasing.

The Italian Class of our Sunday Mission-School, which is now held in Varick-street, corner of Grand-street, (formerly in Grand-street, between Wooster and Laurens-sts.,) embraces quite a large number of children, who regularly attend, many of whom are scholars who never before attended any school. My day and evening-school, attended both by boys and girls, contains about seventy scholars.

Our Industrial School celebrated its first anniversary on Thursday, 19th of March.—The children, by their clean appearance and good behaviour, made a favorable impression upon the visitors. An address was made to them, in order to increase their interest, by Rev. Dr. Hiscox, who opened the exercises with a prayer, after which the

children sung several Italian hymns. Rev. Dr. Prime, and the Superintendent of our Mission Sunday-school, and several other teachers greatly interested the children with their remarks. After this the children were treated with cake and fruit; and in conclusion they were delighted with an exhibition of the magic lantern, which Mr. Pike very kindly lent to us for the occasion.

No clothes were distributed among the children, because the teachers thought it best to have first some clothes ready for the boys. The dresses for the girls have been made by the teachers and the girls themselves; but for the boys we have to buy ready-made clothing, for which we very much need funds. Will not some good friends of the Mission help us?

The school distribution for the month has been: 4 Italian Testaments, 2 Italian Bibles, and 400 pages Tracts.

A MISSIONARY who for years has labored in one of the Southern States, and who expects, in the course of a few months, to return to Ireland, his native "green isle," there to engage in similar labors in his Master's cause, writes:

Our work is going quietly on amidst the turmoil of war, and we hope the seed of God's Word, which is sown in this field among the old and the young, may bring forth much fruit, to the honor and glory of our heavenly Father. A few Sabbaths ago one of the soldiers, whom I occasionally meet, came and addressed one of my afternoon Sabbath-schools. He was wounded at one of the recent battles, but is now convalescent. His address was simple and touching, and had a good effect upon teachers and scholars. Would that we had thousands such as this man, who amidst the trials and dangers of a soldier's life, can bless God for all things; and while fighting for the best government under the sun, is also mindful of his Father in heaven, who can save him from every evil.

MISSIONARY INTELLIGENCE.

INDIA.

The most important news that comes to us from India, relates to the great Missionary Conference, held at Lahore, in the Punjab, during the last days of December, and the beginning of January. This meeting,—the first of its kind,—had for its object a free and general interchange of views, on the part of brethren engaged in the work of missions, regarding the most judicious methods of reaching the native mind, for the communication of the saving truths of the Gospel. There were present missionaries to the number of thirty-five, from England, Scotland and America; connected with Episcopal, Presbyterian, Methodist, and Independent Missionary Societies. But there were besides a large number of influential Christian laymen, who took an active part in the proceedings, as did also the native ministers and assistants.—This Conference lasted six days. A delightful spirit, catholic and fraternal, pervaded the meetings. Some difference of opinion showed itself between the native laborers and a portion of the missionary body, as to the management of the native churches; but, on the whole, the impressions left were most satisfactory, and results highly beneficial are looked for. Among other measures determined upon at this meeting, were the following:

1. The formation of a Punjab Bible and Tract Society.

2. A standing Lay Committee, with corresponding members at all Missionary Stations, to promote the welfare of native Christians by sympathy and help in every desirable manner.

3. Suggestions to the Legislature of the country, regarding the laws of divorce and polygamy of native Christians.

4. An effort to interest the natives themselves in female education.

5. The formation of a Committee to seek the establishment of medical missionaries.

A marked improvement is said to be observable, in the tone and manner of intelligent Hindoos, toward Christianity. Many who are not prepared to embrace it, speak without hesitation of the claims of the Gospel upon their respect, and their indebtedness to it for freedom of thought, and for worthier ideas of the character of God. "To speak abusively of Christianity," says a Hindoostane paper, "is ungentlemanly." "To read the Bible," remarked a native at a public meeting, "is a duty: if it be true, that we may accept it; and if it be false, that we may know how to guard ourselves and our children against it." What Christian will not rejoice to hear of these indications of increased preparation to receive the truth as it is in Jesus?

Three young Hindoos have made a public renunciation of heathenism, at Calcutta, Benares, and Bengalore. All the converts have had to endure bitter persecution from their nearest relatives. At Raj-pootane also a remarkable conversion has occurred—the first-fruits of the United Presbyterian Mission at Beaver. A Brahmin of high caste and ability has publicly renounced Hindooism, professed his belief in Christianity, and begun to accompany the native evangelist, employing with admirable skill his knowledge of the false system he has abandoned, in refuting the arguments of its adherents. This occurrence has produced a strong impression upon the public mind.

A cheering fact is reported by the Rev. Mr. Alexander, of the Church Missionary Society. "In the district of Bezwada, under the Rev. T. G. Darling, the Gospel has taken hold in one vicinity, and upwards of a hundred people, in seven different villages, have been added to the Lord; and it is still spreading."

TURKEY.

The Protestant community at Marash continues to increase. It comprises already some twelve hundred souls. Large additions to the church are reported by Dr. Goodale, of the American Board, who writes: "There are most favorable signs of an awakening."

The little church at Adrianople, organized but a year ago with six members, has increased, writes the Rev. Oliver Crane, to eleven. Two colporteurs have been laboring in the surrounding villages, and have found a growing willingness to receive the truth.

WESTERN AFRICA.

From the census of the British colony of Sierra Leone, recently published, it appears that out of a population of over forty-one thousand, more than thirty thousand are under Christian influences, and only about five thousand remain in heathenism or Mohammedanism. There are eleven thousand children in the schools. Nearly the whole population is African. Every thing indicates the growing recognition of this colony, among the native tribes around it, as a centre of commerce and civilization.

The war which has been waging for two years among the various tribes on the Gold Coast, is sadly interrupting missionary operations. It is hoped that an end will soon be put to the unexampled cruelties perpetrated by the savage king of Dahomey. Other disquieting

influences have arisen. The British Government having procured, with a view to the suppression of the Slave-trade, the cession of the town of Lagos on the coast of Upper Guinea—formerly a notorious seat of the Slave-trade—the people of Abbeokuta, which is situated about ninety miles from the coast, are apprehensive that England contemplates a still further acquisition of territory. Much irritation and distrust have prevailed in consequence of this impression. We regret to learn that the English missionaries at Ibadan have suffered severely from the war. Cut off from all supplies, either from the coast or from Abbeokuta, deprived of all comforts, and even of sufficient food, they have been weakened by sickness, and one of their number, Mr. Jefferies, a catechist, worn out by suffering and privations, at length died. It is painful to think of this little party, shut out in this trying manner from assistance and protection, and able only from time to time and with great difficulty to send tidings of their welfare. It is now hoped that the threatened attack of the king of Dahomey upon Abbeokuta will be averted. According to the last intelligence, an effort was making, with good prospect of success, to reach the missionaries at Ibadan with provisions, and to obtain their release. They should have the fervent prayers of God's people in every land for their speedy deliverance.

The Rev. Mr. Walker, Missionary of the American Board, writes very encouragingly from the Gaboon Mission. Within the last nine months, twenty native converts have been admitted to the church; five or six more were to be received at the approaching communion. "The number of those who are inquiring the way to life," says Mr. W., "is not small. New cases are coming to my knowledge almost every day."

The Mission Church at Clay-Ashland, in the Liberia Mission of the Presbyterian Board, received an increase of eight converts on the last Sabbath in November.

SOUTH AFRICA.

There is scarcely a field of labor in the heathen world which has been cultivated with greater devotion, and more marked success, than that occupied by the Paris Missionary Society, among the Bassutos of South Africa. Once a most wretched savage tribe, reduced at times to cannibalism, the Bassutos are now in a state of comparative prosperity; living in small hamlets scattered over a region of wonderful fertility, where they raise much of the wheat, Indian corn, and other produce consumed in the Cape colony. We stated in our last number that ten Missionary stations have been founded among these people; and at each of these stations a congregation of three, four, or even five hundred persons has been gathered; schools have been established, and numbers, it is believed, brought to a saving knowledge of the Lord Jesus Christ. Many striking illustrations of the converting and sanctifying power of Divine grace among these people have been reported. The converted natives assist the missionaries in spreading the glad tidings of the Gospel every Sabbath.—Many of them visit the villages of the districts to which they belong, and avail themselves of all the opportunities they find to do good and diffuse light. Some of them have become very efficient schoolmasters and deacons.

SANTIAGO—CHILI.

Our Missionary at this station, Rev. Mr. Gilbert, is prosecuting his work steadily and successfully. His progress

has not been so marked as at some of our stations—still he has been encouraged by constant additions to the number of those who attend upon his ministrations upon the Sabbath. Lately he has purchased a house for a few hundred dollars, which will accommodate him as a residence for his family, and, at the same time, a place where he can hold his public services on the Sabbath and during the week. This will greatly diminish the expenses of the Mission, and, at the same time, give it permanency.

A still further evidence of progress is to be found in the fact that matters pertaining to Protestantism and toleration are discussed in the public papers. Not long since, an article appeared in the daily paper, written by a very intelligent member of Rev. Mr. Trumbull's church at Valparaiso, in which he claims that evangelization to Chili has been and will continue to be retarded, so long as only the Catholic religion is tolerated as shown by Article V. of their Constitution. A writer, in replying, claims that as there are two Protestant churches in Chili, and two Protestant cemeteries, there is (de hecho) in fact religious toleration in Chili.

It is gratifying to the friends of religious liberty to have such a discussion in the public papers. It is a sign of progress that the press maintains that there is religious toleration in advance of the Constitution.

CHINA.

Pekin.—At the Chinese court French influence prevails through the present Minister of State, Prince Kung. By the command of the Emperor Tung-Tsche, who is still a minor, every facility that the Catholic missionaries can desire in traversing the country is freely granted to them, and all local authorities are enjoined in the *Pekin Gazette*, on pain of losing the imperial favor, to beware of placing any obstacle in the way of these only "virtue" teaching strangers.—It is manifest therefore that the English embassy at Pekin has not been able to procure for Protestant missions the same privileges that M. de Bourboulon has gained for the Catholic. As yet, an entrance into the Chinese capital has been obtained for only one evangelical missionary, Dr. Lockhart, of the London Missionary Society, and it is principally in his medical capacity that he is admitted there.

Use of Roman Characters.—Mr. Lechler, a German sent out by the Missionary Society at Basle, has been laboring since 1856 at Hong Kong; all the German missionaries having been compelled by the outbreak of the rebellion to leave their remote stations and take refuge in Hong Kong, where there are one hundred thousand Chinese. He has five separate places of worship, open on five days of the week. He says: "We are beginning to introduce the alphabet in Roman letters into Chinese books. This greatly facilitates reading, and will bring the word of God within the reach of Chinese women, who have not the time or the faculty to undertake the study of their own complicated language. The Gospel according to St. Matthew has already appeared in this manner, and I hope gradually to be able to print other portions of the New Testament on the same plan."

NEWS OF THE CHURCHES.

ENGLAND.

The endowment and building of churches is exciting a great deal of interest. The Congregationalists have raised nearly £200,000 by their Bicentenary movement for the building of *chapels, as well as* the erection of a Memorial Hall in London. Not less than 300 chapels have been opened, commenced or projected, to be completed by the end of 1864.

The London Congregational Association has just held its Annual Meeting, and their Report reveals a very great

spiritual destitution, and yet shows, at the same time, that never before has more been done for the evangelization of the masses, than is being done at the present time.

The Home Missionary Society, whose object is to preach the Gospel among the spiritually destitute parts of England, has now 160 agents and evangelists, being an increase of 50 evangelists in two years.

A New Bishopric.—A new Australian bishopric has been founded, to take its name from the town of Goulburn, and the Rev. Mesac Thomas is to be the first Bishop. He was to be consecrated on March 25, (probably in Canterbury Cathedral,) with Dr. Ellicott, the Bishop-elect of Gloucester and Bristol. Mr. Thomas has been for some years the indefatigable Secretary of that most excellent Society, the Colonial and Continental Church Society.

The appointment is spoken of in the most contemptuous terms by the (High-Church) *Guardian*, and with great delight by the *Herald*. The Guardian says: "That one of the principal founders of the See of Goulburn almost resolved, on the intimation of such an appointment, to withdraw his support, is confidently asserted."

Goulburn lies between Sydney and Melbourne. The new Diocese will embrace an extensive though thinly inhabited region, which however, like other parts of Australia, is rapidly increasing in population and wealth.

SCOTLAND.

The accounts and receipts for Home and Foreign Missions, of the United Presbyterian Church, have just been published; and it appears that notwithstanding the severe distress experienced in many parts of the country, the amount is larger than any former year. In round numbers, it may be stated to be thirty-one thousand pounds sterling.—And this is separate and distinct from what has been raised for church building, and the payment of their own pastors.

The Franchise Question in the Reformed Presbyterian Church.—A public meeting of the members and adherents of the Reformed Presbyterian Church was held February 26, in the Merchants' Hall, Glasgow, for the purpose of protesting against the overture, now before the Church, for a change in the position of the Church in regard to the exercise of the elective franchise, and of the taking of the oath of allegiance by her members. The circumstances which led to the calling of the meeting are as follow: According to the "Testimony of the Reformed Presbyterian Church," as hitherto interpreted, her members are not allowed to use the elective franchise, if they possess it, or to take the oath of allegiance to the Queen and Government, on the ground that by law the Queen is the head of an un-Christian Government, and as such usurps the crown right of the Redeemer by being head of the Church. Shortly after the formation of volunteer corps, the question arose as to whether Church discipline should be exercised on those members of the Church who joined such corps, and, as a matter of course, took the oath of allegiance. There being great difference of opinion on the point, the question was brought up at the meeting of Synod held in Edinburgh in 1861, when a committee was appointed, after a lengthened discussion, to consider the whole question and report. That committee, at the next meeting of Synod, held in Glasgow last year, presented a lengthened report, in which they concluded in favor of allowing members of the Church to use the right of the elective franchise, and to take the oath of allegiance. That report, after a discussion which lasted till three o'clock in the morning, was received and approved of, a number of the members of Synod dissenting; and, in consequence, there is now an overture before the Church, which will be brought up at the ensuing meeting of the Synod in Glas-

gow, which proposes to alter the "Testimony of the Church" so as to give effect to the recommendations of the committee. To this those members of the body who hold the point to be essential to the position of the Church, decidedly object; and the meeting on Wednesday night was intended as a demonstration against the overture. The hall was crowded, and several very earnest addresses were delivered.

HOLLAND.

At the end of last month an occurrence took place which excited great interest among Protestants, and was regarded as of special importance to the Reformed Church. One of the theological chairs at the University of Utrecht became vacant; and the successor, according to custom, was to be named by the king and his ministers. For a long time theology of a decidedly orthodox character was systematically kept down. The fears, however, of the truly evangelical party have all been dissipated. The successor named by the king as Professor of Dogmatic Theology, and who has been appointed and already entered upon the duties of his office, is Dr. Van Oosterzee, a man of vast erudition and a valiant champion for the orthodox faith.

DENMARK.

The Danish Missionary Society held its third anniversary at Rive, a town in the Duchy of Sleswig. Notwithstanding its remoteness from the great centres of the national life, the numbers in attendance were very large. Dr. Kalkar, one of the most valued pastors in Denmark and President of the Society, gave a most interesting report on the state of Christianity in Greenland.—Among other things he stated that the translation of the Bible into the language of Greenland had been revised with great care, and that a new edition was shortly to appear. Before the close of the meeting, a resolution was adopted unanimously, that it was the duty of the entire church to enter, with a zeal greater than ever before manifested, on the great work of Christian Missions.

ITALY.

By subsequent letters from Mr. Hall and from other sources, we are enabled to place before our readers some additional facts of great interest. Some time since a difficulty arose between the local authorities of Leghorn and Signor Ribetti. The source of the difficulty was this: the authorities refused to allow the bodies of the Italian Protestants to be interred in coffins in the cemeteries provided for them. This dispute occurred before the resignation of the Ratazzi ministry. But the matter has been decided; and the Minister of the Interior has written and sent his circular to all the Prefects of Tuscany, in which he grants to Protestants the privilege of burying their dead according to their own religious rites and customs.

But the most remarkable feature of the times in Tuscany, perhaps we might almost say of Central Italy, is the application for missionary laborers in the Mission field. These applications have been signed, in some cases, by six, twelve, or twenty individuals from Grossetto, Campaglia, from Voltera and Perugia. M. Ribetti, the Waldensian pastor at Leghorn, has just made a missionary tour, spending a few weeks and preaching in all these places with the most encouraging results.

The new Waldensian Church, in connection with the Theological College in Florence, is completed, and the dedication service was to take place on the 19th of March.

Farewell to Italy.—A priest of Palermo, after sending in his resignation to the Archbishop of the province,

wrote lately to Mr. Appia, the Waldensian pastor at Naples: 'Very honored Sir—Being confidently assured, by the grace of God, that the doctrines of the Romish Church are a denial of the efficacy of redemption in Christ, and that they degrade man and lead him to idolatry, I have given up my position as priest, although I am poor, and fifty-four years old. Henceforth my aim is to preach the Gospel alone."

Another case—one out of many that reach us from time to time—of a man refusing on his death-bed the Romish priest, and sending for the Evangelical pastor, to whom he was all unknown, has just occurred at Fiesole. It appears that he had come to a knowledge of the truth through the humble Christian school supported there by a lady who has long had at heart the spiritual interests of the Italians.

A mission has been most hopefully begun in Perugia, the very heart of Italy, and at the gates of Rome, by the Waldensian evangelist, Combe.

We rejoice to state that a thoroughly Evangelical man, the Rev. Mr. Franel, has been lately inducted as pastor of the Swiss Church in Florence. He will aid the other laborers there with his counsel and prayers.

Dr. Ravel has started a paper, called the *Evangelical Messenger*, to take the place of the *Buona Novella*.

AUSTRIA.

Liberty and Clerical Despotism in Austria.—In Austria, whilst the Government, and even the Imperial Family, frequently show, by measures of the utmost good will, that they have in all seriousness accepted the new liberties granted to the Protestant Churches, we observe that the Romish clergy, faithful to the spirit of its old despotism, oppose to those liberties an obstinate resistance. This resistance is put forth on all points at once—in public instruction, in which the Government have introduced a system of inspection and regulation for all alike; in the results, now annulled, of the Concordat, and which the Bishops attempt to retain piece by piece; lastly, in the most indisputable rights of the Protestants—rights sanctioned by the laws, and which the Government sincerely desire to respect. It is thus that the Bishop of Trent, excited by the progress of heresy, recently addressed to his clergy a pastoral letter, in which he declares that he regards it as a duty to banish from his diocese all non-Catholics, in order to preserve the Tyrol from the fearful corruptions of error. These are the last desperate convulsions of a cause forever lost. If liberty is the natural element of the Gospel of Jesus Christ—the condition of its life and of its triumphs—it is, with equal certainty, the death of Popery.

MISCELLANEOUS.

Memorial Sermon of Dr. Baird.—A Memorial Sermon, on the life and character of Dr. Baird, in connection with his work in behalf of the American & Foreign Christian Union, will be preached by the Rev. Dr. Sprague, of Albany, in the Reformed Dutch Church, corner of Fifth Avenue and Twenty First Street, (Rev. Dr. Rogers') on Sunday evening, May the 19th inst., at 7½ o'clock.

ANNIVERSARY.—The Anniversary exercises of our Society will be held in IRVING HALL, on Thursday afternoon, May the 14th, commencing at 2 o'clock, P. M.

OUR readers will please notice the change in regard to the time of holding our Anniversary.

I have always found in my scientific studies, that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend.—*Lieut. Maury.*

There are no songs comparable to the songs of Sion; no orations equal to those of the prophet; and no politics like those which the Scriptures teach.—*Milton.*

BOOK NOTICES.

Messrs. Harper and Brothers have published two admirable books, from the pen of Professor Draper, of the New York University. One is a Manual on Chemistry, a work for colleges and schools, in which the elementary principles of the science are clearly treated, in a 12mo. volume of some 400 pages. This work is now extensively used as a text-book in schools and colleges in this country.

The other is a most elaborate work on the Physiology of Man, in which a vast amount of information is collected, in a large and beautifully printed and illustrated volume 8vo., of some 600 pages. This work, though founded on scientific principles, and containing the results of extensive scientific research, is one that may be read with the greatest advantage by the men of nothing more than a good English education. The style is perspicuous, and the propositions and facts are explained in the most careful and satisfactory manner.

The Harpers have published the Memoirs of the late Mrs. Bethune's excellent Mother, the celebrated Isabella Graham. Both mother and daughter were extraordinary women, eminent benefactresses of their race, and of children, especially of 'Orphans,' and the aiding of many ready to perish, will long be their sweetest memorial.

The Harpers have also published in a beautifully printed 8vo volume, of more than 600 pages, the Life of the late Edward Irving, of Scotland, who died in December 1834, at the early age of but a little more than forty-two years,—one of the most extraordinary men, in talent, gifts, eloquence, theological and spiritual opinions and eecentricities of his or any other times. The author, or authoress rather, of this magnificent volume is a Mrs. Oliphant; who has certainly executed her task *con amore*, for it has indeed been a labor of love on her part. *When in, or passing* by, the large church in London, in which he preached for a few years (now occupied by the Rev. Dr. James Hamilton), how often have we thought of this wonderful man, whose morning was so brilliant, and full of promise, but whose sun went down in thickest gloom. The whole story is told in the most interesting manner by his female friend and biographer, and the book, which is full of various incident from beginning to end, may be read with great profit by persons of serious and well-balanced minds.

Mr. Bidwell's *Eclectic* for March is as interesting as ever, and contains several articles of great worth.

The American Bible Society has published the admirable Sermon on the Life and Character of the late Rev. John C. Brigham, D. D., for many years the principal, as he was ever the wise and judicious, Secretary of that whole institution. Dr. Adams' Sermon is worthy of the subject, and of the Society with which Dr. B. was so long connected.

The Rev. Dr. Boardman, of Philadelphia, has recently published two excellent Sermons, one entitled; The FEDERAL JUDICIARY, a Thanksgiving Discourse; and the other, "THE SOVEREIGNTY OF God, the sure and only Stay of the Christian Patriot in our national troubles." We recommend them both most cordially to our readers.

THE CONDITIONS OF Peace, A THANKSGIVING DISCOURSE (delivered on the 25th of Nov. 1862,) is the title of a remarkable discourse of the Rev. Albert Barnes. Probably Mr. Barnes never preached a sermon which will excite more attention than this. It is probable too, that many that read it will reflect with sadness, that if the opinions which this discourse unfolds, had been held and announced by the party, that has fast become the dominant one, five years ago, the present war would not have occurred. The Sermon is a most interesting one.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MARCH TO THE 1ST OF APRIL, 1863.

NEW HAMPSHIRE.

Lyme.	Cong. Ch. & Soc.,	31 00
Henniker.	" " " for L. M. of Luther Goss,	30 00

VERMONT.

Springfield.	Cong. Ch. and Soc., Rev. J. W. Chickering to make S. Tower a L. M.,	35 00
W. Rutland.	A balance to complete L. M. for Rev. H. M. Grout and Roswell R. Mead,	5 00
Pomfret.	Rev. W. N. Bacon for L. M.,	3 00

MASSACHUSETTS.

Northampton.	Dea. Jared Clark,	4 00
So. Hadley Falls.	1st Cong. Ch., Rev. R. Knight, $10 of which to complete L. M. for Elijah Matthews, and $12 towards L. M. for Geo. White,	22 00
Southwick.	Cong. Ch. & Soc.,	3 25
Agawam.	" " "	7 35
W. Granville.	" " "	4 93
Chicopee. 3d	" " " John F. Hutchins L. M.,	23 40
North Hadley.	Cong. Church & Soc., of which Mrs. D. W. Scott pays $10 towards making her two sons L. Ms.,	28 00
Belchertown.	Cong. Ch. & Soc., by E. Montague, Tr.,	42 00
Essex.	Cong. Ch. & Soc.,	24 68
Tewksbury.	" " "	10 00
Lawrence.	Central Church in part W. C Chapin and wife to constitute Mrs. C. M. Cordley, Miss Anna R. Delano, and Miss Annie Chapin L. Ms.,	125 00
Roxbury.	Eliot Ch. & Soc.,	92 76
Boston.	Park-St. Ch. & Soc.,	105 35
"	Individuals in Springfield-Street Ch. & Soc.,	4 00
"	Mount Vernon Ch. & Soc.,	597 00
"	Essex-street Ch. & Soc.,	402 00
"	Old South Ch. & Soc.,	161 00
"	A Friend,	20 00
"	Bowdoin-st. Ch. & Soc.,	69 00
W. Cambridge.	Orthodox Cong. Ch. & Soc.,	161 82
Winchester.	Cong. Ch. & Soc.,	43 80
So. Boston.	Phillip's Ch. & Soc. for L.M. of Rev. R. Winchell, Rev. G. W. Eaton, & Alfred C. Vinton,	90 10
Somerville.	1st Orthodox Cong. Chur. & Soc.,	25 07
Foxboro.	Cong. Ch. & Soc.,	50 10

CONNECTICUT.

Hamburg.	Rev. E. F. Burr to constitute O. R. Steele a L. D.,	100 00
Torrington.	Alpheus Hodges for South America,	4 00
Southington.	Cong. Ch. & Soc., Rev. F. C. Jones L. M.,	33 18

NEW YORK.

Peekskill.	1st Presb. Ch.,	21 60
N. Y. City.	Market-st. D. R. Ch., by O. W. Woodford, Tr.,	56 30
Albany.	Mrs. H. N. Alden for the Rev. Geo. Constantine, Greece,	125 00
Massena.	Rev. Bliss Burnap,	2 00
Stockholm.	Hiram Hulburd,	10 00
"	Lucina Hulburd,	10 00
Albany.	4th Presb. Ch., Dr. Seeley, by W. D. Meigs, Tr., add.,	43 19
N. Y. City.	Amer. Bible Soc. for Bible distribution in Italy,	500 00
"	Collegiate R. D. Ch., 5th Av. and 29th st., by C. E. Knox, Tr. Board Deacons,	107 91
Bergen.	1st Cong. Ch. by J. D. Doolittle, Tr.,	4 00
Kinderhook.	1st R. D. Church, Rev. J. Romeyn Berry,	75 00
N. Y. City	In the name of the late Mrs. W. W. Chester, for Rev. R. Monsalvatge's field,	50 00
Astoria.	E. Woolsey,	100 00
Roslyn.	M. E. Ch.,	2 31
Cowbay.	Free M. E. Ch.,	2 60
Valatie.	Presb. Ch.,	19 22
"	Lutheran Ch.,	6 13
Fremont.	A few friends in Presb. Ch.,	4 00
Fredonia.	Presb. Ch.,	20 00
Cortlandville.	" "	6 50
Vernon Centre.	" add.,	2 50
Youngstown.	"	7 00
Port Jervis.	Presb. Ch., of which $90 to constitute A. P. Thompson, Esq., President of the Board of Trustees, and Elders E. A. Beckwith and Alfred Bulock L. Ms.	110 55
Brasher's Falls.	Presb. Chur., by C. T. Hulburd,	8 00
Jordan.	Geo. Barnes for M. M. for the years 1860, 1, 2 and 3,	46 00
Port Richmond.	Ref'd D. Ch. Quarterly col. by Mrs. H. Lee' Norris, Tr.,	27 37
Brooklyn.	W. B. of the R. D. Chur. by Rev. A. A. Willets, $5 for Italy and $5 for France,	10 00

NEW JERSEY.

Flanders.	Elizth. Nicholas,	10 00
Trenton.	3d Presb. Church, by Jos. G. Briarly,	10 00
Camden.	Voorhees & Vauxeur $5 ea., Scovel, Sterns & Scovel $3 ea., Mrs. Smith 50 cts.,	19 50
"	J. D. Reinboth to constitute himself a L. M.,	30 00
Burlington.	Rev. John P. Robbins,	5 00
Newark.	A friend for Miss Rankin's field,	10 00
Jersey City.	1st Ref. D. Ch.,	26 90

PENNSYLVANIA.

Erie.	J. C. Spencer, Esq., for Mr. Constantine,	20 30
Pleasant Mount.	Legacy of the late Asa Smith by W. Wright, Ex.,	475 00
Williamsburgh.	A Life Member,	5 00
Germantown.	1st Presb. Ch., $30 of which constitutes Rev. J. H. M. Knox, D.D., a L. M.,	85 00
"	2d Presb. Ch in part of L. M. for Rev. Rob. Taylor,	20 00

Norristown.	Rev. J. G. Ralston in full of L. M.,	10 00
"	Moggee & Fox $5 each, Mr. Major $1,	11 00
Chester.	Presb. Ch. $30, of which to constitute Rev. Alex. Sproull a L. M.,	42 50
Philadelphia.	John A. Brown $50, Stewart & Baldwin $10 each, Perkins & Gallaher $5 ea.	80 00
Erie.	Park Ch. to make Rev. W. M. Blackburn a L. M.,	17 00
"	Mrs. Prescott Metcalf L. M.,	30 00
"	Miss Sarah L. Olmstead L. M. in part, (by E. M.),	10 00
North East.	Presb. Ch., Rev. A. H. Carrier part L. M.,	23 75
"	M. E. Ch.,	5 31

DISTRICT OF COLUMBIA.

Washington.	1st Presb. Ch., N. Y. Av., add.,	36 00
Tenuallytown.	Rev. E. H. Cumpston for Dr. Kalopothakes,	214 55

MISSOURI.

St. Louis.	S. M. Edgell & Co., for France	100 00
	A friend to educate a young Italian $50, and for Home Field $50, and which constitutes J. B. S. Lemoine, Esq., a L. M..	100 00
"	A friend to complete the three remaining years' education of some Italian boy, lbs. 40,	177 60
"	B. Beardslee & E. H. Smith for France $25, J. S. McCune for Home work $25, D. C. Jaccard for France and in full of his L. M. $20. G. S. Drake $20. Robert N. Nesbitt in full of L. M. for Mrs. Elizth. S. Nesbitt $20. Fiske, Knight Co., $15. S. Gaty $20,	170 00
"	W. H. Markham bal. to constitute Miss Mary Jane Markham a L. M. $10; S. W. Kager $10; Henry Whitmore in full of his L. M. $10; Miss Mary Thomas in full of her L. M. $10; Mrs. Anna Peters in full of her L. M. $10; Messrs. Hogan, Roe, Downing, Ames, Goodman, Alexander Gale, Copp, Cole, Dameron, Jones, Slaughter & Bro., Hamel, Plant, Roberts, Greely, Tienor & Co., Brotherton. Holmes, Davis, Pearce, Homeyer, Yeager & Mrs. Seare $10 each,	260 00
"	Messrs. Carr, Whittaker, Merritt, Wahl, Field, Jaccard, Campbell, Blackman, Patterson, Field, Bayley, Clark, Stringer & Co., Anderson, Lionberger, Mack, Lake, Pratt, Cochran, Stobie, Gazzam, Pitman & Bro., Comstock, Richardson, Field, Lavele, Johnson, Ferguson, Dean, Holmes, Wells & Bro., Chiles, Sell, Whitney, Vietch, Garnet, Hitchcock, Morrison, Sloss, Crow, Dean, Jones, Strong, Cooper, Flournoy, Webb, Kaine, Turner, Keith, Woods, Cummings, Thompson, Hamil, Peck, Montgomery, Hubbel, Nicholson, Merrill, Holmes, Seever, Pierce, Bonham, and Mrs. Murphy, Bonner and Shackford, $5 each,	325 00
"	Messrs. Garretson, Archer, Mc Neil, Pomeroy, Buckland, and Mrs. Powell. $3 each,	18 00
"	H. B. Graham,	4 00
"	W. B. Breed.,	2 50
"	Messrs. Witter, Brooks, Wade, Anderson, Sproul, Allen, Blossom, Whittelsey, Noyes, Currier, Largue, Mitchell and Drew, $2 each,	26 00
"	Messrs. Morrison, Findley, Bull, Wait, Ladd, Rumbold, Weerick, Kellar, Guy, and Mrs. Reed, Field, Wood, Shapleigh Chappell, and Filley, $2 each,	30 00
"	Messrs. Sherwood, Springer, Bookway, Beard, Dean, Groner, Green, McLanchan, Scott, Dowdell, Godfrey, Beck, Largue, Bryan, Benton, Scott, Holliday, Gay, Jacobs, Smith, Leslie, Smith, Snow, Butler, Whitchell, Baron, Lytle, $1 each,	28 00
	Mrs. Peters and Mrs. Carr, $1,50 each; Mrs. Gale $5; Mrs. Filley $3; Mrs. Laburn $2; Mrs. Campbell and Hale $1 each; Mrs. Stout 50 cents for material aid for St. Louis Indus. School,	15 50
"	Ladies of the 2d Presb. Ch. for education of son of Italian colporteur, and which constitutes Miss Margarette Rielly a L.M.	30 00

INDIANA.

Evansville	(Left out from the January number,) John Wyman, Esq., which constitutes himself a L. M., one-third to Italy and Ireland and the Home Field,	75 00

OHIO.

Cincinnati.	Mrs. Brigg Swift,	5 00
"	" McFarland,	1 00
Greenfield.	1st Presb. Ch. add.,	14 00
Delaware.	2d " " "	34 00
W. Newton.	Cong. Church, by Rev. S. Brown for Italy and part L. M.,	12 00
Springfield.	1st U. Presb. Ch. for Italy,	10 50
Chillicothe.	1st Presb. Ch., Thos Steele and wife part L. M., $11,60; N. S. Wilson in part L. M., $10; Messrs. Miller, Goodman, Woodrow, $5 ea.; Judge McCoy, and Mrs. Waddle & Huffman, $3 ea.; Mrs. Wilson and Trimble, $2 each; Messrs Stanton, Lewis, Snyder, Franklin, Miller, Wiseman, Warner, Vanmeter, Carlisle, Scott, Carson, Dustman, Fullerton, Landbury and Mrs. Waddell, Sill and Lewis, and Miss Fullerton, $1 each; Mrs. Martin and Shrader, 56 cents each, Mrs. Speetnagle, 60 cts., which constitutes Rev. W. G. Hillman a L. M.,	69 20
"	St. Paul's Prot. Epis. Ch., Messrs. Pratt, Smart, Douglass, Dr. Foulke, $5 ea.; A. Wallace, $1,50; Messrs. Miller, Lansing, Madura, Swearingin, $1 ea.; Mrs. Dunning 80 cts.,	26 30
"	United Presb. Ch., Henry Howson, $5; Mr. McCaig, $2; Messrs. Welsh, Ghormley, Welch, Beach, Thompson, McKee, Mrs. Ross, and Miss Carson, $1 ea.; Messrs. Dickson & Dalrymple, 50cts. ea.; Miss Walker, 50cts. in part L. M.,	16 50

MINNESOTA.

Taylor's Falls.	Hiram Murdock,	1 00

MICHIGAN.

Ann Arbor.	Miss Lucy Whitney,	1 00

THE

CHRISTIAN WORLD.

VOL. XIV. JUNE, 1863. No. 6.

FOURTEENTH ANNIVERSARY

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

REV. DR. SPRAGUE'S SERMON.

THE Sermon commemorative of the life and character of DR. BAIRD, and his connection with the Society as Corresponding Secretary, was delivered on Sabbath evening, May 10th, in the Reformed Dutch Church, Twenty-First Street and Fifth Avenue, by the Rev. Dr. Sprague, of Albany. It was a most admirable discourse, and heard with great interest by a very large and deeply attentive audience.

His text was John 4th chapter, 34th v. "My meat is to do the will of him that sent me." After an exhibition of the life and spirit of the Lord Jesus Christ, as the great example for all Gospel ministers, he set forth the ruling passion of the faithful minister to be the will of God—this in the simplicity, amplitude, and grandeur of its range, furnishes the motive and rule for his service. In the life and labors of Dr. Baird was signally illustrated the beauty and power of this principle. In the extent and variety and usefulness of his labors, he followed faithfully the footsteps of Him who went about doing good, and left the fruits of his labors and the savor of his name in almost every land. The Sermon was very able, just, and discriminating, and occupied more than an hour in its delivery, and was one of the happiest productions of Dr. Sprague. The Sermon, in a few days, will be given to the public, and will doubtless be read by thousands who had not the privilege of hearing it from the lips of its author.

ANNUAL MEETING OF THE SOCIETY.

THE Fourteenth Annual Meeting of the Society was held on the 14th May, at 3 o'clock, in Irving Hall. The Rev. THOMAS DEWITT, D.D., President of the Society, was in the chair.

The services were opened by singing the following hymn:—

I.

O Lord our God arise,
The cause of Truth maintain,
And wide o'er all the peopled world,
Extend her blessed reign.

II.

Thou Prince of Life, arise,
Nor let Thy glories cease;
Far spread the conquests of Thy grace,
And bless the earth with peace.

III.

Spirit of Grace, arise,
Extend Thy healing wing,
And o'er a dark and ruined world,
Let light and order spring.

IV.

Let all on earth arise,
To God the Saviour sing,
From shore to shore, from earth to heav'n,
Let echoing anthems ring.

The Rev. Dr. Eddy, of Seneca Falls, N. Y., read the 72d Psalm.—Prayer was then offered by the Rev. Dr. Burchard, of this city.

The Financial Secretary then read the Treasurer's Report, which will be found on page 186. The Report of the Board of Directors was then read by the Rev. Mr. Emerson, District Secretary at Boston.

The audience then united in singing the following hymn :—

Now be the Gospel banner
In every land unfurl'd;
And be the shout hozanna,
Re-echo'd through the world;
Till every isle and nation,
Till every tribe and tongue,
Receive the great salvation,
And join the happy throng.

II.

What though th' embattl'd legions
Of earth and hell combine?
His arm throughout their regions,
Shall soon resplendent shine:
Ride on, O Lord, victorious!
Immanuel, Prince of Peace!
Thy triumph shall be glorious;
Thy empire still increase.

III.

Yes, thou shalt reign forever,
O Jesus, King of kings!
Thy light, thy love, thy favor,
Each ransom'd captive sings:
The isles for Thee are waiting,
The deserts learn Thy praise,
The hills and valleys greeting,
The song responsive raise.

The following resolutions were then read :—

1. *Resolved*, That the Reports now read be accepted and adopted, and referred to the Executive Committee for publication.

2. *Resolved*, That encouraged by Divine Providence, by past success, and by the Word of God, this Christian Union should pursue its labors with increased zeal, and should be sustained by the prayers and liberal contributions of all lovers of truth.

3. *Resolved*, That the success attending the labors of the Bible-women in our employ, by means of their industrial schools, by visitation from house to house, distributing Bibles and tracts, and by personal conversation, clearly evinces that this department of our labor is one of special interest in the cause of our Lord Jesus Christ.

4. *Resolved*, That we recognise with devout gratitude to God the outpouring of the Spirit upon our German, French, and Italian Missions in this country, resulting in the hopeful conversion of many individuals from Romanism to the service and worship of the Divine Redeemer.

5. *Resolved*, That the present condition of Papal Europe, especially the open door for the Gospel in Austria, Belgium, France, and Italy, demand, on the part of all Protestant

Christians, their deepest sympathy, earnest prayers, and efficient co-operation, not knowing how soon the door may be closed.

6. *Resolved*, That the Society have heard with great pleasure, notwithstanding the present state of our own country, and the high rate of exchange hindering foreign travel, that the American Chapel in Paris under the labors of our able and efficient chaplain, the Rev. Dr. McClintock, has been fully sustained by the contributions of his congregation, without any draft upon our treasury.

7. Whereas, applications have been received for missionaries to be sent to Mexico Central and Southern America, and whereas we have been enabled to respond only in part, therefore,

Resolved, That it is our deliberate conviction that these twenty millions of people inhabiting the Southern part of our own Continent have been too much and too long overlooked in the missionary operations of the day, and that it is the imperative duty of this Society to send them missionaries, as soon and as far as the liberality of the churches put it in our power.

The President then called upon the Rev. Dr. Kirk, who spoke in his usually able and energetic manner. He referred in a most happy strain to the early history of the Society—what gave rise to its organization—contrasting the state of Papal Europe at that time with its present condition, leading the audience to feel and to say, "What hath God wrought!"—What a change in France, in Belgium, and Italy! Then, the door to a great extent was closed—now open to the Gospel! He alluded also, in the most touching manner, to Dr. Baird and his connection with the Society,—a man whom God seemed to have raised up for a special mission—who could sit down and talk with kings upon the great work of reform, and who has left his mark upon the world. By the removal of such men, God is teaching us that His work is not dependent upon this or that individual,—that "it is not by might or by power, but by my Spirit, saith the Lord of Hosts." He concluded his address by calling upon all present to enter upon this work with renewed zeal, that the next Anniversary might exhibit a large increase in its funds and the number of its Missionaries.

The Rev. Mr. Newman, pastor of the Methodist Episcopal Church in Fourth-st., was the next speaker. Having traveled extensively within the last three years in Europe, and being familiar with the countries occupied by this Society as its field of labor, he called the attention of the audience *specially* to the fifth resolution. The speaker did not refer to what others had said, as the basis of his remarks, but to what he had seen with his own eyes; and the means he had adopted to obtain accurate information in reference to the obstacles in the way of the Gospel in those lands, and the success of Missionary effort. This information he had secured by letters addressed to the Missionaries, propounding certain inquiries, and receiving from them distinct and definite

replies. We are not able to give a full synopsis of this speech: we only wish all our readers could have heard it—we doubt not they would have gone away from the Hall as we did, feeling that every Christian should labor with renewed zeal for the regeneration of those nominal Christians, that they may be led from the errors and superstitions of mere formalism to the worship of the living God, in spirit and in truth.

The Rev. Mr. Fletcher was the next speaker, and took the last resolution as the basis of his remarks. Some years since he went out as a Missionary of this Society to Brazil, and, while there, accomplished a good work for the cause of our Lord Jesus Christ. During the last year he has visited that land again, and was permitted to see some of the fruits of the seed there sown. He referred to this Society as the pioneer in the glorious work in that land. He alluded to the persecuted Christians who were driven out from the Island of Madeira, and who, under the leadership of Dr. Kalley, came to this country, and found friends and helpers in the "American & Foreign Christian Union."—Through the agency of this Society, they were sent out and located in Illinois. Since that time Dr. Kalley has gone to Brazil, and is there preaching the Gospel, aided by nine Missionaries of those persecuted Portuguese who found a home at the West. The speaker then made an eloquent appeal in behalf of Brazil, and urged upon the Society and upon all Christians present not to overlook or forget that land—with a territory larger than the whole of these United States, containing a population of eight millions—that great Valley of the Amazon, which could take in its bosom the whole Valley of the Mississippi, and have a hundred thousand square miles left!

The assembly then united in singing the doxology, "Praise God from whom all blessings flow," after which the benediction was pronounced by the President.

The Society then came together, and elected a Board of Directors for the incoming year—passed a vote of thanks to Dr. Sprague for his excellent and appropriate Sermon, and requested a copy of the same, to be published under the direction of the Executive Committee.

The Society also passed a vote of thanks to the several speakers for the important aid they had rendered the Society on the present occasion. The Board then adjourned to meet on the 21st of May at the Society's Rooms.

The Annual Report, which we give in full, commencing on the next page, was adopted by the Board of Directors—a brief abstract only having been read at the Anniversary exercises. The information it contains, we believe, will amply repay the perusal.

FOURTEENTH ANNUAL REPORT.

THE Directors of the American & Foreign Christian Union, in rendering to the Society their Fourteenth Annual Report, are permitted to say that the past year has been, with us, one of more than ordinary prosperity. For this we would ascribe thanksgiving and praise to God, the giver.

But, in one respect, the hand of the Lord has been very heavy upon us. We refer to the sudden death of the Rev. ROBERT BAIRD, D. D., the Corresponding Secretary of this Society. Dr. Baird was actively engaged in this enterprise most of the time from its commencement. No one knew its various fields of operation so well as he did. No one was more willing to labor and make sacrifices for it than he was. Therefore we must feel his death as an irreparable loss.

At the commencement of the year now closed, your Directors feared a coming diminution of receipts; but the Treasurer's Report, just read, presents an increase above the income of the previous year of several thousand dollars, showing that God's goodness to us has far exceeded our expectations.

THE HOME FIELD.

In the United States, two distinct and important operations must be carried on. 1. The gathering of funds to sustain the whole work in both this and other lands. 2. The effort to bring the truth of God to the homes and hearts of those among us who have been reared in the errors of the Papacy.

In the former of these enterprises, the usual means have been employed.—Prominent among them has been "THE CHRISTIAN WORLD," the monthly publication of the Society. Pastors prize the Christian World, not merely for the information it gives concerning this cause, but also for its wide range of condensed missionary intelligence relating to other fields. This latter feature has often been a theme of commendation, as especially helpful in giving interest to the Monthly Concert of Prayer for the Conversion of the World.

The missionary operations of the Society in the United States, although somewhat restricted, on account of the urgent providential calls to enlarge our expenditures in foreign lands, have gone steadily on both in the East and in the West. The means used have been day-schools, evening-schools, (especially for adults,) industrial schools, and Sabbath-schools; also the distribution of the Scriptures and tracts, visiting from house to house by our missionaries, colporteurs and teachers, for religious conversation; and the public preaching of the Word. In ordinary circumstances, it is not our design to form new churches among the foreign population, but to induce them to attend some American evangelical place of worship. Yet when a community of foreigners do not understand our language, and large numbers of them come to need and demand regular worship, there is a necessity to form them into a separate church and congregation, and aid them to sustain worship in their native tongue. There is such a congregation of French and Swiss to which we have rendered partial aid the past year, in the city of Philadelphia. In New Jersey, the great success of our Missionary among the Germans has made a demand for another enterprise of this kind, and a church of forty-eight members has recently been organized with much promise of prosperity. This Missionary also edits a religious news-

paper, in the German language, which is adapted to accomplish much good.—We have hope that, through this religious paper, and by multiplying his out-stations for preaching, he is yet to reach a far greater number of Germans in this region with saving truth.

Our Missionary among the Italians of New-York city has continued his work by teaching an evening-school, maintaining both a Sabbath-school and an industrial school, and by regularly preaching the Word to all Italians who could be induced to attend. His religious visits extend not only to the Italians of New-York, but also to those of Brooklyn, Hoboken, and Jersey City. The first anniversary of the Industrial School was celebrated a few weeks ago, with much gratification to the citizens present, and no less to the seventy neatly dressed Italian boys and girls composing the school.

In a South-western city, where war has kept the public mind in constant agitation, prosperity has still crowned our efforts. The Missionary writes:

"*March* 28.—The work of the Society here is in a very flourishing condition. I have a large number of ladies and gentlemen from the different churches, who are very diligent and efficient in discharging their duties in the Industrial and Sunday-schools, and who lose no opportunity to instruct the children and adults brought together by your Missionary, in the saving truths of the Gospel. It is not too much to say that we have hundreds of Romanist children gathered into our different schools. One young man of Mrs. ***'s class in Sunday-school has joined the church, and we have many more, boys and girls, preparing to do so. On Sunday last, one of my Sunday-schools, which meets in an engine-house, numbered 137 scholars present, and it was remarked to me by a kind Christian brother, elder of one of our churches here, that this was truly a noble work, and must produce much fruit,—other schools are equally interesting. Notwithstanding this wicked and causeless rebellion, I can see a recent awakening among old and young in regard to their duty, and what God requires of them in such times as these; and this awakening I hope will go on until thousands are led to inquire what they must do to be saved."

In another city of the West, our Missionary, who is a lady of superior education, has, on account of the war, labored under many embarrassments; but still with courage and success. She has taught in two Sabbath-schools, distributed Bibles and tracts, made eleven hundred and fifty-three religious visits in the jail, the city prisons, and among the ignorant and degraded foreigners of the city. Two women, whom she led to the Saviour, have died within the year, sweetly trusting in Jesus. Last year she had three Industrial schools, numbering three hundred and seventeen girls. This enterprise has been disturbed by the war, but is still kept up, giving to a large number of destitute children, skill with the needle, knowledge of letters, and, best of all, instruction in the truths of the Gospel. Still another Bible-woman in a yet more distant city, where "rumors of wars" have been rife, has continued her labors through the year with good results.

THE FOREIGN FIELD.

Of the Foreign Field, the nearest to our own country is

MEXICO.

Should the French invasion cease, leaving the Juarez Government in power, Mexico would present an inviting field for our efforts. Many Mexicans are *liberal in their religious* views, and among the most liberal is President Juarez.

An individual who has long resided in Mexico, and is personally acquainted with the President, assures us that he would gladly welcome and protect Protestant missionaries; also that he is disposed to provide, at his own expense, a place for Protestant worship in the city of Mexico. He adds: "I beg you to send a minister of the Gospel to the City of Mexico, and he will be received with open hands by many."

Our efforts for Mexico have necessarily been confined to the school and other labors of Miss Rankin, at Brownsville, Texas. In the succession of years through which this school has been in operation, more than two hundred Mexican young ladies have received Christian instruction in it, and gone back carrying the good impressions, and often also copies of the Word of God, to their Mexican homes.

A little before the outbreak of the present war, Miss R. came to Ohio to recruit her health, leaving the school in charge of a niece. During last summer she returned, amid difficulties and dangers. Her seminary-building had been confiscated by the rebel government for her *sin* of residing among their Yankee enemies. She retired into Mexico, hired a suitable house for six months, and gave Biblical instruction to twenty-five pupils, both on the week days and the Sabbath. She also distributed considerable evangelical reading among the Mexican families. At the expiration of that time, her house was wanted by its owner. No other could be rented. She remarks: "I am unwilling to believe the mission at an end, but only suspended until, probably, I can recover my seminary-building. In the mean time I have come to New Orleans, in the desire of knowing what the Lord would have me do."

By favor of the present government of New Orleans, Miss Rankin is supplied with a house and all facilities of carrying forward a work, wholly in a line with the great objects of this Society. We trust that her disappointments are being overruled, by a kind Providence, for an increase of her usefulness. Since Miss Rankin left Matamoras, the following testimonial has been received:

"MATAMORAS, March 10, 1863.

To the American & Foreign Christian Union:—From the acquaintance which we have so long enjoyed with Miss Rankin, it affords us entire satisfaction to testify that her self-denying and Christian efforts in this field of her labor, have been unsurpassed. The duties incumbent upon her in her relation with the Missionary Board have been met with the most prompt fidelity; and, as we learn from the most creditable authority, the means entrusted to her care *she* has disposed of in strict justice, and with hearty efforts for the greatest good. Though the products of her long and anxious toil have been wrested from her in one place, and her opening efforts have been closed in another, by unavoidable circumstances, which oblige her to suspend her labors for a season; yet we trust in prayer to God, that she will return again among us, and resume her labors of love. In precept and example, she stands among us unblemished in her Christian character: her unsullied worth is rarely to be found. And we are exceedingly gratified to contribute this expression of our cordial commendation of her.

DANIEL SHAVER, Rector of the Church of the Advent, Brownsville, Texas.
FRANK F. FENN, late of Brownsville, Texas.
JOSIAH MOORHEAD, late of do. do. J. L. LYON."

CENTRAL AMERICA.

Even in benighted Central America, some light, or, at least, the promise of coming light, seems to appear. In the City of Guatamala, the strong-hold of

Romanism, to which fugitive priests from Mexico, Central and South America, have gone, and where the Jesuits have all their machinery in full operation, the American and British Ambassadors have offered to support a minister of the Gospel at their own expense. A good man has been selected for the place. If he succeeds, a young graduate of Williams College will go with him as a teacher, depending on tuition for his support, and will doubtless find it sufficient.

A self-supporting missionary laborer in Panama has been up the coast, spent three months in the city of Guatamala and six weeks in traveling over the State to ascertain the encouragement for pious laymen to emigrate thither. His motive in taking this journey, and the conclusions he arrived at, will be best expressed in his own words: "I was led," says he, "to believe, from seeing how little was being done, that other methods for giving the Gospel to the heathen must be employed, before we could hope to realize, in any great measure, the glorious promises which are given us respecting them. It seemed to me that the true spirit of Christ's Gospel required all classes of Christians to take a personal part in this great work. I believed the time had come when farmers, mechanics, merchants, and all other classes, should go into the Mission-field, and pursue their various vocations for support; and, at the same time, by their lives, and by all the other means that offered, lead those around them to the knowledge of Christ. Not go as Colonists; but as emigrants, having as their object the gathering of heavenly treasure—just as many come to these lands to collect sordid gains." He goes on: "I found a field for the very work I proposed. The greater portion of the State is composed of high-lands, affording one of the finest climates of the world. It is a perpetual spring. There any of our Northern people can engage in manual labor, and retain the same vigor as on the farm or in the workshop at home. All our Northern fruits and cereals thrive there as well as the semi-tropical. The people, that is the masses, which are principally Indians, are degraded and ignorant. They can be hired for a trifle, and land can be purchased at a very low price. In nearly every branch of business the chances of success are superior, while at the same time the field for doing good, though limited in comparison with some others, is still broad. The facilities for going there are good, there being a semi-monthly line of steamers."

Are not laymen called, by Christ, to bear the Word of Life to the perishing, in such ways as the above? How would such emigration prepare the way for the preacher to hold up his hands when there! When our lay-brethren shall come to this point of self-consecration, in considerable numbers, may we not expect soon to see the wilderness glad for them and the desert blossoming as the rose?

SAN SALVADOR.

In another State of Central America, San Salvador, the condition of things is still more remarkable and favorable. Formerly, San Salvador had a high reputation for fidelity to the Holy Father at Rome; but recent information shows that "a change of government introduced a heretical Professor of History into the University of the capital, and a democratic Minister into the department of Foreign Affairs. One of the first acts of the new Minister was the conclusion of a treaty of commerce and amity with king Victor Emanuel, which event was *followed up by the* commencement of a series of lectures against Papacy and the

Inquisition, by the new Professor. Thereupon the Professor was excommunicated by the Bishop, and by his advice all the clergy, mostly Jesuits, refused to take the oath to the newly-promulgated Constitution. On the Government resorting to various coercive measures, Bishops and priests, in a body, quitted the soil of the godless Republic, retiring to Guatamala, and leaving behind them the threatening prophecy of a tremendous earthquake to occur on the 17th of next September." Thus is the Lord multiplying open fields for our labor near home as well as far away.

SOUTH AMERICA.

In the whole of South America, reckoning chaplains to foreign embassies and all missionaries, there may be found between sixty and seventy Protestant preachers of the Gospel, while ten-fold that number would be but as a drop of the bucket, compared to the spiritual necessities of that vast country.

CHILI.

In this State, the American & Foreign Christian Union has a Missionary at Santiago, Rev. N. P. Gilbert, who has been laboring there more than a year. He has met the usual obstacles to the introduction of the truth among an ignorant and superstitious people; still his labor has not been in vain. He preaches in English to the foreign residents, understanding that language, teaches a Sabbath-school for their children, and gives lessons in English to a few classes, to defray, in part, his expenses while acquiring the Spanish language. He has recently, for the small sum of eight hundred and fifty dollars, purchased a house, which serves as parsonage, school-room, and chapel, thereby saving, in his rent, about two hundred dollars a year. We trust that, by perseverance, Mr. Gilbert will erelong realize at Santiago results similar to those which have already rewarded the labors of Rev. David Trumbull at Valparaiso.

Mr. Trumbull has a self-supporting church composed of foreigners, and has in the various ways open to him, under intolerant laws, gained a wide influence over the native Spanish population. If he can supply his church with a suitable pastor, it is his purpose to enter again into the service of the American & Foreign Christian Union, as their missionary to the natives. Such an arrangement would, doubtless, be productive of the most gratifying results.

A single incident may be mentioned as an encouragement in regard to Valparaiso and Chili in general. A member of Mr. Trumbull's church, in a published article, made the statement that emigration to Chili would be discouraged while only the Roman Catholic religion is tolerated by the laws. A Chilian newspaper in replying, claimed that, as two Protestant churches and two Protestant cemeteries were allowed, toleration in fact *already exists.* Such a statement, put forth without rebuke, while the Constitution forbids toleration, certainly shows in what direction the popular feeling is tending.

PERU.

At Callao, in Peru, a chaplain was formerly sustained by the Seamen's Friend Society and the American & Foreign Christian Union, in common. Rev. Mr. Swaney, the last occupant of that station, has returned to the United States.—Mr. Wheelwright, long a resident of South America, has now generously sent out to Callao the iron frame of a chapel as a present for that post. The above two Societies *are now in* correspondence with the foreign residents there in re-

gard to finishing the chapel and sustaining again a missionary for seamen and others at that point.

BRAZIL.

It may be recollected that the Directors, in their last Annual Report, stated that Rev. Mr. Compton and his wife, our missionaries to Brazil, had been obliged by sickness to return to this country. Their places have not yet been filled. But a number of residents of Rio de Janeiro have requested this Society to send to that city a missionary who shall preach to them until he acquires the Spanish language, they furnishing the room and incidental expenses, and this Society paying the salary. After a year they hope to do still more than this. Negotiations have also been had with the Lutheran Synod of the State of New-York, in regard to their furnishing a well-prepared missionary, through this Society, for the 70,000 Germans resident in Brazil. It is hoped that the American and Foreign Christian Union will soon be again represented by more than one laborer in that vast Brazilian Empire, covering, as it does, a territory nearly one-fifth greater than that of our American Union; and possessing a wealth of soil, climate, and mineral resources, exceeding that of any other nation. The population of Brazil is 7,500,000, of whom 3,300,000 are slaves, 2,800,000 free colored people, leaving only 1,200,000 whites. Most of these are sadly indifferent to religious interests, and deeply degraded in moral character. They perish "for lack of vision," yet the Brazilian laws tolerate all religions. Protestant Christians, therefore, can and ought to fill that land with the truth of God.

NEW GRANADA.

New Granada, now that Mosquera and the liberal party have triumphed, is delivered both from the desolations of war and from Jesuit abuses. Complete religious liberty is guaranteed by the Constitution. The American & Foreign Christian Union has a mission in that State, under Rev. Ramon Monsalvatgé, who commenced his labors at Panama about two years ago; but soon, on account of greater healthfulness of climate, better facilities for his work, and cheaper living, soon removed his residence to Carthagena. He still, however, endeavors to spend a month both in autumn and spring at Panama. The way now seems wholly open before him. President Mosquera and the more intelligent of the people desire the diffusion of the Scriptures and evangelical preaching. The authorities of Carthagena favor his establishing and teaching Bible classes in the public schools of the city, which, to a considerable extent, he has already done. The more ignorant are less favorable; yet say, "if you build a church, giving some security of permanence, we will attend it," and they even offer to subscribe something to erect a place of worship. The President and the local Governor have expressed regret that there was no public building at their disposal which could be opened for his services. There seems no limit to evangelical efforts in New Granada, except the want of means to support the laborers and supply places of worship. Already Mr. Monsalvatgé gives an encouraging account of souls converted to God under his labors, including two men of influence, one of them a former judge. Nor is the good work confined to Carthagena. Mr. M. says: "I am not the only one who preaches the Gospel; there are hundreds of the sons of Columbia who preach it in the streets and in their houses." He speaks of a congregation in Barranquilla, numbering a thousand,

who with their priest have come out from the bondage of the Roman Church, been excommunicated by their Bishop, and though not fully instructed in evangelical religion, look favorably upon it, and offer a most interesting field of missionary labor. Under the present predominating influences, such cases may fairly be expected to multiply in New Granada.

THE WORK IN EUROPE.

In turning your attention to Europe, the Directors begin with SWEDEN.—For more than twenty years this has been an interesting field of labor for our Society, not only in diffusing the Truth, but in securing, for all, the freedom to receive, believe and practice it, without penalty or hindrance. Although entire success has not yet attended this effort, it is hoped that some advance has been made. The King has proposed some changes in regard to the Dissenting Churches, which, if carried out, will tend to greater liberty.

Rev. Carl O. Rosenius is still sustained as our missionary at Stockholm. His labors in traveling, preaching, and editing two religious periodicals, have been and still are the means of promoting, in a powerful degree, the great religious awakening which for six or seven years has so remarkably pervaded Sweden.—An important reinforcement has, within a few years, been added to the evangelical influence in Sweden, by two Seminaries for training pious females to labor as missionary nurses in the hospitals, or teachers of the young. More than one hundred of these devoted ladies are now scattered over Sweden, speaking of Jesus to those who are in the most favorable circumstances to receive saving impressions. A decided advance in the missionary spirit still continues in Sweden, and not only there, but also in Denmark and Finland. Mr. Rosenius says:

"In the course of last year, a Missionary Institution has been organized and begun its activity. There are already fourteen young Christian men in it, who are to be prepared for their holy call, to go out as messengers of the truth among the heathen. We have noticed as a fact, worthy of some interest and attention, that in three of the northern countries, (Sweden, Denmark, and Finland,) missionary institutions have been organized in *the same year*, and without any agreement on either side. This shows plainly that there is among us an awakening of some love and feeling for our duties as to the kingdom of our Lord."

In FINLAND there has been a very remarkable revival of the missionary spirit within the last four years, since the restrictions, forbidding the Finnish Church to give their money to send the Gospel to the heathen, have been removed by the liberality of the present Emperor of Russia, Alexander II. The Finnish Church has formed a Foreign Missionary Society, established a Mission Institute, devoted several of her sons to the work among the heathen, and given liberally of her funds to Foreign Societies. This may be reckoned as the fruit of former missionary labor in sending the truth to Finland.

BELGIUM.

Belgium is one of the earliest fields of our effort and one of the most remarkable for the blessing of God upon it. Indeed, the Lord seemed to go before us and prepare the way for our entrance there, by providences almost as marked as those by which He prepared for the Mission of the American Board in the Sandwich Islands. The Evangelical work in Belgium commenced about the year

1835. Before that time it would have been difficult to find a *native* Protestant in the country. Previous to the revolution of 1830, Belgium was, perhaps, more entirely under the control of the Jesuits than any other land. After that revolution the two great parties dividing the community, were led to agree upon a constitution which is most favorable to evangelical effort. These were the Priest party and the Liberals. Neither cared for the truth; but, by a kind of infatuation, were led to believe that they could live together harmoniously under free institutions. Each, in order to gain what it demanded, willingly granted the demands of the other. The Liberals wished individual liberty of conscience, that they might not be obliged to attend mass nor confession. The Jesuits wished freedom of instruction, confident that before a system of national education could be established they could get entire possession of public instruction. Liberty of the press was claimed by the Liberals, and independence of the church by the Priests: and both parties desired freedom of association. So that, without difficulty, these four cardinal liberties were incorporated in the national charter of 1831: 1. Liberty of conscience; 2. Liberty of association and worship; 3. Liberty of the press; 4. Liberty of teaching—making the Constitution of Belgium the most liberal in Europe. They then elected a Protestant king, Leopold of Coburg, who with a steady hand and admirable impartiality, has administered the government for thirty years, holding every party to its constitutional obligations. Soon the Liberals and Priest party both found that each wished to turn all the constitutional franchises to its own special advantage, and the conflict between them has been most bitter and determined ever since. The Jesuits held the majority till 1847, and the Liberals have had it since; but all the time they have been so nearly balanced as to make both vigilant and enable the King easily to enforce the provisions of the Constitution upon both. Thus the providence of God has given his truth a fair field in Belgium, and its progress has been steady and encouraging. Now in that little country of 4,500,000 we reckon over forty Protestant congregations, numbering, in the aggregate, not far from 15,000 souls. The pastors, evangelists, colporteurs, and Bible-readers, engaged in breaking the bread of life to these, number about fifty, in whose support the American & Foreign Christian Union bears its part.

To those who ask, "Can a Romanist be really converted?" we commend the above facts. So far as these fifty laborers, or these 15,000 auditors, including all the communicants, are Belgians (and we suppose them to be nearly all such) it may be safely said they have been brought to what they are, from Roman darkness and superstition; just as Luther, Calvin, Zwingle, Wickliffe, Huss, and their followers were brought from the same darkness to the same light.—The conversion of Papists has occurred—does occur—and *is a possibility*. Perhaps no country affords a more striking proof of this than Belgium for the last thirty years. A pastor of one of the Belgian churches writes within the past year, "of one congregation which, including children, numbers 650, 638 were not long ago Roman Catholics."

The policy of the Society in Belgium, of late, has been to employ native converts as laborers. We have now sent out a missionary from this country, Rev. *Mr. H. W. Brandt*, of the Reformed Dutch Church, connected with the Classis of *New Brunswick*, N. J., educated at their Theological Seminary. This might

seem like departing from our policy and sending a foreigner; but it is hardly so. Mr. Brandt is a native of Holland, and is to labor among the Romanists on the borders of Belgium and Holland, who speak our native tongue; so that he will enter upon his work of addressing the people without the process of learning a new language. He goes with all the advantages of a native, and also those of a thorough American training. With such advantages, and the zeal of one laboring for the salvation of his brethren, we look for more than ordinary results from the efforts of this young missionary.

The attitude of political parties in Belgium is becoming more and more favorable to our work. The Liberals are in the ascendency. While they, as a party, care little for any religion, they greatly prefer the Protestant to the Papal, because it is favorable to freedom. Some of their leading and most wealthy men have formed associations to sustain each other in rejecting all priestly offices; even refusing to confess on the bed of death—and, in their wills, forbidding the priest to officiate at their funerals. Others practice some rites of the church merely out of regard to popular opinion. A third class declare that they will remain Romanists, and have their children baptized and brought up in the church; while it is known that very many of them would be delighted to have Belgium become Protestant. Among the sincere Papists, there are many who are truly Liberal in politics. These are trying to be faithful to the Belgian Constitution, and at the same time to Holy Mother Church,—a problem of impossible solution. The influence of these four classes is weakening the foundations of Papal intolerance, and building a high-way on which Belgium, as a nation, may soon come into all the light and liberty of the Gospel.

FRANCE.

This is the first field of our enterprise, commenced in 1834, under the direction of "The French Committee and Evangelical Association." Considering the early date of our efforts there, and the magnitude of her population, France may be reckoned, for the whole time, our most important Foreign field, though exceeded in importance at the present time by Italy.

For the passed year, the progress of Protestantism in France has been very marked. Twenty new places of Protestant worship have been opened. Revivals of considerable magnitude and number, have brought unspeakable blessings to the churches in different parts of the country. The labors of the native pastors, colporteurs, and Bible-readers, have been earnest and self-denying. The last three churches formed in the City of Paris are said to be composed totally of converted Romanists. This probably is nearly true of the whole addition of twenty during the year, as it is also of *all* in the central part of France.

Further encouragement is derived from the triumph of the Evangelical over the Rationalistic wing of the National Protestant Church; and still more from the fact that our progress is most marked in the great centres of intelligence and influence, as Paris and Lyons. In Paris, thousands of children are sent by Roman Catholic parents to the Protestant primary schools. When censured for so doing by the Brethren of the Society of St. Francis de Sales, (a Romish association for looking after the education of the young,) they replied: "We do send our children to the Protestant schools, and willingly pay the extra tuition *for better instruction.*" At the meeting of the St. Francis de Sales Society in

Dec. last, after giving a report of their own school operations, they pour out the following lament:

"But oh! the heretics are far ahead! Paris had but seventeen heretical schools in 1856, and now there are sixty-eight! and God knows what is taught the poor children, ninety out of one hundred of whom are Catholics!"

Surely our cause is progressing most hopefully in France, "even our enemies being judges." It is taking hold of the most hopeful class, the children. It is gaining this advantage at the most hopeful point, Paris,—for, proverbially, "*Paris is France.*" Nor is the interest of the Parisians confined to our schools. They read our books. Twelve numbers of a new series of tracts, four being abstracts of Mr. Radcliffe's discourses, have been printed and sold within the year to the number of 120,000 copies. The "Revival Hymn Book" has, also, gone through two editions of 5,000 copies each. The writer goes on to say: "The eagerness with which tracts are received, and invariably read by the Paris population, increases, and reveals a hidden work going on and a vast field for the sower." Another evidence of favor is the fact that, when it became necessary to demolish a Protestant chapel in building an avenue, the City gave a new site and 700,000 francs to cover the whole expense of another edifice.

From the great cities, the Protestant influence seems to be working its way noiselessly, like leaven, through the Empire. We have feared a check would be put upon it by recent political changes; but the latest intelligence still speaks of progress.

How strikingly applicable that word "*progress*" to the Evangelical work in France for the last forty-five years! During the reign of the great Napoleon some signs of spiritual life began to appear in the dead French Protestantism. Perhaps six or eight truly evangelical pastors might then have been counted. Now more than six hundred, besides a host of teachers, colporteurs, and Bible-readers. Before 1810, almost no associations to promote vital godliness; since that time have sprung up "The Protestant Bible Society of Paris," "The Paris Tract Society," "The Evangelical Society of Paris," "The French and Foreign Bible Society," "The Central Evangelical Society," "The Evangelical Church of Lyons," which is also a Missionary Society, and "The Evangelical Society of France." Likewise a Foreign Missionary Society, which now has ten flourishing stations in Africa, besides a work in China and in the West Indies—all reacting to stimulate Gospel effort at home.

As an illustration of the activity of French Protestantism in some of these organizations, we may give a few sentences from the last report of the Synod of the Union of Free Churches. Speaking of the Association of Evangelization of the Drome, it says: "The members gave their time; some, days; some, *weeks*, or even *months*, to missionary excursions around: 300 meetings had, in six months, been held in forty-five different places, besides ten fraternal gatherings for mutual encouragement in the Lord." These churches have increased one-third in two years. Well may the organ of St. Francis de Sales say, in regard to that region, "Catholicism would soon disappear from those unfortunate mountains, were their population to be deprived of religious aid."

During the same time, forty-five years, by French and British agency, not far *from five millions* of the Holy Word, in whole or in part, have been distributed,

mostly among the Papal population of France and her colonies, together with religious tracts in untold millions. A remarkable change has passed upon the opinions of the higher classes of France regarding the Bible. The spirit of Voltaire and the Eyclopedist is passing away. Many of the first French authors have borne witness to the divine origin of the Bible, and have fonnd, in the pure Bible religion of Protestant countries, the chief cause of their greater advance in civilization. Eminent Roman Catholic writers, as Sylvester de Lacy, a member of the French Academy, and for a long time editor-in-chief of the Journal des Debats, have recommended to their co-religionists the daily reading of the Scriptures; and even the Pantheist, Renun, and the Deist, Jules Senion, have in eloquent terms acknowledged the sublimity of the doctrines of the Bible.

What a work of God's providence in a land, at the beginning of the forty-five years, almost wholly Papal or Infidel! Shall his word return unto him void? When we behold such a work of seed-sowing, accomplished within half a century, in the most important Romish country of the world, shall not the sight strengthen our Christian faith to believe that God intends to bring from it much fruit to perfection? Indeed, do we not already see a most encouraging harvest coming in? One of the best informed on the subject, remarks that there is hardly a large town in France without some Evangelical Christians in it. If such results have been achieved in the past half century, beginning with almost the whole nation under the pall of either Papacy, Infidelity, or dead Orthodoxy, what may be hoped for France in the coming half century, beginning now with all these Evangelical facilities and Evangelical labors?

Now the question naturally arises from the present aspect of French politics, Will the Government allow these men freely to use the means of Protestant evangelization in the future? None but the Omniscient can give a satisfactory answer; yet we are allowed to conjecture the future by the facts of the past.—And Louis Napoleon presents a large history from which to draw conclusions, and especially on this very point of his relations and feelings towards the Papacy. He has held three distinct attitudes towards that power. The first dates back to the time of the Presidency. He then felt his own weakness, and took the Jesuits into close alliance. To grapple them to him with hooks of steel, he put forth his hand and strangled the infant Roman Republic in its cradle. The Jesuits gave him their mighty influence and confirmed his rule. But the sons of Loyala never give without taking, and they took—and took—from their great patron, till, in 1858, they had more power in France than ever before—more than in any other country; too much for the safety of the Bonaparte throne, especially after the change of the Emperor's Italian policy. By a decree of the 31st day of January, 1852, Louis Napoleon, in his exuberant gratitude for aid received, permitted and facilitated the establishment of religious societies which before had been under great restraints, amounting almost to prohibition. As a consequence, the lodges of the Brethren of St. Vincent de Paul have increased to 1,600 in France; and in the same time the number of female associations has increased about 900, making, together with those existing previously, one nunnery for every town and village of France. The Brethren are professedly devoted to gathering and distributing alms for the poor; and the sisters, especially the new associations, are pledged to caring for the sick and teaching

the young. Together they form a network of mighty power with the people all over France.

Such was the situation when the Emperor in 1858 took his *second attitude* towards the Papacy, and resolved upon the Italian war of 1859. It was a war upon the Pope and the Jesuits as well as upon the Austrians. The Jesuits and the Pope accepted it as such, and turned against the Emperor with all disposable appliances. The above religious associations were among their chief weapons of attack. To comprehend their power, two facts must be borne in mind. 1. That France has no pauper law. 2. That absolutely universal suffrage is allowed in choosing municipal officers and members of the lower chamber of the National Legislature. When a poor family falls sick and needs public aid, these religious associations are the only resource. The Sisters attend as nurses, and the Brethren supply the needed funds; and never forget to impress on the convalescent that it is not the *State*, *but Holy Mother Church*, which has brought relief in the hour of need. Such teaching is not forgotten when the candidate of Mother Church asks a vote at the polls. Thus the circle of power grows larger and larger, extending its ramifications through the whole social life of the State.—All this influence from 1858 to the last autumn, was exerted against the Imperial Government. It excited the apprehensions of the Emperor,—so much so that, for six months of 1861 and '62, he labored assiduously and effectually to break up the Central Committee of the Society of St. Vincent de Paul at Paris, to cut the official connection with Rome, and stop the regular reports to Cardinal Antonelli—also to break up the secrecy of the meetings of the provincial lodges, in which the most violent language against the Government was known to be used, and the most desperate plans of opposition to be discussed. While this opening of doors and breaking the connection maimed the serpent, it did not kill him, but added virulence to his venom, making him, as far as he could reach, a more dangerous antagonist.

When the Romish Bishops of France returned from the great Convocation of last June at Rome, which the Emperor had forbidden them to attend, they took measures everywhere to draw out priestly and popular demonstrations in favor of sustaining the temporal power of the Papacy, on which the Emperor had, for four years, been making war. The tide of feeling among the ignorant masses was manifestly flowing with the Bishops and against the Emperor. This added to his anxiety. He must have supporters. He cannot rely on the adherents of either branch of the Bourbons. He is obliged to choose between the Jesuits and the democrats; but he fears both, because he has played false to both.—He is gloomy—mysterious—reserved—silent, even beyond his wont. At length, he apparently casts himself into the arms of the Jesuits, who had before served so efficiently, and who, perhaps, could be more easily bought than the democrats. The Minister of Foreign Affairs and the Representative at Rome, both progressives, are replaced by conservatives. The Jesuits are jubilant—the Pope becomes happy and courageous—pours out abundance of paternal blessings on the "Eldest Son of the Church," and also on the little heir apparent.

Such are the surroundings of Napoleon in his *third attitude* towards the *Papacy. He was*, doubtless, influenced to take it, partly by the superstitious *fears and entreaties* of the Empress Eugenie, and by many other influences;

but, we may rest assured that his fears and hopes in regard to his idolized throne had far more to do with the decision, than either his affections or superstitions. The interesting question for us now is, how will this third attitude towards the Pope affect his action in regard to religious freedom in France? Will he give over the Protestants to the tender mercies of the Jesuits? We hope not.—Some, who are in a position to judge, believe he has not, after all, turned fully into the reactionary current, but is only holding up a little—pausing to take observations, and get his bearings,—and will not renounce the great ideas of modern civilization and progress, which, in latter years, he has done more than any other crowned head to advance. He certainly has very strong motives, urging him to realize these hopes. 1. He was not trained under Jesuitical teaching in a cloister; but as a man of the world, with large opportunities of observing and comparing liberal and despotic institutions, in their power of developing the forces of a nation. 2. The grateful impulses of his heart make a strong appeal in behalf of free institutions. Between the ages of eight and of forty years, he was six times "hunted like a partridge" by despotic enemies, and six times found protection and cordial hospitality under the freest institutions of the world. Once in republican America, twice in republican Switzerland, and three times in constitutional England. Most of these persecutions, too, were connected with the instigations of the Papacy, by which, at the age of twenty-two, after spending fourteen winters in Rome, he was expelled for being a Bonaparte. Now, notwithstanding all his cold ambition, if *human*, he must feel some grateful yearnings towards free institutions, and some withering revulsions from despotism, at least, in the hands of others.

In regard to Protestantism he has committed himself most fully, and as yet we know of no act or word of retraction. His favors shown to Protestantism on four occasions are worthy of mention. 1. When the Earl of Clarendon stated to him that in two departments of Central France, Haute Vienne and Yonne, his Protestant subjects were deprived of their constitutional rights, their churches being closed through the influence of the Bishops; he instituted an investigation, and by his personal authority ordered the churches to be opened. 2. When the Protestant schools were closed in the same departments by a perversion of law, his Government, after some delays, ordered them not only reopened, but placed on an equal footing with the Romish schools. 3. When, two years ago last Whit-Sunday, he contributed 2,000 francs from his private purse towards erecting a Protestant chapel at Biarritz, his favorite watering-place near the Pyrenees. 4. When, last summer, on his way to Biarritz, the Protestant Consistory was admitted at Bourges, with other constituted bodies, to the audience, he inquired of the Protestant pastor, "Are there many Protestants at Bourges?" The reply was, "Sire, they represent the Protestants of four departments. We are not numerous. We do but glean an ear here and there, in a field formerly rich, but ill treated in past time. Our duties, in raising up so many ruins, are difficult; but with the help of God and the kind protection of the Government of your Majesty, we hope to succeed." The Emperor replied, "*My protection is insured to you*, and I am happy to have heard you."

Now we trust that God will not leave Napoleon III. to ignore and abjure all *these pledges of future toleration*; but will quicken his keen sagacity to see that

the line of progress is a surer path to permanent power than can be found by the back track into the darkness of the Middle Ages. We trust too that God, in his good providence, will hereafter, as He has done heretofore, place Louis Napoleon in circumstances where he can see no safety for his idolized throne, except in continuing religious freedom to all his subjects.

In France we operate through three native French Missionary Societies, viz., "The Central Protestant Society," "The Evangelical Society of France," and "The Evangelical Church of Lyons," which employ about one hundred and seventy missionaries and colporteurs. We make yearly appropriations to these Societies, they selecting and directing the laborers without expense to us. In the past two years forty-one Protestant Churches have been opened in France.

In closing this part of their report, the Directors would ask whether it is not the urgent duty of Protestants now to labor for the conversion of the French and others of like zeal and enterprise, not merely that they may be saved, but also, and especially, that they may become allies in saving the world?

OUR PARIS CHAPEL.

This institution is still useful and flourishing, paying its own expenses through the voluntary offerings of foreigners, mostly Americans, worshiping in it and grateful for the privilege of finding a truly Evangelical American place of worship in a foreign land. From all reports, both verbal and written, which come to us, we are happy to know that the past acceptableness and popularity of the Chaplain, Rev. Dr. McClintock, are still unabated. As to the condition and prospects of the Chapel, we prefer to let the Chaplain give his own account.

"The American Chapel in Paris has continued to live and prosper, even during the hard times caused by the civil war. Many of its best supporters have, indeed, been compelled to return home; and the stagnation of trade has prevented the ordinary influx of business men, who have heretofore made up so large a part of our congregation. On the the other hand, numbers have come to Paris, from other parts of Europe, in order to be nearer home in case of sudden recall. Our Sunday morning congregation is very good; the average number in attendance being about three hundred. The composition of the audience is one of the best possible illustrations of Christian fellowship now anywhere afforded in Christendom, as well as of the Catholic principles of the "American and Foreign Christian Union," under whose auspices the church was organised, and is maintained. As I look over the congregation, I see in this pew a Presbyterian family; in that a Protestant Episcopal; in a third, a Baptist household: in a fourth, a Methodist Episcopalian; and so I might go through all the leading denominations, and find them all represented here in one body of Christian worshipers. Nor is there any jarring of opinion or feeling; I have not, in a year and a half, heard denominational differences discussed, or even touched upon in conversation, except, perhaps, in comparison made for the sake of information—never for dispute. As to the form of worship, which, it was feared, would be an endless source of difficulty, all sides yield a little, and all *agree* to yield some of their personal feelings and prejudices, so that none can be dissatisfied. The Protestant Episcopalian would, of course, prefer to have the precise service of his Church and no other; so would the Methodist or Presbyterian; but as *all* are to worship together, all agree to such modifications as are necessary to their common worship. The American Chapel in Paris is, thus far, the only church edifice on the Continent erected *for the use of* American Christians. Its success will, I hope, lead to the erection of *others in certain centres* of attraction, such as Florence and Rome—when Rome becomes *the capital of a free Italy.*"

ITALY.

The Directors rejoice in the evidence that the work of the Society has, for the last year, been going on in Italy, far more prosperous than ever before.—The number of laborers has been more than doubled, making twenty-one, who have been sustained the whole or a part of the year. The Directors believe that your labors are digging deeper and laying their foundations for a more enduring Evangelical work than has been known in Italy for the whole twelve centuries of Papal power. As the best evidence of this, they would present the facts mostly in the language of the laborers. Rev. E. E. Hall, our Missionary-agent for Italy, writes from Florence:

FLORENCE, MARCH 9th, 1863.

DEAR DR. BAIRD—From all parts of the kingdom, the reports of Colporteurs and Bible-readers and other laborers, show a growing interest in the truths of the Gospel. The good seed, so diligently sown during the last three years, is beginning to germinate, and, in some instances, to produce good fruit. In most places where the ministrations of the word are regular, the number of hearers is gradually increasing; day and evening schools, and Sunday schools have been multiplied; so that every day the mental and moral darkness is diminishing. The hold which papacy has on the adult population of Italy, is immensely strong by reason of the prevailing ignorance. This general ignorance is the strength of the Roman Church, but a very serious obstacle to the progress of evangelization. But the government has, of late, greatly increased the facilities for giving instruction, in the improvement and multiplication of different grades of schools; so that these efforts on the part of the state, together with the efforts of all those engaged in the work of evangelization, give promise of a coming generation far more intelligent than the present. One evidence of progress appears in the readiness with which the Gospel is received in new places, and the numerous calls for teachers and evangelists from places which have heretofore been visited by the colporteur or Bible-reader. The earnest calls of this kind are more than can be answered; the harvest is great, but the laborers are few.

Another proof of progress is the difficulty which the evangelical Italians experience in finding places suitable for religious services and schools. Their influence begins to be felt; and through the interference of priests (probably) landlords refuse to let their houses for evangelical worship or schools. In this city it is almost impossible to hire a room for such a purpose. Gavazzi is here, and has searched the city in vain for a place to preach. Magrivi has been notified to leave the house in which he has preached for two years; the same notice has been given to Gualtieri; the evangelical school, for the same cause, has been three times removed in two years; and in two months the place in which it is now held must be abandoned. The Waldensians are safely lodged within their own walls, and therefore cannot be disturbed. But in all parts of Italy there is great difficulty in renting places for worship for the evangelical Italians. It has come to be almost a necessity that they should be able to purchase or build houses of worship for themselves; this would undoubtedly increase very much their influence and prosperity.

The conflicts between the civil and ecclesiastical authorities are of frequent occurrence, in all which the government maintains its rights without regard to former practices or prerogatives of the priests. Many cities have the right of nominating a certain number of the active clergy; and in many provinces the municipal authorities have forbidden preachers to exercise their functions under appointment from the Bishops. In the late kingdom of Naples, the prefects have threatened to execute the law against those priests who for money grant indulgences to eat meat on days prohibited by the church. This old abuse had been *originally* established by agreement between the court of Rome and *the kings of Naples, under* the name of *Bulls of the* Crusade, using the money thus obtained *to redeem those who fell* in the hands of African pirates.

Since the destruction of piracy in the Mediterranean, the Bourbons have consented to permit the Pope to continue the speculation, on condition that a fixed sum should be paid to them annually. But, after the revolution, these *Bulls of the Crusade* were no more legalized by the royal *exequative*, and the priestly trafic was condemned by the 270th article of the penal code. The priests however, according to secret instruction received from Rome, have been receiving money from the faithful, during lent without giving a receipt for it, and the authorities, having had proof of this pious fraud, have determined to repress the practice and punish the priests.

A letter from Mr. Marchaud, dated Feb. 24th, says: We have had a very interesting service including a baptism, at Longone. Almost 20 of the brethren came as a deputation from Rio, and Portoferraio. More than three hundred persons, including all the Bourgeoise of the locality, entirely filled our place of worship, anxious to witness a ceremony, which had been announced to them as very extraordinary. The priest of Longone, after using all means to prevent the scandal, as he called it, came and concealed himself in the house opposite our place of meeting, in order to see all that took place. The auditors, or spectators rather, retired well satisfied, many of them saying they had been deceived, and that this was the true baptism. The Lord seems to have used this means to weaken superstition, and unite to us many well disposed men. Since then, our reunions have been better attended in that station.

Sunday the 15th of February was a blessed day for the little flock at Rio. I baptized, in perfect tranquillity, three infant children, born of evangelical parents. The brethren from the other stations were present at this ceremony also, giving me, by their earnest interest, a new pledge of the union which reigns among us all. There was a universal demand that the first infant should receive the name of *Evangelina*, and it was with lively gratitude that I complied with their wishes.....

I have only to add that all goes on well at the three stations; the Sunday school at Rio, particularly, gives me much encouragement. I forgot to say, in reference to the baptisms, that the rage of the priests, on account of those ceremonies, knows no bounds. They have poured out their hatred on the poor nurses who had the courage to carry the infants to the baptism. They have been driven from the churches, and the parish priest will oblige them to go to the bishop of Massa (a hundred miles away) to obtain a discharge from the excommunication with which they are threatened.

A bitter resistance has been made, by the priests, against the Government order, that foreigners and non-Catholics (or non-Romanists rather) should have right to burial in the public cemeteries. Their last device, to prevent it, was the pleadiug of the standing regulations of the cemeteries which forbid the burial of the dead in *coffins*. A circular, from the Minister of the Interior, recently issued to the prefects of Tuscany, emphatically expresses the desire of the Government, that "*the most ample* liberty shall be given to non-Catholics *to bury theirdead in that part of the cemetery allotted to them* (*and which can be enlarged if necessary*) *in such manner as their religious rites and customs require*, provided, only, that the public health shall not be endangered thereby."

Victor Emanuel seems fully determined to carry out the great idea of Count Cavour, "A free church in a free State." As an illustration of this, we may state that within the year the Bishops have enforced against some of our laborers an old Tuscan law, forbidding any thing to be *published* contrary to the religion of the State. Some were sentenced to fine, others to imprisonment.—*When it came to* the ears of the King, he sent to the Judges this order: "You *must not enforce* that old Tuscan law. It is contrary to the new Constitution." *All the prosecutions* were quashed, the fines remitted, and the prisoners released.

and now our laborers are back at their work, with the endorsement of the King upon them. That law of Tuscany will, doubtless, soon be formally repealed, as a similar one in Sardinia has been.

The school question is one of the most important, and, as appears from the statements of Mr. Hall's letter, one of the most exciting for Italy. In a previous letter in the March No. of THE CHRISTIAN WORLD, Mr. H. gives a detailed account of the effort to supply Italy with good schools. We make a few brief extracts:—

FLORENCE, Jan'y, 1863.

SCHOOLS IN ITALY.—One great obstacle to the progress of the Gospel in Italy has been, and will long be, the ignorance of the people—their simple inability to read. In some parts of the kingdom, the number of those who can read is almost incredibly small, only six or seven in a hundred of the population.

The present Government has done a great and noble work for Italy by suppressing a large number of convents and, in many instances, appropriating most of the funds and real estate to the purposes of education. In the city of Naples alone more than seventy of these conventual establishments have been suppressed and turned to some useful purposes. More than a year since, in several cities, by the recommendation of Garibaldi, evening schools were established for youth and adults whose condition and employments did not permit them to receive instruction in day schools. In Milan these evening schools have had a wonderful success, now numbering twenty with 1,200 attendants; and among the pupils of one of them are the little chimney sweepers of the city. It must not, however, be supposed that the schools supported by the Government are yet sufficient for the people. The various agencies for evangelization at work in Italy have not neglected the important instrumentality of schools. When schools shall be established throughout Italy, and superintended by liberal teachers, new advancements will be made, and the way prepared for greater changes than have yet occurred. Superstition and bigotry, which so distinctly mark the Roman Catholic masses, can not long survive an efficient system of common school instruction. In Italy especially ignorance is the mother of devotion.

THE NEW AMERICAN CHAPEL IN FLORENCE.

In regard to this Mr. Hall writes:—

FLORENCE, Feb. 16, 1863.

DEAR DR. BAIRD.—After much tribulation and patient waiting, a very pleasant Chapel has been opened for Americans, and such others as desire to attend religious services in it. The room, which is about 32 by 32 feet, is kindly given, free of rent, by Mr. ***' formerly of Philadelphia, who has been a resident here for several years. I have had it furnished; covering the bricks with a board floor, and the floor with a carpet, so that it has the appearance of a comfortable and attractive Chapel. The audience has been larger than I expected; and later in the season, I am confident the seats will all be occupied. The Americans, I believe, are much pleased with the present arrangements; and were it not for our financial troubles at home, would doubtless contribute liberally to sustain it. Some hearts, I know, are full of gratitude for an American Chapel here, and cease not to pray that it may be a place of blessing to many souls.

ELBA.

This was slightly noticed in our last Report. The Directors are now happy to announce that this Mission has developed into proportions far beyond their most sanguine expectations. The one station of last year has grown to three, and *all are prospering*. The persecutions of the mob, set on, probably, by the *priests, have been bitter*; but God has disposed the authorities to interpose, and

now the Evangelists worship in comparative peace. In Rio Marina—the second station established—every seat in the place of worship is filled, and the worshipers have subscribed liberally "out of their deep poverty," and appeal to friends for help to erect a church edifice commensurate with their increased and increasing numbers. We may add that these three stations,—on the Island of Elba, Portoferraio, Rio Marina, and Longone, which seem to us the most interesting of all the Italian Missions,—are wholly supported by the American & Foreign Christian Union; and the congregations are made up, we suppose, of converted Roman Catholics. They endure persecution with the martyr spirit. The Italian Missions seem to have attained their second stage of progress, and it is most encouraging. There is less of politics and more of religious principle in the movement than formerly. To see this has been, to your Directors, a great relief. We cannot be satisfied that the deluded should merely come to say—"Not the Pope, but Victor Emanuel is our King." We long to see them coming to Jesus, as their King, Teacher, and only Mediator between themselves and their God. And this, we think, we are seeing now, as never before, in Elba, Florence, Milan, Naples, and many rural portions of Italy. Mr. Hall writes of his new Chapel in Florence: "We have meetings *every evening*, and they are well attended." In Milan, it is reported, "Where, a short time ago, only a small number were accustomed to meet for conference and prayer, evangelical meetings are now attended by *hundreds*." Another writer says: "The most remarkable feature of the present time in Tuscany, (perhaps I might say Central Italy,) is the number of applications which have been made to various laborers in the mission-field, from small handfulls of inquirers after evangelical truth, residing in the country towns, at a distance from the great centres of influence, to have preachers sent to them to make known the glad tidings of salvation." This is the leaven working its silent way in beautiful, abused Italy. To God be the praise!

"THE TEMPORAL POWER."

This, for the last year, has been the all-absorbing topic for Italy and the Romish world. The issue, joined in regard to it, is most vital, and must deeply and permanently affect the Papal domination. Under the lead of Francesco Liverani, the ex-Chaplain of the Pope, and twenty years a member of the Papal Court; and of Carlo Passaglia, the Pope's chosen Champion of the "Immaculate Conception," 9843 Italian ecclesiastics have signed a petition, begging his Holiness to resign the Temporal Power, and bless Italy and save the Church from schism. The Holy Father with his Cardinals and Bishops was manifestly appalled; but taking heart from the mysterious reaction of the Emperor of France, he has ordered the Bishops to suspend all these priests from the exercise of their functions, and thus deprive them of bread.

The Rattazzi Ministry, being the tool of Louis Napoleon, made no opposition. But the new Ministry has taken up the matter in earnest. They say to the Pope and Bishops: "These petitioning priests are only sustaining the Italian Government; fraternizing with free Italy, asserting the inalienable rights of *humanity, and do not* deserve starvation." Their revenues and benefices are to *be restored—all back* dues are to be paid—and no priest is to be held punisha-

ble, in the ecclesiastical courts, for political crimes. The Law Officers of the Crown have commenced suits against the Archbishops, by which they, instead of the liberal priests, are in danger of forfeiting their honors and revenues.

Such proceedings cannot go on in the presence of awakened Italy, without momentous results. It is a glaring protest against the *infallibility* of the Pope made by the priests, with whom the common people are most intimately connected, and to whom they have ever looked for counsel in their dearest interests for this world and that which is to come. The lesson cannot be lost.

It is not unlikely to cause in the Romish Church a split, realizing, in form, what men, like Garibaldi, have for years asserted in theory: viz. that the Pope is not the rightful head of the Roman Catholic Church; but a usurper and a tyrant, to be put down, and put away, and to be replaced by the teachings of the Word of God.

GREECE.

In their last Report, your Directors stated that a Mission to Greece had been resolved upon. That resolution has been carried out by sending, as their first laborer in that kingdom, the Rev. George Constantine. Mr. Constantine is a native of Athens. After spending ten years in the United States, and acquiring a liberal and theological education at Amherst College and Andover Seminary, he has returned with a heart full of love for his native land,—full of faith also that God's set time to favor that down-trodden country has arrived. He reached Athens on the first day of this year with his wife, an American lady, who largely shares his missionary faith, enthusiasm and self-denial.

The circumstances in which their work begins seem peculiarly auspicious.—The efforts of Dr. King and his co-workers have brought Protestantism before the Greek mind, not only in the simplicity, purity, and spirituality of its doctrines; but also in its benign influence on the domestic life, the social relations, the material interests, and the intellectual culture of a nation. They have done a great work for Greece, also, in making or translating school books. Among the latter are volumes of the American Tract Society and of the London Tract Society, which to considerable extent are read in the schools. They have also translated, into modern Greek, the Bible, which is by law a reading-book in all the schools.

It is true the teachers have failed to impress, as we could desire, the great principles of morality and piety on their pupils. Yet it is no small gain that a national system of public schools, with the Prussian requisition of universal and compulsory attendance, is established, and that the text of the Holy Book is every where read to them. Neither is it a small gain that, at Athens, there is, besides other literary institutions, a well-endowed University with forty professors, six hundred students, and a library of eighty thousand volumes. It is true, the reign of Otho, in morals and religion, as well as material prosperity, has been most disastrous. It is true, that under the blighting influence of such a court, with intellectual culture have come also rationalism, infidelity, and licentiousness. Yet it is likewise true, that, with the expulsion of Otho, many of the evil influences have ceased to act with their former power, and some counteracting forces have been brought in. "Austro-Russian sentiments have sunk

and Western ideas are taking possession of the Greek mind." They covet alliances with free, enlightened, Protestant nations. Once and again have they chosen for their king a Protestant prince. If Prince Wm. George, of Denmark, the future King of Greece, shall prove as consistent a Protestant as has Queen Victoria, with whose family his is now so nearly connected; then may we expect to see *Sunday balls*, *Sunday theatres*, and *Sunday military parades abandoned*, and the people left in a better condition to receive instructions and impressions consonant with the true design of the Sabbath. There are tokens that the people would heartily welcome such a change. The more thoughtful among them are startled at the deep moral degradation into which Otho's reign has plunged the nation, and sigh for something better.

The most bitter enemies of Dr. King are now driven out by the people. Some of the leading minds are assenting to the truth and excellence of evangelical religion, even when they do not profess to follow its precepts. "One of the first lawyers here," says Dr. K., "said to me that he believed my religion to be true, and that he wished his children to be brought up in it. As for me," said he, "born and brought up in the Greek Church, I cannot bring myself to leave it, though my mind is convinced; but the rising generation will." Another lawyer, a Professor in the University, being spoken to by Dr. K. on the importance of inducing the students to read the Word of God, answered, "This I have recommended in one of my lectures—your religion is true, &c." Another Professor observed, "We shall all, by and by, become Protestants. We have not to change our religion, but only leave off what has been added." Dr. K. gave to one of the Bishops a hundred copies of his work, "John Chrysostom on the Reading of the Scriptures," which he promised to send round to the priests of his diocese. This Bishop is friendly to the distribution of the Scriptures in the language of the people, and has himself purchased many hundred copies of the modern Greek New Testament for the people of his charge.

Another favorable change, consequent on the expulsion of Otho, is the removal of worldly motives to adhere to the old Greek superstitions. It may seem strange that a bigoted Papist, as Otho is, and once candidate for a Cardinal's hat, should be a supporter of extreme Greek orthodoxy. He seems to have borrowed the usage which led to it, as he did many other abuses in governing, from the Turks. The Sultan had ruled the Greeks largely through their Patriarch. That his influence might be effective, he was invested with the disposal of civil offices. Hence Orthodoxy became essential to preferment. The authority of the Patriarch of Constantinople was, in 1821, cast off, with that of the Sultan, and the government of the Church intrusted to the Bishop of Attica and the Holy Synod. When Otho came, in 1832, he seems to have used the Bishop and Synod as the Porte had used the Patriarch; and thus to have perpetuated the power of the old superstitions, through political influences. This abuse went out with Otho. Hopes from Russian patronage having also ceased, the obstacles in the Greek mind to receiving the truth seem, so far as politics are concerned, to be largely removed.

Another ground of hope is found in the fact that the old Constitution died *with Otho's government*, and in the prospect that the new one, to be adopted, *will grant full religious* toleration.

Mr. Constantine will have not only the hearty co-operation of Dr. King, but also Dr. Kalopothakes, a native Greek, who like Mr. C. received his education in this country, and has long been laboring in Athens, as the editor of a paper, and in other ways, for the religious good of his countrymen. Through the exertions of Dr. Baird, Mr. Kalopothakes, before leaving the Udited States, received a printing press and types with which to publish his paper, "The Star of the East." During the past year, his former means of support having partially failed, this Society has come to his relief, that his very useful labors might not be lost to the cause of the Saviour in Greece.

We know that the situation for Mr. Constantine is critical, and requires of him great wisdom and prudence; yet with all the above circumstances favoring his success—with his ardent, Greek soul on fire with love for his "kinsmen according to the flesh"—with a native's knowledge of Greek feelings, Greek prejudices, Greek habits, and the Greek language—with his determination to live as a Greek, among his brethren—associating with them in the streets, the markets, their work-shops and houses, gathering their children into schools, and Sabbath-schools, and, in all possible ways, striving to pour Christian truth into their minds, we must believe he will have the blessing of God and success in his labors.

Already does he report success in the gathering of a weekly Bible-class at his study, of which his aged father, who formerly mourned over him as an apostate from his religion and a disgrace to his family, is a member, now with docility listening to the truth. Is there not new encouragement for Greece? Shall not the prayers and contributions of God's people be poured out in its behalf?

—

In conclusion, we might speak, were there space, of other and new fields in the Roman Catholic world, opening to Evangelical enterprise; particularly the Empire of Austria, where now, by the Constitution adopted in the Great Reichrath of the combined nationalities, all religions are placed on a par, so that no man's religious faith is a bar to his political preferment; the exclusive privilege of educating the young is taken out of the hands of the Jesuits; marriage is made a civil rite; and the Bible, in all languages, freely admitted and circulated. Under the ministry of Schmerling and Rechberg, who are men of the spirit of 1848, (one of them President of the Frankfort Convention,) this Constitution is administered in a truly liberal spirit, the Emperor, with a good grace, acquiescing. The Emperor has even given to the Protestants a place of worship in the City of Vienna, and Von Schmerling has authorized an invitation to be extended to the Gustavus Society, the great *Protestant* Home Missionary Society for all Germany, to hold its next meeting in that city. Already some Moravians have begun a Missionary work in Austria. Shall we not take new courage, and press forward in this great work, assured that new doors will be opened before the Church, until the truth, as it is in Jesus, shall reach thehundreds of millions who, with the name *Christian*, are still been held in the bondage of vain *superstitions?*

Treasurer in account with the AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirtieth day of April*, 1863.

Dr.

1863.	To balance from 1862,.....	2.316	87
	To amount received for Subscriptions to Magazine, and for Publications sold,.....	1,831	20
	To amount received by Legacies,.....	7.446	45
	To amount received from Church Collections, Donations, and all other sources,.....	.42.829	52
	To amount received from Rents,.....	640	00
	To amount of Special Legacy by A. G. Phelps, Jr,. for House,.....	3,972	64
1863.		$59.036	68
May 1.	To Balance to new account,.....	275	88

Cr.

By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,	3.990	53
By amount paid for Salaries of Secretaries,.....	4,00	00
" " " for clerk-hire, light, fuel, postages, and incidentals,.....	2.448	70
" " disbursed for Home and Foreign Missions,	43.520	66
" " " paid on principal of House Bond.....	3.972	64
" " " for interest on bond, taxes, insurance, &c.,.....	828	27
By Balance to new account.....	275	88
	$59.036	68

I, the undersigned, have examined the above account and find the same correct, and a balance in hands of the Treasurer of Two Hundred and Seventy-Five Dollars, and Eighty-eight Cents.

Signed, JOHN ENDICOTT

CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person may become a Member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of this Society shall be a President, Vice Presidents, a Corresponding Secretary, a Financial Secretary, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New-York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns; shall meet at least once in three months; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting; appoint such committees as the interests of the Society may require, and employ such means for the accomplishment of its object as occasions and exigencies may demand; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the Annual Meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and subsequently every three months, or on their own adjournment.

ARTICLE VII.—The Board at its first meeting, after the Annual Meeting of the Society, shall appoint from its own body an Executive Committee, to consist of not more than seven members, of whom five shall constitute a quorum, and of which Committee the Corresponding and Financial Secretaries and Treasurer shall be *ex-officio* members. It shall be the duty of this Committee to take the active conduct and management of the affairs of the Society, appoint its Missionaries and Agents, assign them their fields of labor, and their duties, fix the rates of their compensation, and direct the management of the same, superintend its work at home and abroad, and in general to attend to all the details of the business and operations of the Society, and report to the Board at each regular meeting thereof.

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE IX.—The Annual Meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE X.—No alteration shall be made in this Constitution, except by the Society, at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully observed, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.

4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Soeiety seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion is warranted for all the outlay on the part of the *Society.*

6. "Past experience has demonstrated that other agencies patronized by the Christian *community were not* fully adequate to the work which needed to be done."

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Rev. T. W. J. Wylie, Philadelphia.
Rev. Robert A. Young, Lexington, Mo.

OUR JUNE MAGAZINE.

We present, in this number, an account of our Anniversary, and also our Annual Report. The Report has cost us much time and labor, and we hope will amply pay the reader for its perusal. It naturally takes up the space which we usually give to Missionary intelligence; but for doing this we would say to our readers that a number of reasons have influenced us—the most prominent of which is *the expense.* At the present high price of paper, we could not print the Report, in sufficient numbers to send to all our Life Members who are entitled to *it, for much less* than three hundred dollars: and this amount will *sustain a Missionary* in Italy a whole year!

TO OUR FRIENDS AND PATRONS.

We have just entered upon the fifteenth year of the Society's existence under its present organization. We enter upon a new year under the most favorable circumstances. The reader will see by looking over the Report, that the Papal world is opening more and more for the spread of the Gospel—especially such countries as Italy and Austria. We commence the year without any incumbrance of debt. The salaries of all the Missionaries have been paid up to the present month.—But we greatly desire to enlarge our operations this year, by the addition of a number of laborers in Italy and Central and South America; and this could easily be done if all who read THE CHRISTIAN WORLD would make a little personal effort in our behalf. Read our Report, dear brethren, and see if we are not, under God, doing a good work—occupying a field, to a great extent, that is peculiar—working to spread a pure evangelical Christianity where a mere nominal Christianity now exists. May we not, then, ask a place in your prayers and sympathies? Remember us at the Monthly Concert of Prayer.

As we have already said, our Report occupies the entire number.—We hope those brethren who have depended upon our Missionary intelligence for the Monthly Concert will still find sufficient in our Report to answer all their purpose for the present month. We design to give more attention to this department, and to make it specially useful to pastors.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF APRIL TO THE 1ST OF MAY, 1863.

MAINE.		
Washington.	Calvin Starret,	10 00
Portland.	Ch. & Soc. of Rev. Dr. Dwight,	37 65
VERMONT.		
Williamstown.	Rev. P. F. Barnard,	4 00
Windsor.	Cong. Ch. & Soc., to comple L. M. for Rev. E. H. Byington,	20 91
MASSACHUSETTS.		
West Dennis.	Mrs. Annie Collins add. for L. M.,	2 50
Conway.	Geo. M. Adams Ex. of the late Mrs. Sarah H. Adams, balance of Legacy of $300 & interest,	119 00
E. Hampton.	Payson Church by Williston Knight & Co.,	39 64
Boston.	Dividend on Perry Fund,	150 00
"	Mt. Vernon Ch. & Soc. add.,	5 00
"	Shawmut " "	190 46
Ware.	Ch. & Cong. of Rev. A. E. P. Perkins, of which $30 by Hon. Orrin Sage for L. M. of Wm. Hyde, bal. for L. M. of Mrs. A. E. P. Perkins and Hon. G. H. Gilbert,	89 33
Salem.	Mrs. Elizabeth Phillips,	20 00
Pittsfield.	Cong. Ch. & Soc.,	62 12
Gt. Barrington.	" " " Rev. W. B. Clark a L. M.,	55 53
Taunton.	Winslow Ch. & Soc.,	15 35
Boston.	Essex-st. Ch. add.,	33 00
"	Bowdoin-st. "	2 00
W. Springfield.	1st Cong. Ch. & Soc., $15 of which by Saml Smith 2d for L. M.,	59 32
RHODE ISLAND.		
Providence.	Free Evan. Chur. by Joshua A. Work, Tr.,	15 00
"	John Carter Brown,	25 00
"	R. H. Ives,	20 00
"	High-st. Ch. & Soc.,	56 04
"	Richmond-st. Ch. & Soc.,	23 41
CONNECTICUT.		
So. Norwalk.	Wm. Olmstead, add.,	50
Westminster.	Cong. Ch., per N. Allen,	5 00
Hartford.	Rev. E. D. Kinney,	1 00
So. Britain.	N. C. Baldwin, M.D.,	5 00
Farmington.	1st Cong. Ch., per W. Gay,	18 29
Marlborough.	To constitute Mary E. Skinner L. M.,	30 00
So. Norwalk.	Bapt. Ch.,	5 16
"	Cong. Chu. in part of L. M. for Dea. Step'n Ferris,	17 18
A friend in Conn.,		10 00
NEW YORK.		
N. Y. City.	Am. Bible Soc. grant of Bibles and Testaments, for Miss Rankin's field at Brownsville, Texas,	24 25
Albany.	Cong. Ch. by Wm. Gould, Tr.,	40 00
Genesee.	Two friends,	10 00

Churchville. Rev. L. Brooks add. for L. M. and for Italy, 5 00
Springfield. The late Mrs. Polly Dean to constitute Mrs. Eliza'th Benjamin and Mary Benjamin L. Ms., 60 00
N. Y. City. 14th-st. Presb. Ch. by C. B. Churchill, 150 51
Carlisle. James Boughton, 3 00
Maine. Rev. W. W. Collins, 1 00
Dexter. Presb. Ch., by G. D. Horton, 8 00
Greenport. Union col. in M. E. Ch., 13 62
" A few friends in Presb. Ch., 7 18
Tremont. Presb. Ch. add., 2 25
Cutchogue. Presb. Ch. in part L. M. for Rev. C. Lockwood, 17 37
" Union meeting in M. E. Ch., 10 60
Shelter Island. Presb. Chur. in part of L. M. for Rev. Chas. H. Holloway, 14 17
Perry Centre. Rev. Geo. J. Means, 5 00
Cutchogue. Add. to union meeting, 1 00
Geneva. 1st Presb. Ch., 37 55
Clifton Springs. Samuel Pettit, 150 00
Troy. 1st Presb. Ch., 93 80
Kortright. A. R. Leel, Tr., 1 00

NEW JERSEY.

Princeton. Students of Theol. Sem'y. to constitute Rev. Chas. Hodge, D.D., a L. M., 30 00
Burlington. Rev. J. P. Robins, add., 5 00

PENNSYLVANIA.

Aquackanock. Ref. D. Chur. by Rev. P. Strong, 19 36
Germantown. Christ's Ch. (G. W. M.), 5 00
Newville. Presb. Ch., 37 65
" U. P. Ch., of which $30 to constitute Rev. W. L. Wallace a L. M., 37 75
Kishacoquillas. Wm. Cummins, 5 00
Mercersburg. Rev. J. R. Agnew, 5 00
Altoona. Presb. Chur., 22 75
" M. E. Ch., of which $30 constitutes Rev. W. R. Mills a L. M., 32 50
Shippensburg. Rev. Mr. Carlisle, 1 00
Lewistown. Presb. Ch., of which $30 constitutes Rev. O. O. McClean a L. M., 38 50
" M. E. Ch., 6 94
Philadelphia. S. Colwell, Esq., 25 00
" Rev. E. E. Adams' Sunday School, 20 00
" J. C. Farr, 5 00
" A. Whilden, for Rev. G. Constantine, 10 00
Erie. 1st Presb. Ch., 30 00

MARYLAND.

Baltimore. Ladies' Christian Union Soc., by Miss G. Vickers for the support of a mis'y in Italy, 56 50

KENTUCKY.

Louisville. Thos. A. Morgan in full of L. M. $25; W. B. Belknap and B. F. Avery, Esq., $25 each; A. B. Semple, Esq., L. L. Warren, Esq, W. J. Anderson, Esq. $20 each, 135 00
P. Gault Miller in full of L. M. $10; Messrs. Hamilton and Bros., Skeene & Co., Woolfolk, Tucker, Hegan, Morris, Wilson, Leight & Co., Karsner, Cochran, Brannin, Richardson, Schroeder, Richardson, $10 e., 150 00
Messrs. Woods & Co., Smith, Dick, Breckenridge, Werne, Robinson & Co., Hyatt, Todd, Benedict, Civill, Hawkins, Fletcher Robinson. Duncan, Young & Co., Atwood, Keye, *Kendrick*, Dix, Dean, *Maxwell*, *Barrett*, Cary, Douglass, *Leonard*, Platt, Allen, Weller, *Isaacs*, *Faulds*, Cotton, Caldwell, Joyce, Burkhardt, Barrett, $5 each, 175 00
" Messrs. Powers, Stone, Miller, Wheeler, Green, Griffin, Delph, Homer, Crawford, $3 each, 27 00
" Messrs. Jarvis, Borle, Woodruff, Mix, Hardy, Prather, Bennett, Wharton & Bennett, Smith, Vaughn, Fonda, Hanna, Needham, $2 each, 26 00
" Messrs. Bradley, Johnston, Muer, Hewitt, Rossell, Whitenan, Chambers, Cunningham, Winans, Torbitt, Swan, Murrill, Crutcher, Netherland, Creel, Thomas, Stouffer, Pope, Lanham, Pope, Hitt, Trip, Ramsey, Estelle, Miller, Gay, Morsel, Jarvis, Jones, Sherley, McPherson, VanPelt, Warren, Courtney, Gallagher, Estelle, VanBuren, Seaton, Pearson, Kerr, Bacon, $1 each, 41 00

TENNESSEE.

Grand Junction. C. S. Shelton, 5 00

ILLINOIS.

Marshall. Col. by Rev. J. Chapman, 6 50
Rockville. A friend, 30 00

INDIANA.

Gredcastle. 1st Presb. Sabbath School for Home work, 5 00

OHIO.

Chillicothe. 2d Presb. Ch, Mr. Rhodes $3, Mr. Safford $2, Mr. Tuttle $1; Mrs. Williams $1, Mrs. Swift 50 cents, 7 50
Cincinnati. Mr. Reeves, 1 00
Springfield. U. Presb. Ch. add., 1 00
Xenia. Mrs. J. Lefeaver, 2 00
Dayton. 1st U. Presb. Ch., 4 57
" 1st Cong. Ch., 7 45
" 3d-st. Presb. Ch., Mrs. Baker $5, Messrs. Shaw, Waggoner, Smith $3 each; Curley, Kenny, Kimball, Caufman, Mrs. Pierce, $2 each; Hamilton, Woodhull, Pierce, McCrea, Darst, Mrs. Odlin, Steele, Holcombe, Harshman $1 each; others 75 cents, 31 33 75
" 1st Eng. Lutheran Ch., A. Gebhart $10; Three Messrs. Gebhart $5 each; D. Gebhart $3; J. R. Gebhart $2 50; W. Walker $2; Cahill, Gebhart $1 ea.; others $1 25, all of which constitutes Rev. Dan'l Steck L.M., 35 75
" Christian Ch., J. Darrow, 2 00
" 1st Presb. Ch., Messrs. Haas, Stoddard $5 ea.; C. Ells, Mrs. Lowe, Phillips, $3 each; Mrs. Harshman, Galloway, Strong, Miss Johnson $2 each; Wolf, Rench, Wampler, Craighead, Larew, Miss Rench, Boyd, Knott, Fenner $1 each; others $3 35, 39 35
" Young Ladies, Cooper Institute, 2 52
" 1st Bapt. Ch., Mr. Crawford $5; Mr. Parker $4; Messrs. Darrow, Thresher $2 each; Gebhart, Thresher, Beatty, Tower $1 each; others $1 30, 18 30
Munroe. Presb. Ch. in part, 9 35
Cleveland. 2d Presb. Chur., by S. H. Mather, 12 75

MICHIGAN.

Richland. Mrs. Dea. Samuel Brown, 3 00

WISCONSIN.

Delavan. Cong. Ch., by E. H. Chandler, [illegible]

THE

CHRISTIAN WORLD.

VOL. XIV. JULY, 1863. No. 7.

CIVIL AND RELIGIOUS LIBERTY

SECURED IN THE UNITED STATES OF COLOMBIA.

GENERAL MOSQUERA has at length brought to a most successful conclusion his grand and enlightened system of reformation, both civil and religious, in New Granada, now called "*The United States of Colombia.*" As this has been accomplished after the persevering efforts of many years, and by surmounting obstacles of immense difficulty, various kinds, and incalculable numbers; and, as the triumph is one in which America and the world are deeply interested, it is desirable that the history of the whole struggle should be known. Our limited space, however, will allow us only to give a very brief sketch of some of the principal points. Gen. Mosquera is distinguished by his skill in seconding great deeds, as well as in performing them; and we wish we were able to give the readers of this magazine the history of the subject in his own words: for we have before us the address which he read to the National Convention at Rio Negro in February last, on resigning his dictatorial powers, and submitting to their judgment the manner in which he had executed them, but it forms a pamphlet of 140 pages.

The Mosquera family is one of the most ancient, wealthy, intelligent, liberal and influential in New Granada, being descended from Spanish nobility, from two of the "Conquistadores," or Conquerors of the country; and possessing large estates, containing incalculable natural resources, both vegetable and mineral. They were among the largest slaveholders, at the time of the general emancipation, (about twenty years ago,) and yet advocates of that humane policy. General Thomas C. Mosquera, of whom we are speaking, was a soldier of the Revolution at fourteen years of age, aid of Bolivar to the end of the war, active in various posts and offices in later years, President of New Granada, several years a merchant in New-York, afterwards distinguished by his services *in the field, in Congress*, and as Governor of Cauca, and now *has just terminated* a three years' struggle against the last efforts of

the Jesuits, the hierarchy, and the fanatical "Conservative Party," with the late President Ossina at their head, by which he has gained a complete, and probably a final triumph over those enemies of free institutions, who have fomented the wars and disturbances which have so often afflicted the Spanish-American republics. Hostilities were commenced, in the late war, by Ossina, who invaded Cauca, by troops under Col. Carrillo; and Gen. M. was appointed leader of the Liberal Party, thus compelled to stand on the defensive; and, by a long course of able military operations in that country, so remarkable for its natural obstacles, together with a series of energetic measures, striking at the root of old political, civil and social evils, he has prepared a new foundation on which free institutions may now be erected, with a reasonable prospect of lasting success.

Among the most important of those measures were the immediate expulsion of the Jesuits, and the repeal of mortmain, by which all remaining entailed estates were taken from the priests, monks, &c., added to the public domain, sold to the people, and thus brought into use, provision being made for remunerating their former proprietors. Then, by the decree of "Taicion," the clergy of all classes were required to signify their submission to the Government,—to which they objected. Here commenced a great contest, in which, however, the indomitable energy of Gen. M. prevailed. One of the most remarkable and creditable features of his conduct has been judicious moderation in his way of proceeding. "*Suaviter in modo, fortiter in re,*" has seldom, if ever, been exemplified in a more happy manner, in a case worthy to be compared with this. The great blow at the Romish Church estates, which cost England so much in the days of the Reformation, was successfully made by Gen. M. in New Granada, without the occurrence of public disorder, or a resort to any violent measures. He invited the Archbishop, the superiors of convents, and other chief ecclesiastics, to a meeting in Bogota, exposed his own views in favor of the two decrees which gave them offence, showing how they were bound to submit to the Government, both on principle and according to the doctrines and examples of the apostles and the fathers, and then invited their reply. They did not even attempt to present any argument in opposition, and the Archbishop only said that his conscience would not allow him to consent, while the chief of the Dominicans declared that he was ready to yield, and the other members intimated the same disposition. The Archbishop thus stood as the grand rebel, and was placed in confinement; and the decrees were carried into effect, all recusants among the clergy being silenced, and some of them leaving the country.

Gen. Mosquera declared to the Convention, that, although he believed the late revolution might have been earlier suppressed, if those

decrees had not been published, yet new difficulties and wars would have been ever ready to break out; and that the complete overthrow of the fanatical Romish powers was indispensable to the prosperity and people of the country, and the security of free institutions. He declared civil and religious liberty now firmly and permanently established, and said, that Bolivar was devoted to the object of securing it to South America, and was only prevented by the overthrow of his power. Gen. M. added, that it had been the chief aim of his life to accomplish this great object, and that he now considers it attained in New Granada.

He wishes to see another grand and favorite design of Bolivar realized, viz., the combination of all the American Republics in a league, for the defence of their common principles and liberties; and therefore strongly urges a new *Panama Congress*, like that proposed about thirty years ago, which was never carried into effect. It is probable that the capital of New Granada, (now the United States of Colombia,) will be removed from Bogota to Panama; and in that case new and important facilities will be afforded for the attainment of that grand design.

Our readers will perceive that the present state of things in that interesting country is highly favorable for the introduction of useful influences from abroad, and particularly for the operations of the missions of the American & Foreign Christian Union. We might add many facts and reflections on this subject: but will conclude with a brief extract or two from General Mosquera's Address to the National Convention:—

"Recognizing, as I do, that the human species was created in different races to inhabit this world, with natural peculiarities adapted to the different positions which we find in the intertropical, Austral, Boreal, and Polar zones, all of which ought to be peopled and susceptible of civilization; and that, in our Republic, men are found from those different latitudes, we should establish a government that will recognize equal rights and duties for all intelligent beings, and avoid the collisions which have occurred in various countries, where a difference has been made in order that one race might dominate over another, by infringing that natural law which allows the right of nations to self-government, by means of democratic institutions." He adds, that this principle must be adhered to in Colombia, and thus an example given to the United States of South America, who are exposed to destruction in consequence of the violation of it. We must add one extract more:

"Society does not require, for its existence, corporations of convents, nor can it subsist with them, if such corporations require mortmain estates to support them. The land belongs to all, and every one has a right to acquire it. * * Corporations have not a right to say: 'This *part of the public wealth* belongs to us, and shall never belong to any

others but ourselves, who have withdrawn from the pomps and vanities of the world, to lock ourselves up and to pray to God for you, who ought to be our servants, because that is the will of God." "In 1834 I was the first member of the Granadian Congress, who proclaimed religious liberty. The triumph of it was complete in 1853, when Congress recognized the constitutional doctrine."

LETTER FROM GREECE.

THE following article is from Dr. Kolopothakes, Editor of the paper at Athens called the "Star of the East."—

ATHENS, April 2d, 1863.

To the Editor of The Christian World:

DEAR SIR—Greece at this moment occupies so much the attention of European diplomacy, that a few words concerning it will not, I hope, be unacceptable to your readers. You are aware of the unanimous election of Prince Alfred of England as the future King of Greece, and of the refusal of the English government to consent to this unexpected and universal manifestation of esteem on the part of the Greek nation towards England. Since that the English government has been busy in search of another candidate, and after some failures, she has succeeded in securing the second son of Prince Christian, of Denmark, who consents to become the King of the Greeks, and against whom the other two protecting powers, France and Russia, raise no objection.

This intelligence was communicated to our Government by the Hon. Mr. Elliott—the Ambassador Extraordinary from England—on the 17th ult., and through the Prime Minister, Mr. Valvi, to the National Assembly—which immediately, on the motion of the said gentleman, declared him unanimously, by rising, King of Greece, under the title "George I., King of the Greeks." This declaration was followed by repeated and continued cheers and acclamations of "Vive George Ist, King of the Greeks." The Assembly voted also that a doxology should be sung in the Cathedral, and the whole country should be illuminated for three successive nights. It has also voted the following resolutions, and elected a deputation of three of its own members, who are to proceed to Denmark for the purpose of offering the crown of Greece to the said Prince, together with the resolutions.

(1) The 2d Greek National Assembly, at Athens, declare unanimously the Prince George Christian William of Denmark, second son of Prince Christian of Denmark, constitutional King of the Greeks, under the title "George I., King of the Greeks."

(2) His lawful successors must profess the Anatolic orthodox faith.

(3) A deputation of three, chosen of the members of the Assembly, shall proceed to Copenhagen, and in the name of the Greek nation proffer the crown to the Prince.

I regret to see that in their great haste to declare him King of Greece, the *Assembly did not* stop to consider the consequences of the second article in the

resolutions, which demands that his successors should profess the Greek faith; and I have heard the same regret expressed by others; for in case that he should refuse to comply with it, we shall again be left without a King, and this time I fear it will be difficult to find another—while by leaving it indefinite, we might avoid this danger. I regret it the more, because the resolutions were framed by a Mr. Milas, one of the managers of the Arsakion Seminary for girls—a man too well known for Russian proclivities and his slavish devotion to the ex-queen Amelia,—a man, in a word, who took away the few copies of the modern New Testament from the school under the pretext that it tended to destroy the faith of the girls! I was sitting in the Editor's box, which is situated directly over the President's chair, and when I saw *this* man bring the resolutions, I felt that it was not his place for such an important document; still I did not imagine that he would strike at this point! However, the thing is done, and I hope and believe that He who has overruled all things for the good of Greece heretofore, will overrule this also for the same end and His own glory!

It is impossible for me to describe the joy manifested throughout the city.—Soldiers of all arms, the National Guard, and thousands of citizens of all classes and both sexes thronged at the platza of the Constitution, which is in front of the Palace,—and passed before the Prime Minister and the President of the National Assembly, who stood on the stairs. In the evening the bands played various national anthems in various squares of the town—the houses were illuminated, and the people paraded the streets rejoicing! I wished that both King Otho and Amelia were present to see what they could have enjoyed themselves, and what they have lost by their foolishness and narrow-mindedness, and how happy they might have made both the nation and themselves had they sought to promote its welfare and interests.

THE BIBLE-WOMEN IN LONDON.

We have received, at different times, letters from individuals making inquiries about the Bible-women in London. As the subject is one of much interest, we give its history, and some of the workings of the Society from an article in "*The Work of the Christian Church.*"

The origin of these missions was in the district of St. Giles. Ten years ago there were whole streets in that neighborhood (for example Charles-street, Drury Lane), where it is believed that there was scarcely one family in which the mother was not a drunkard. When a sinking population has reached a certain depth in the abyss of sin and misery, the women become far worse than the men in respect of drunkenness. They resort daily to the gin-shop, to escape from low spirits, and to drown their recollections of the dirt and wretchedness in which they live. They then become quarrelsome and wasteful; and afterwards the men drink in order to escape from the remembrance of their homes. Nobody can imagine, who has not seen it, the misery of these homes, from the quarrels of the inmates—the men often declaring that they resort to the beer-shop to put themselves out of temptation, because they fear that if they went home they should beat, and possibly kill, their wives.

As for the filth of the houses and of the children, the rags in which they are 'dressed,' the numbers in which they sleep together in the same room, and the general squalor caused by the mode of living—these also must be seen in order to be understood. It would scarcely be believed that human nature in this country could sink so low, or that people could live at all under such miserable physical conditions.

In the district of St. Giles, Scripture-readers and City Missionaries had been some time at work. A woman of good abilities, who had been bred from childhood in the midst of this fearful neighborhood, was converted by God's blessing on the reading of a Bible, given to her by Mr. M'Cree, one of the local missionaries. She soon began to think what she could do to help here and there a poor person round her, though she was poor enough herself. Sometimes she offered a little assistance to a woman in her confinement, or when any of the children were ill. Trouble is a door which the Lord opens for his servants into the lowest haunts of misery and vice.

At this very juncture, God in his providence had brought to reside near Brunswick Square a lady whose time had been much devoted from early life to the work of Bible-circulation, and who had recently prepared, at the request of the Bible Society, a well-known Jubilee volume for the young, entitled, THE BOOK AND ITS STORY. Very soon after her settlement in London, she began to consider the degradation of the poor, as she observed them in St. Giles's, and resolved to attempt the diffusion of God's Word in those dark and desolate homes. She soon found that such haunts of vice and violence were not suitable spheres of labor for young ladies of the ordinary type of 'Bible Collectors.' The idea struck her that if she could discover a person of good character and decided piety, and to whom the district was already familiar, she might be employed in visiting the people, and in selling Bibles to the poor. She inquired for such an individual. Mr. M'Cree at once recommended the good woman above referred to. The engagement was made, MRS. Ranyard undertaking to superintend the movements of this humble agent; and the Bible Society willingly providing for it, at her suggestion, by the payment of 10*s*. a week.

From this small seed sprang the goodly tree which now begins to overshadow the whole of London with its branches. A very short experience sufficed to satisfy the original experimenter that 'a MISSING LINK' in the chain of evangelical action had been discovered. It was the City Mission, in feminine form, with Working women for the immediate agents, and Ladies of education and experience for their Superintendents. Not many months passed away before it was proved that here was a power long disused in the Protestant churches, at least in its application to the sunken masses of society, and a power which would accomplish more than all the good of the Catholic sisterhood, without incurring the evils attendant upon conventualism, or professional philanthropy.

With regard to the supply of the Scriptures, it was not easy to obtain admittance into all the homes to sell Bibles, though the first woman did sell in her first year many hundred copies; but as St. Paul speaks of 'by any means gaining some,' so a kind and motherly woman often found an entrance for the Words of Life through the influence of her own loving deeds.

If she met with a woman ill in bed, and the children dirty, she offered to

wash them, and straighten the room, or, by other little nameless acts through which one woman can show sympathy for another, she drew the heart towards her, and then, at a fitting time, when perhaps the full tale of trouble was being poured out to a friendly ear, she found occasion to tell of the 'Burden Bearer,' and the 'Friend born for adversity.' Or, perhaps, a riotous child, the plague of the home and terror of the street, put to school and paid for by the lady, becomes, under milder influences and example, an improved character. The Bible stories and hymns, so new to the little wanderer, are repeated and sung at home; the clean-washed hands and face, insisted on by the teacher, become a pleasant habit, and then better clothes are sought after. A new *want* of comfort is introduced into the miserable abode—a want which despair and sin had crushed; and if, just then, the child or Bible-woman carries in the tidings that a Lady will take their pence and save it up for clothes and bedding, the news will be hailed with joy. They can spare a penny, they say, and it soon mounts up to what will buy a sheet or under-garment, a pinafore or a frock.

These friendly calls bring the Bible-woman and her neighbor acquainted with each other, and the Christian visitor never forgets her Master's message, speaks of the forgiveness of sin, reads from the Book, and prays, and invariably ends by persuasions to the inmate to buy these good words, and have them for her own.

A mission-room is soon established in every district, and thither the people are induced to bring their pence for Clothing, at a stated hour every week. The Superintending Lady meets them, and by degrees little groups of mothers are formed, who, while sewing the garments which have been cut out for them, listen to the words of life, and find that there *is really* a way out of all their misery, and quarreling, and want, and dirt, and wretchedness. For them, 'a blue beyond,' a way into the heavenly, through Christ Jesus. We adventure not to number the souls saved through this mission; but God in heaven keeps a record of those who have been led to come and listen, and, listening, to *receive* the gospel; and every mission-room has its trophies of grace.

A class, whom no preaching could have reached, not even by the action of the best and bravest of home missionaries, is thus brought to sit, clothed, and in their right mind, at the feet of Jesus. It was a woman's idea and work to reach the woman, by *indirect* efforts such as we have spoken of; but it must be always borne in mind that the industrial part of the mission is second to the spiritual—it is only the *means to the* end, and it is only as a power wielded by truly Christain women, longing for the salvation of souls, that it becomes an influence for good over their poorer neighbors. Let us not be deluded by the appearance of a house 'swept and garnished,' if the Spirit of the Lord is not there. We read that seven devils can return to the civilised abode where the *one* dwelt in dirt and clamor.

From very old time, the Sons of God have been at work, warning and teaching every man, establishing schools, and organising new efforts for the promulgation of truth; but the *poor* Daughters of the Lord Almighty have not been banded together hitherto—at least in Protestant countries—to do what they *can among 'their own sort'* for carying the Bible and its message to the people. *This new mode of its* presentation is acceptable to the poor; they are not afraid

of an unofficial looking poor woman—one often bearing on her countenance the marks of sorrow and care; they feel soothed by her sympathy, they are encouraged by her own tale of what the gospel has done for her, they are persuaded, without knowing it, to look up, and try a better way; they have felt aforetime only condemned by exhortations, but these kind looks and words comfort them, and quicken them to a new life, for the seeds of truth lie dormant in almost every mind.

Then, on the other hand, the Superintending Lady finds that her really benevolent wishes for the help of the poor are less frustrated by having a neutral ground for meeting: she can quietly talk or read with them at a convenient hour at the mansion house, removed from the noise of children needing cuffs and scolds 'to make them mind their manners',—without interrupting the washing, or expecting the entrance of the husband to dinner or to tea. The mothers can give their attention without fearing remarks on the untidiness of their persons or apartments, and a quiet hour is secured for religious instruction in a pleasant way, which, as we have often heard acknowledged, bears its influence through the week.

The Female Mission has likewise commended itself to the Public. The immediate agent was undenominational; she proved to be a 'missing link,' and riveted the chain, which binds heart to heart, whether poor or rich; and those who felt they had not the vocation to go forth into the streets and lanes of the city, or to guide the feet of those who went thither, yet gladly gave their money to the service of the Lord; and hence came the 10,000*l.* which last year supported 175 Bible-women, and set on foot as many industrial missions, besides relieving byway cases of distress and sickness, which, but for help so granted, might have perished unnoticed and unknown.

The idea has now spread abroad, commending itself to high and low; and Mrs. Ranyard has been gradually led to devote her whole time to the development of the enterprise. A few ladies and gentlemen joined her in friendly councils, many of them well known in connection with every good word and work,—Lord Shaftesbury being President in the circle. He very early predicting that this movement would have results that would surpass those of the electric telegraph,—and now, after six years, no fewer than 190 Bible-women every day issue forth in London on the same beneficent errand.

The success of this mission depends much on the individuality of the parties who work together; on their being relatively well chosen, and spiritually of one accord. One is a lady resident in the neighborhood, or so near as to be within easy reach of the humble fellow-laborers. This lady must be, by nature and education, a real Superintendent—a person of tried and active goodness, of sound discretion, of capacity for accounts, and capable of encouraging, supporting, directing her sister in the field. The other is a poor but pious woman, whose character is known by previous deeds of mercy—one who has washed the saints' feet, and is now willing to wash the head and hands and feet of sinners and their children. These two work together. They have no committee to distract them with resolutions or formalities, but are left to their own discretion, assisted only by periodical meetings of the ladies at the house of the Honorary Secretary. The results are recorded from time to time in a monthly magazine called the

Book and its Missions, edited by the lady who first sent the Bible-woman on her travels.

The work is thus two-fold. Professionally, the women are Bible-sellers. In order that they may be this, they are also 'domestic' missionaries—civilizers of the London heathen. In this last character they require support and supplies, and it is the object of all the Superintendents to obtain these funds. The contributions of the public are acknowledged monthly in the periodical above-mentioned.

The success of the whole movement is felt to depend perpetually on the power and providence of God. Prayer is its vital breath—God only can thrust forth right laborers. Up to the present time it is wonderful to trace His Almighty hand in the bringing together so many suitable pairs of ladies and Bible-women. Protestantism has been too exclusively masculine in its evangelical agencies. The mission we have described promises to assist to redeem it from this reproach. In all countries and ages there is work to be done, which can be best done by women, and these recent experiments assure us that a Female City Mission fills up a fearful gap that has remained, after all the untiring labors of the clergyman, the scripture reader, the city missionary and the district visitor.

It remains only to say that the success of this movement is found to depend very much on its unsectarian character. When the lowest class look upon the efforts of individual churches, they suspect proselytism and close their hearts against the approaches of love. But when they see all united in a practical endeavor to save them, a 'great and effectual door' is opened for the entrance of the knowledge of redeeming love.

INDIA.

The Rev. J. L. Humphrey, one of the missionaries of the Methodist Episcopal Church, stationed at Shahjehanpore, gives the following deeply interesting facts and statistics respecting India and missionary work in that land. He writes to Dr. Durbin as follows:

"The Rev. Dr. Mullens, of the London Missionary Society in Calcutta, has been for some months past engaged in an effort to bring out a report, statistical and otherwise, of the progress of Christianity in India during the last decade, or rather from 1851 to 1861.

This report is not yet out of the press, but some of the very interesting and encouraging facts brought out by it are given to the public in the last issue of the *Friend of India*. These statistics show that great progress has been made in every department of missionary effort, so much so that I am sure they will be read with thankfulness by the whole church. I think they clearly show the unreasonableness of the complaint of want of success which has frequently been made during the past few years.

We have *not seen in India*, it is true, any great general movement, unless it *be in the case of the* Karens, like those which took place in the South Sea

Islands. But a sure and steady advance has been made, as the items given from Dr. Mullen's report will, I think, show.

In 1851 there were 395 foreign missionaries in India. In 1861 the number is found to be 541, making an increase of 146. In 1851 there were 698 native missionaries and catechists. In 1861 the number is 1,959, making an increase of 1,261. In 1851 there were 112,191 native Christians. In 1861, 213,182, making an increase of 100,991. In 1851 the Native Christian Church contributed to benevolent objects, mainly for the support of the Gospel among them, the sum of $32,240. In 1861 the contributions of the Native Church for the same object amounted to $109,046, making an increase of $76,806.

In 1851 there were 64,480 boys, 14,298 girls, making a total of 78,778 being educated in mission schools. In 1861 there were 75,511 boys, 21,061 girls, making a total of 96,574, and an increase of 21,063.

Of the boys, 48,390 are taught in 1,811 vernacular schools, or schools in which only the native languages are taught; 23,968 more are being educated in 193 anglo-vernacular schools, in which the English as well as the native languages are taught; and 3,153 more are supported in orphanages and boarding-schools, of which there are 193. Of the girls, 4,201 are being taught in 117 orphanages and boarding-schools, and 16,862 in 373 day-schools. All this work has been carried on by 31 missionary societies, mostly in England and America, whose agents have translated the Bible, or parts of it, into 19 different languages, and translated books into seven others, or 26 out of the 30 spoken in the country.

There are 386 mission stations, with 2,307 branch stations, and 1,542 native Christian Churches. From 25 printing presses there have been circulated during the decade 1,634,933 copies of the Scriptures, and 8,604,033 copies of other books and tracts. All of this has been done at an annual expenditure of about $1,471,500, of which $235,213 has been contributed in India. All this purely missionary work is being done in India. Some of the comfortable results are as the foregoing figures show; but it should be borne in mind that it is utterly impossible to give anything like a full view of the progress of Christianity in any country by mere statistics; particularly is this the case with a country like this. There are many results and influences bearing upon the great end had in view—the evangelization of the land—that can only be determined by observing the course of events, and many more that cannot be known until the future shall reveal them.

To an observer on the ground, and closely watching the signs of the times, there can be no doubt but that the Gospel is powerfully operating upon the native mind, though it is probable that the larger proportion of this influence, like the leaven in the meal, is silent and unseen. The public mind is slowly but surely undergoing a great change. All that an orthodox Hindoo does has to him a religious signification; therefore the appliances of a high Christian civilization has in some sense a religious influence upon his mind. Modern improvements are now being extended over the country, and they not only operate *as agents of civilization*, but of evangelization as well.

There are about 100,000 Indian youths being educated in government schools *in which Christianity* is not taught and the Bible is not read, at least in school

hours. It is now allowed a place in the libraries of the schools, so that it may be read by any who desire to do so out of school hours. I think it true that these schools in which only scientific knowledge is imparted, do in many ways directly tend to aid in the great work of evangelization. As they become acquainted with Western literature and science, they naturally desire to know something of the religion that comes along with it, and being enlightened, they are better prepared to investigate its claims.

CHILD-LIKE SUBMISSION.

WHAT pleases God, O pious soul,
Accept with joy, though thunders roll
And tempests lower on every side,
Thou knowest naught can thee betide,
But pleases God.

The best will is our Father's will,
And we may rest there calm and still;
O, make it hour by hour thine own,
And wish for naught but that alone
Which pleases God.

His thought is aye the wisest thought,
How oft man's wisdom comes to naught!
Mistake or wisdom in it lurks,
It brings forth ill, and seldom works
What pleases God.

His mind is aye the gentlest mind,
His will and deeds are ever kind;
He blesses when against us speaks
The evil world, that rarely speaks
What pleases God.

His heart is aye the truest heart,
He bids all woe and harm depart;
Defending, shielding, day and night
The man who knows and loves aright
What pleases God.

He governs all things here below,
In him lie all our weal and woe;
He bears the world within his hand,
And so to us bear sea and land
What pleases God.

And o'er his little flock he yearns,
And when to evil ways it turns,
The Father's rod oft smiteth sore,
Until it learns to do once more
What pleases God.

What most would profit us he knows,
And ne'er denies aught good to those
Who with their utmost strength pursue
The right, and only care to do
What pleases God.

If this be so, then, World, from me
Keep, if thou wilt, what pleases thee;
But thou, my soul, be well content
With God and all things he hath sent
As pleases God.

And must thou suffer here and there,
Cling but the firmer to his care;
For all things are beneath his sway,
And must in every truth obey
What pleases God.

True faith will grasp his mercy fast,
And hope bring patience at the last!
Then both within thy heart enshrine,
So shall the heritage be thine
That pleases God.

To thee forever shall be given
A kingdom and a crown in heaven;
And there shall be fulfilled in thee,
And thou shalt taste and hear and see
What pleases God.

PAUL GERHARDT, 1653.

When I commenced my duties of professor of theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them; but after more than fifty years of study, it is my experience that with every class my interest increases.—*Prof. Leonard Woods.*

THE FOREIGN FIELD.

FRANCE.

We commence with our work in France by giving a letter from the Rev. Mr. Cordes. It furnishes information of the most interesting character, and cannot fail of cheering the hearts of the friends of the Lord Jesus Christ.

EVANGELICAL CHURCH OF LYONS

LYONS, 23d March, 1863.

My Dear Brother:—We have had a happy meeting last week, introductory (according to our established custom) for candidates recently admitted as church-members. Their number amounted to twenty-seven; and though not all have been able to attend, it proved an edifying assembly. Phil. ii. 1-15 was read and expounded, with exhortations and prayers accompanying, There was a sweet feeling of the Lord's presence experienced, we trust by all, i. e., not only by the pastors, elders and deacons, on whom the chief portion of the services devolved, but also, and very particularly, by the new members whose entrance into church-fellowship was thus celebrated. Our hearts' desire and prayer is that one and all may prove faithful and useful witnesses of the Truth as it is in Jesus, both in walk and converse!

There are remaining a good number of aspirants to the communion, who will, with God's blessing we trust, furnish in turn and time, fresh contingents for the Lord's little band in this portion of His camp! One, a young person, after having till very lately but little thought of religion, is now in a happy state of mind. She has listened to faithful, candid, Christian exhortation, and found attendance at evangelical worship profitable. She has taken to serious reading, and solemnly desires to be on the Lord's side, as is proved by the following declaration, written and signed by herself, with her aunt's knowledge, who has thought fit to produce it for our attention.

"I desire from my heart to live to the Lord, observe His commandments, and conform to His will. May He vouchsafe grace *to change my heart* and renew it through *His holy Spirit, enabling* me to 'work out *my salvation with fear* and trembling,' and *become one of His* dear children. May He grant me wisdom to understand His Word, and also to understand His will concerning me. Oh, Lord Jesus, draw out my heart in love to Thee, and fill me with gratitude for all thou hast done and suffered to save me!"

An act, this, which pleasingly recalls to mind young Obelin!

Several removals by death, lately, have given rise to occurrences not without interest. One, in a small neighboring village where our deceased friend was buried in the R. C. graveyard, has occasioned the necessity of the body being disinterred, for the family, on discovering that the grass had been dug in that part of the yard which is reserved for persons ill-famed, claimed redress, and obtained it; for the mayor has caused a portion of ground to be set apart for the burial of Protestants, and thither the remains of our deceased friend have been transferred.

In another instanee, and another village, things have not gone on so smoothly. The burial had taken place in the R. C. churchyard, but as the mayor happened to be absent at the time, his representative had stipulated that in case the mayor on his return should disapprove the interment in the R. C. cemetery, the body would have to be transferred honorably elsewhere. The mayor, on his arrival home, being informed of the case, did not hesitate, but forthwith gave orders for the family to remove the remains of their deceased mother out of the sacred ground in which they had been buried, and transfer them to . . . the ground appropriated to the burial of the ill-famed! which, in this instance, is situate at a small distance from the said *sacred* ground. And as the family very naturally refused to comply with an injunction which would have been the means of exposing to public contempt the memory of their honorable and pious relative, the mayor had the sad courage to get his orders executed by his own men! Nothing now remained except to claim redress at the superior authorities; and by their orders the case was revised by the municipality of the locality, on whom devolves the right and the duty to provide for the honorable interment both of the Catholics and Protestants

—and the following is the way in which the said municipality have, in the present instance, contrived to arrange matters. They have opened a *new* burial ground, destined for the ill-famed, and declared honorable the old one. Thus they cannot be legally compelled to exhumate the remains in question. It must be said, however, that no ill-famed person had as yet been interred in the said ground, two still-born, non-baptized infants being the only corpses it has ever received, and beside which now remains that of our deceased friend.

It would appear that the municipality, vexed at the necessity of accomplishing this act of justice, even in the very smallest proportion the law could allow, were desirous to implicate us in a law-suit, for they have got up a *proces-verbal* on the subject of the burial-service performed in the church-yard, tracts distributed, &c., &c.; but in this attempt, we are thankful to say, they have failed completely; the superior magistrate having nothing irregular in the case, and on the contrary approved the edifying nature of the tracts that had been distributed on the occasion, and some of which had been sought up by the country mayor and forwarded to the Court. How vastly different the spirit and proceedings of the higher and enlightened functionaries from what, in the second case, has been manifested by the inferior ones; for, in the first case, we are happy to state, the municipality made no difficulty. May the Lord pour down His light and blessing more and more on "all in authority."

The services performed in the afore-mentioned circumstance have proved more than usually interesting to the numerous hearers by whom they were attended, and will, it may be hoped, through Mercy, produce spiritual fruit. I would add much more did space and time permit; but I cannot close my letter without adding that we are following, with intense interest and most ardent prayers, the solemn events passing on your shores. "O Lord, how long?" May He hasten the time of deliverance!

Believe me, dear brother, yours very respectfully, *and affectionately* in Christ,

C. A. CORDES.

ITALY.

It will be seen by a reference to the Report contained in the last number of THE CHRISTIAN WORLD, that the number of laborers employed by our Society in whole, or part of the time, has been twenty-one—double the number in our employ the previous year. In the letter we subjoin from the Rev. Mr. Hall, he gives some of the obstacles they are beginning to encounter in their work. We did not from the first imagine that it would be all plain sailing. We know that the Romish Church is the same persecuting power she ever has been; and though her power has been somewhat crippled in Italy, still "the Man of Sin" is not dead—and while there is life in him, we have reason to expect, *he* will make vigorous efforts to arrest the progress of pure evangelical truth. We hope that all who read Mr. Hall's letter will enquire if something cannot be done to aid the brethren there in the manner indicated.

FLORENCE, April 20th, 1863.

DEAR DR. CAMPBELL:

In one of my late letters, I spoke of the apparently systematic efforts of priests and proprietors in this city, to prevent evangelical Italians from renting places for public worship and schools. They have been successful in their efforts, and the brethren who are not proprietors will experience great inconvenience from these manifestations of bigotry and intolerance. The only security for the Italian congregations is in the purchase of suitable houses for schools and churches. This can be done only by means of contributions from abroad, as the Italians themselves are quite unable to meet this expense. Application has been made already for aid in England for one of the congregations, and the Wesleyan Mission Society will probably provide a house for the other, and the large school which has recently been placed under its direction.

Another form of persecution is becoming very frequent and perplexing, both to the

persecuted and the friends of Italian evangelization. It is already well known that the converts here are in great part from the poorer class of society. Yet there are many who have been able to maintain their families very comfortably by their trades and occupations. But instances are occurring very often of employers dismissing the evangelicals from their service. The trade and business of others is destroyed by the withdrawal of all Roman Catholics. In this way many who have ever been in comfortable circumstances are reduced to absolute want. This kind of persecution is a great trial to their faith, and is also a great obstacle to the progress of the truth. It presents, also, a very serious question, in regard to the claims of such persons for assistance, and even support, from their brethren, and the friends of evangelization here. If aid is not freely and readily granted, it is feared that the influence on the Italian character will be bad. To withhold aid altogether might be inconsistent with Christian duty.

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THE MISSION IN THE VAL D'AOSTA.

Mr. Lautaret, who is stationed at Verres, has a large and somewhat difficult field to cultivate. He conducts religious services in five different places regularly, and has an occasional invitation to visit other neighborhoods. The number of his hearers in each place is from five to eighteen. In passing from place to place, he has frequent conversations with persons whom he happens to meet, on religious subjects; often has the opportunity of reading and explaining the Scriptures, and praying with individuals who are unable to attend his meetings. In a late report he says:—"I find by experience that while the work of evangelization gives joy, it also has its trials, trials always proportioned to the interest of the work when it does not answer to the expectation of the workman. But God knows how to mingle encouragement with trial so as to excite both zeal and humility.

The Divine word declares that faith is a gift of God, and I have had a striking illustration of it in a young woman, who, during this month, has joined our little company. She is an orphan from Mt. Jovet, who, since her father's death, has been cared for by her uncle. Though deaf, and reading with some difficulty, she has been so instructed of the Lord as to understand the truth. One of our brethren provided her with books. She soon declined to go to confession, and contended courageously for the truth, finally resisting all solicitations of relatives, of the priest, and old friends, who came entreating her with tears not to forsake them.

She expresses an earnest desire to know more of the truth; and is much impressed with the difference between the teachings and books of Christians, and the teachings and books of Roman Catholics, which, she says, speak almost exclusively of the Virgin Mary.

Another interesting case is mentioned of a man, who, reading his Bible, recently purchased, was struck with the expressions of God's displeasure against idolatry, closed his book, and searched the corners of his house for images and pictures, before which, as Roman Catholic, he had prayed for years, and cast them into the fire.

Mr. Lautaret has recently been invited to visit a number of persons, living about two hours from Carema, who wish to be instructed in the gospel. He found ten persons on his first visit, who listened to him with attention, and expressed the purpose of meeting together whenever he would come to speak to them.

Thus, though the number of Mr. Lautaret's hearers is not large, in any one of the several places in his field of labor, he is not without encouragement in these evident results of his faithfulness.

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BRESCIA.

In Brescia a school has been opened, particularly for the children of those who constitute the evangelical congregation in that city. Mr. Forneron, the teacher, is well qualified for his work, being furnished with the government certificates, usually granted to competent instructors. He has carried on his work there with zeal and success.

One feature of the instruction given in this school is daily recitations in the Old and New Testament. Of the New Testament, the pupils are required to learn more or less

each day, and repeat it from memory. He has in the school classes in grammar, arithmetic and history.

The children, not having been accustomed to the discipline of school, are often impatient of restraint, requiring much prudence and tact in governing them. On the afternoons of festival-days (of the Roman Church) the school is almost deserted. All the efforts of the teacher to correct this irregularity have, thus far, been in vain. The old habit of the fathers of observing such days, is not easily surrendered, and the children are only too willing to perpetuate the custom. Nevertheless, Mr. Forneron reports some progress in the discipline of the school, also an increasing regard for the truth, and the appearance of a more obedient spirit.

Mr. Forneron has also established a Sunday school, and an evening school for adults and boys who are obliged to labor during the day. In all the schools a good influence is exerted, and the privileges thus offered are for the most part highly prized by those who attend them.

One effect of the Sunday and evening schools has been the increase of the number at the religious services on Sunday.

These schools, though not very numerously attended now, are regarded as of the greatest importance to the future religious interests of Italy. E. E. HALL.

We give our readers a still later letter from Mr. Hall, giving a particular account of the labors of our Missionary at Naples. The account which he gives of his work is deeply interesting, and affords great encouragement to persevere in our work and labor of love.

FLORENCE, May 11, 1863.

REV. DR. CAMPBELL :—DEAR BROTHER,—Probably no part of the Kingdom of Italy has appreciated and enjoyed the freedom, accorded by the present Government, more than Naples. The hand of oppression there, in both civil and religious affairs, was so heavy, that its removal has been followed by a corresponding reaction.

While the people of that city have eagerly *accepted their new civil rights*, there have been no serious demonstrations of popular violence, as was anticipated and prophesied by the enemies of the new order of things. All political troubles, which have arisen in any part of the late Kingdom of Naples, are justly chargeable to the efforts of the late King, whose continued residence in Rome is secured alone by the French army of occupation.

The work of evangelization in that city appears to have had a more free course than in some other parts of the Kingdom. More of the priests there are inclined to liberal views, and acknowledge the necessity of great reforms in the Roman Church. The places of evangelical worship there have been numerously attended; and in view of the prevailing ignorance, an unexpected desire for instruction has appeared among the poorer class of the population. The schools have been well attended; not only those established by the Government, but those opened by persons engaged in evangelical efforts.

The following general statement from an evangelist in Naples, supported by the American and Foreign Christian Union, may not be without interest to the readers of the *World*:—

NAPLES, April 27, 1863.

DEAR BROTHER :—I send you the following account of my work of evangelization at Naples. I arrived here the 22d of October last, and two days after began to preach the word of truth and peace in the hall of St. Thomas Aquinas—a room which can accommodate nearly 400 persons. The audience was numerous, as it continues to be at present, filling the room entirely.

I have always preached twice during the week, Sunday morning and Tuesday evening. Mr. Appia preaches in the same place Sunday evening, and Monday and Friday; holding occasional conferences for the instruction of members of the church, and sometimes for controversy.

The first Sunday in April, about 40 persons presented themselves for communion; but Mr. Appia thought best to receive at that time only nine or ten of the older and better instructed among them.

I have also preached often at the place

usually occupied by Mr. Cresi, when he has been unable to preach or was absent. It is a small room which can accommodate about sixty persons, and not in a very accessible place. I have also made many pastoral visits.

At the request of Mr. Appia, I went to Palemo to strengthen the Christian church there, which was established by him before coming to Naples. On my arrival, about thirty-five persons assembled for religious worship; before leaving, the number increased to about eighty.

Ordinarily my preaching is divided among three subjects, controversy, Biblical History, and the Christian life. In the first, I combat the errors of the papacy; in the second, I strive to place in their true light the character of the saints of both the Old and New Testament, in the third, I endeavor to show that all is vain, if man, outwardly moral, is not given wholly to a new life; pointing to the righteousness of Christ, which can alone render him acceptable to God. The Neapolitan character is rather inclined to rationalism than to the Gospel; but I have always endeavored to show my hearers that in this way alone—viz., by faith in Christ, and the appropriation of his righteousness, is salvation possible.

I have also made it my object to organize day and evening schools. At St. Thomas Aquinas, in a room under that in which religious services are held, is a day school for boys, numbering about forty; and an evening school for adults, numbering fifty, who are taught reading and writing, and the truths of the Christian religion. In both these schools I give lessons, and, in the absence of Mr. Appia, they are under my direction.

Besides the places of worship which I have mentioned, and where I have preached, there is another, and soon a much larger one is to be opened in the centre of the city. In this new place a Mr. Brispoli is expected to preach, assisted by Mr. Vincerzo and Albarella, who have done much for the good work here.

It should be observed that, in the above *named places or centres* of worship, the *same people do not always* attend, but there is frequently a great change in the audience; so that the number of those who have heard and understood something of the Gospel, I believe will amount to some thousands.

There are also three other schools under evangelical direction; one under the direction of Mr. Buscarli consisting of seventy boys; two others directed by Mr. Cresi, one called the Bicasoli school, numbering fifty boys, and the other called the Garibaldi school, composed of about fifty girls. In all these schools the children are instructed in reading, writing, arithmetic, geography, the evangelical catechism and singing.

Yours, &c., M. Peccenini.

You will recognize by the name of this good brother, the same who was a year or more at Porte Ferraio. He was transferred to Naples, to a wider field, where, as you will see, he finds abundant employment. He expects in the course of the summer to receive ordination from the Waldensian Synod; though he has been a parish priest in the Roman Church for several years.

I have an interesting letter from the evangelist in Rio Marina which I will send you in a few days. From all parts of Italy there are reports of progress, such as to encourage the friends of the Gospel and of Italian evangelization, to continued and greater efforts in this field.

Very sincerely yours, &c.,
E. E. Hall.

GREECE.

Our readers will be pleased, doubtless, in hearing from our Greek missionary, the Rev. Mr. Constantine.

Dear Sir,—

We have for nearly three months lived among this people, and that too, in a most critical period of their national existence; when an opposition of soldiers and citizens rose against the Governor, which the National Assembly had appointed; they were collected close to our house. It was a day of fearful suspense. In the revolution against Otho there was *union, now discord* reigned in the hearts of the people, (however all is past and we are safe.) During this period we have seen the people in every variety of mood, and we have felt with and for them.

At present we can speak more freely and independently of the reports of others.

Greece has undergone, since my day, a change so radical, that at first I felt as though I was a foreigner. New men are upon the stage, and new politics are introduced. *Austro-Russian* sentiments have sunk, and *Western* ideas begin to flourish; old places of interest are abandoned and new ones originated. The *language* has been greatly modified. Society has undergone a peculiar change; in some respects for the better, in others for the worse. Principles which could not be perceived in their beginnings, are now visible in their fruits, and the lines of demarkations, as it regards the *religious* sentiments of the people, have become very distinct. I find but two general classes, the one is Rationalistic, both in practice and theory. They laugh at all revealed religion, and ridicule all that their fathers held dear and sacred. It comprehends all ranks of society, the clergyman, and the literary man, the ignorant, the wealthy and the shrewd, while the *intelligent* of this class are haughty and refined; the *unlearned* are the swearers, the drunkards, the liars, and the thieves. The other class consists of the superstitious of all ranks, who tread the old path with characteristic stubbornness, never yielding to ridicule or honest entreaty. Yet they, like the Pharisees in the time of Paul, would persecute the followers of truth with all their might, but will tolerate the rationalist who scoffs at their principles of Christianity.

Yet I thank God that there are at least a *handful* of men who, through the ridicule of the one, and the persecutions of the other, are now quiet, yet their minds are awakened, and one day they may constitute the leaven which shall leaven the whole lump.

Politically, we must congratulate the people, for things are progressing towards the West, but as regards education they are radically corrupt. A system of instruction so extensive, when deficient, becomes a source of *great evil*. Education in Greece is confined to the training of the *intellect*, while *morals* are ignored by the schools. Therefore we see that youth are proud, insolent, without reverence for age, or regard *for authority, immoral* and corrupt. Their taste for knowledge is so vitiated that they seek only the excitement of politics, or revel in the falsities of the French novel, while they neglect the religious or moral book as fit only for monks and simpletons. Notwithstanding all this, I believe the character of the Greek is radically sound, while all this devastation has been wrought by the bigotry of the expurgated court. Thirty years ago the people slept in houses with unbolted doors, and in their business transactions trusted each other; they were horrified at the very idea of taking the legal oath; an immoral woman was as rare in Greece as snow at the Equator, but the Regency of Otho encouraged such by legalising prostitution, and now bad women come as boldly to pay their tax as the Roman prostitute drops her mite into the contribution box. Things have reached a crisis, and people begin to tremble at their own degradation. The sigh for the "good old times" is heard from many a one. Should we secure a Protestant king with western politics, to carry out the work of reformation, he will meet with even the approval of the base and wicked.

The report thus far is that Prince William of Denmark, brother of Alexandra, is to be the candidate for the throne of Greece. Should he prove as consistent a Protestant as Victoria, abandon balls, theatres and parades on the Sabbath, then the Lord's day will be respected; the people will resort to reading instead of amusements; the clergy will be called upon to preach, and practice more in accordance with the teachings of the Bible they profess to believe, so we shall become a little more Christian like. The work is great indeed, but the laborers are few, still we hope in the Lord of the harvest, who in due time will send laborers enough to reap this precious wheat.

Protestantism is gaining repute among the people. The number of those who desire religious toleration is increasing, though some wish it as a political measure, others as a religious. By the Revolution, the old constitution is amended, and a new one is soon to be framed; we hope it may give us the boon we crave—entire religious freedom. To this measure is an opposition, and we need be very careful, lest by a blind zeal

for the truth, we may render ourselves as an aid to the enemies of the truth. Any effort at formal preaching will be seized by them as an attempt to proselyte, and thus they may succeed to check the progress of the work. So we are very careful to take hold of all the *indirect* ways Providence may bring to our notice. Now we may have religious conversation with the people, introducing the Bible and Bible reading as essential to every Christian, by example and by a Bible-class. Last Sabbath nine were in my study, where a Bible-class is held from 4 to 5 P.M. It would gladden your heart to see my aged father listening to the truth. He comes daily to family prayers. O, that the Lord may pity, and in answer to the many prayers offered in his behalf, may regenerate his heart even at this eleventh hour.

As to the future, had I the means and the permission of the Society, I should like to make a tour to Macedonia, to see what could be done in case matters should remain as they are at Athens, then we could go somewhere else where we could be untrammelled. I proposed the plan to Dr. King; he recommends our going at once to Macedonia, then, should the way be opened, we could return; brother Kalopothakes recommends the contrary—that we remain here, advance as much as possible in the language, do all I can towards the groundwork; and if we cannot have freedom, go. My own convictions coincide with the latter, besides I have not the means pecuniary for going now, and I feel careful not to incur expense without the advice of the Society, especially now that exchange is so high. Then I consider Athens more desirable than any other place. First, we can exert greater influence; second, be better able to assist ourselves in a measure. Another field of usefulness is the translation of juvenile books, of which there is great need, and I could do it in connection with other labor. But more of this in my next.

We are expecting Rev. Mr. Bliss, agent of the American Bible Society, and I shall see what can be done about Bibles, for I have to pay for every Bible I have, the English Society will not *give* away one copy.

Yours truly, GEORGE CONSTANTINE.

SANTIAGO—CHILI.

In reading the letter of our missionary at this station, we have been impressed with the idea, that Christians in this land have too long and too much neglected the people of South and Central America. Why should we give thousands and tens of thousands to send the Gospel to India and China, and neglect the twenty millions on this continent and at our doors. If Romanism is Christianity, if its teachings are such as to lead a sinner to the Lord Jesus Christ, as the true and only Savior, then there might be a shadow of an apology for our neglect. Now it is not our intention to discuss this question, but to give the letter of our missionary, and leave the question with our readers, whether greater and more vigorous efforts ought not to be put forth by the Christian church in this country, for the regeneration and salvation of the people of Chili and the other South American States.

Bear in mind that Rome is not inactive—with her waning power in the Old World, she hopes to regain and also to retain her power here. See how she aims to counteract every effort put forth by our missionary for the spiritual good of the people. The letter speaks for itself.

Cor. Sec. A. & F. C. U.—DEAR SIR:—Yesterday a German widow, who within the past six months has been induced to embrace the Catholic religion, came and made arrangements for herself and little girl, to come to my house to learn English. Two hours ago I received word that they were not coming, as the little girl is going tomorrow to enter the school of the French nuns as boarder, there to be provided for gratuitously for a term of years.

Besides this school, the French Priests have another, with large buildings and fine grounds, a full board of teachers and many scholars.

French sisters of charity abound. French are found in all the trades and professions. Considering their religion, and the similarity of the climate between France and Chili, and that the tastes of the people are much the same, it is not strange that the French in large numbers have emigrated to this country, introducing their ideas of life and of education with their institutions.

It is a matter of serious reflection that, while the French Catholics have sent out a large number of devoted servants of their church, the American Protestants have sent to Chili but three missionaries, two of whom are still here.

Even Canada has sent out priests and nuns. The Germans have at least their Catholic priests. On the other hand the Protestants have no missionary among the Germans. A single German colporteur is laboring in Valparaiso. I was told a few weeks since that the Gustavus Adolphus Society, of Germany, was soon to send a missionary among the Germans in the southern part of Chili.

While English merchants have in Chili a capital of upwards of $50,000,000, it is a matter of surprise that they are doing so little for the spiritual benefit of this people. I might almost say they are doing nothing. There are a few cases of pious individuals, in their private capacity, who take a lively interest in the religious improvement of Chili.

It is too true that the laws of the country have had a tendency to check evangelical movements, but it is equally true that the lukewarm and wicked hearts of the Protestants have checked that flow of sympathy, charity and of private and organized efforts, which with God's blessing, might have proved of immense benefit to the priest-ridden people.

The political state of the country is quiet. The President of Peru died a short time since. San Roman was initiating some important reforms. Will these reforms be carried out by his successor? Will the Vice-president be allowed to take the Presidential chair? Or will there be a revolution and another election? Time alone can decide.

May God guide these South American Republics to a happy future of prosperity and enlightenment.

In another letter the missionary sends answers to questions of great moment to those interested in the advancement of the kingdom of Christ.

Can one safely distribute tracts and sell Bibles and other religious books in Chili?

There is no difficulty in getting these publications passed through the custom house. There is no law which can interfere with the colporteur. The press will not. The intelligent know too much and the ignorant too little to incline them to acts of interference. The priests are the only class who would array themselves in opposition. But they can do but little more than Bunyan's Pope, who "sits in his cave's mouth, grinning at Pilgrims as they go by, and biting his nails because he cannot come at them." There will be opposition from indifference, selfishness, superstition, bigotry, and wrath. It will be necessary to pray, watch, labor and fight. But I believe the voice of providence points to Chili, saying to the colporteur, "I have set before thee an open door, which no man can shut."

The Bible Society in Valparaiso keep constantly for sale in their depository, in the main street of the city, Bibles and other religious books in different languages. The Society also employs Mr. M. in carrying them around, in his visits to the hospitals, the shipping, and to private houses. These labors have been attended with marked success.

Another question, so far as my own experience and observation can determine, may be answered positively in the affirmative:

Can the minister preach the Gospel without molestation in his own house?

I have yet to hear a word said against our meeting together. I mean on the part of the native people. The foreigners opposed it at first, but since that time nothing has been said to me against it.

Another inquiry closely allied to this may be raised:

Would the government tolerate a Protestant house of worship in Santiago?

The fifth article of the constitution expressly declares that only the public worship of the Catholic religion shall be allowed. Some foreigners say it would not be allowed to build, because of the constitution, the opposition of the priests, and the prejudices of the people.

On the other hand it may be said that in Valparaiso two Protestant churches have been built. The Government refuses to close them, taking the ground that not having steeples and bells, they are not churches.

An interesting newspaper discussion has lately taken place on emigration to Chili, which the first writer affirmed was prevented by the religious intolerance of the Government, and that until the fifth article of the constitution was repealed, such would continue to be the case. The press spoke out freely. Only a single periodical, and that of slender influence, not only opposed reform of the constitution, but asked the Government to enforce the fifth act to the letter. On the other side the dailies all took more liberal views; the most spirited of these was in favor of reform, and asked not *toleration*, but *full liberty* of public worship for all religions. The most conservative was in favor of religious toleration, but not of reforming the constitution, since it claimed that by it, as it now stands, such toleration existed. It says that now "the Protestants may found as many churches as they please, provided only that these churches be not public. And here we must ask what constitutes a church *public?* It has been well established that only that church is public which has a steeple and a bell. In what then is the constitution violated with this interpretation? Thus speaks the "Ferrocarrel" of this city. It would seem that the press has answered this question of Protestant church buildings favorably.

THE HOME FIELD.

We commence our account of the Home Field by giving our readers the following letter from Miss Rankin, who has labored so successfully for the Spanish population in Brownsville. Circumstances, to a great extent beyond her control, growing out of the war, have led her to remove to New Orleans, where she is at present prosecuting her missionary work.

New Orleans, April 10, 1863.

Cor. Sec'y Am. & For. Christian Union:

Dear Sir—You will perceive by my date that I am removed from my former field of missionary labor, and I hasten to give you a detail of the causes which have operated in bringing about this change.

As I have had no communication from your Society since I left New-York last *August, nor do I know that you have received any intelligence* from me (although I *have written* several letters,) I will recapitulate some of the events which have transpired and the circumstances in which I have been placed. Upon my arrival in Brownsville, I found my Seminary-building confiscated, and, of course, I was obliged to discontinue my labors in that place, and go to Matamoras. By this event, I did not find my efforts for the benefit of the Mexican population in any degree hindered. The only disadvantage being the extra expense of hiring a suitable building for my school.

I was favored in renting a very suitable house for that purpose for six months, during which time it was my privilege to give Biblical instruction to twenty-five pupils, both on the week-day and Sabbath, besides the distribution of considerable evangelical reading among the different families. At the expiration of the six months, the house which I occupied was wanted by its owner, and I could find no other at any price to obtain. The reason of the scarcity of residences in Matamoras is owing to two causes —one is the destruction of many public and private buildings during the civil war which

prevailed there a year ago, the other is the fact of it's having become the great storehouse for the Southern Confederacy. Eighty vessels were unloading at the mouth of the Rio Grande at the time I left, the goods of which were being stored in Matamoras, to be transmitted across the Rio Grande for supplying, no doubt, the entire South.

A single room would command $30 and $40 per month. The great demand for supplies made every thing of the kind exorbitantly dear, so that the outlay which would have been attended by my remaining in M. would have been very considerable. Indeed, could I have obtained a house, I felt I would not have been justified in increasing the heavy expense of hiring one under the present circumstances. I acted as I believed Providence directed me, and hope the circumstance will be duly appreciated by your Board. I am unwilling to believe the Mission at an end, but only suspended for a time, until, probably, I can recover my Seminary-building. In the meantime, I have come to New Orleans, in the desire of knowing what the Lord would have me to do. I arrived here about twelve days ago, and the Government has kindly tendered me a very commodious residence, located in the French part of the city—a Roman Catholic population, almost entirely. I feel a strong desire to benefit these people in the diffusion of evangelical Christianity among them, and I would propose to your Board the propriety of my personal efforts in their behalf, under its auspices. I have conversed with several Christian people in the city, and it is the unanimous opinion and advice that Missionary efforts, such as I could render, are very essentially needed, and would be probably crowned with a blessing.

New Orleans, at this time, presents a very highly important Missionary field, not only on account of its local population, but also on account of our National army at present here. The ways of doing good are numerous, and the means I feel to be urgent; and I trust the Society, under which I have long been acting, will extend to me their sympathy and aid me in carrying out my benevolent wishes. *Should such be the case, I would want a supply of religious* publications in the French and German languages, the latter part of the population being mostly Catholics.

I do not think this portion of the city has ever been the field of much direct Missionary labor, evangelical efforts being mostly confined among the English-speaking people. Satan's kingdom may appear almost impregnable; yet, as we believe "the Gospel is the *power of God* unto salvation," I think we need not hesitate in prosecuting it in all its purity, believing that some souls may be enlightened into a saving knowledge of Christ. I design opening a school which I regard as an important auxiliary in doing good, and at the same time will help defray my expenses. The expenses of hiring are much less than at Matamoras, yet are quite considerable. One very important consideration in connection with my labors in New Orleans is, that I can have free communication with New-York, a privilege which I did not enjoy in Mexico. As I said before, I did not receive a single letter during the time I remained there, nor books of any kind. So many difficulties opposed in my way that I felt I must necessarily suspend my labors in that remote region until, probably, the close of our unfortunate war.

Yours, in Christian service, M. R.

Our GERMAN Missionary in New Jersey, under whose ministry a church, of between forty and fifty members, was organized a few months ago, is greatly encouraged in his work. One of the churches gave them a fine large lecture-room for a church. As the location was not such as would meet the wants of the German population, another lot has been purchased, and the building is to be taken down and erected on it. He writes:

During the past month we have had the usual services in the Church, besides a weekly lecture and prayer-meeting. I am happy to state that some more have been added to our little flock, so that in all we number now about fifty members.

I am especially glad to see the interest which begins to show itself among the Romanists. In last Sabbath's evening service there were to my knowledge four Romanist young girls, who had been brought along by their friends, now members of our church. May the Lord continue to be gracious unto us, and pour us out a blessing!

Our new church has now begun to be built, and the people take a very lively interest in it. We had also a man here to preach to them, and, as I believe, acceptably to all: so that there is every prospect of his becoming their future pastor. I liked the man also very much: he combines sound learning with deep evangelical piety. I shall be glad to give him the care of this flock—so dear to my heart, and the subject of so many prayers—so that I can devote my time and energies to that new, vast, and important field of which we spoke in our last interviews. I am convinced that it is the Lord's will that it should be worked at once! It is fearful to think how many souls there are perishing, without hope and without Christ! O, that our blessed Saviour here too might show Himself mighty in the weak, unworthy instrument of his redeeming Love.

One of our Bible-women in one of the Western cities writes, that within a few weeks the Bishop has enjoined it on the priests to exhort all good Catholics to take their children from all Protestant schools. This, she writes, has drawn a great many girls away from our schools, but they seem ashamed to tell me the true reason, and give me all manner of excuses for their absence.

Another Bible-woman, in another city, writes: "We have made one hundred and fifty visits, and conversed with hundreds of individuals. These have been in their own homes, the Jail, City Hospital, and the new House of Refuge now occupied as a military hospital.—One man who has several times accepted tracts and papers, whose mind seems far superior to those around him, refused them the last time, saying, with considerable spirit, that he did not wish to read any thing which made him out an idolator—for the little books told lies. We reasoned with him mildly and pleasantly, and he grew more calm, but still did not take our tract. The three Schools are doing well, each full of interest."

The same writer adds: "If you will step in the 16th of May, you may see these Schools together, hear them sing, recite their catechism, Scripture verses, and several miscellaneous pieces,—see many happy faces, hear several addresses, eat an orange and piece of cake, and make us happy by giving us a speech."

MISSIONARY INTELLIGENCE.

CHINA.

The Rev. J. L. Nevius, stationed at Shantung, writes that during the year six individuals have been received into the church on profession of their faith. During the spring, two missionary tours were made, embracing a circuit of about six hundred miles, in which all the principal cities and larger towns were visited. Pekin is now open to Missionary labor, and there, as well as at Shantung, Missionaries may live unmolested.

Mr. Doolittle, from Tientsin, North China, writes that there are several interesting cases of application for baptism. Mr. Peet, from Fuh Chan, says that the Missionaries have rented a place for preaching at Chang-lok, about fifteen miles from Fuh Chan: That several individuals have resolved to give up idolatry, observe the Sabbath, and become Christians.

The Rev. Mr. McLay, Missionary of the Methodist Episcopal Church of this

country, writes from Fuh Chan, March 10, 1863:—'This leaves us all in usual health. Our work opens before us on every side, and we are trying in God's strength to press forward. We are trying to push toward the interior as rapidly as possible. Our visible success in the matter of conversion to Christianity is not so great as we could desire, still we are now permitted freely to sow the good seed in a large portion of this province, and in this we do and will rejoice. The Romish missionaries in the north of China are gathering the Chinese in large numbers into their Church. The French government lends them its powerful aid in this work. It is entirely probable that Rome has determined to bring China to the Pope's feet.—Certainly they enter on their work with zeal, and resources not utterly incommensurate with so vast an enterprise. May their zeal provoke very many.'

Amoy China.—The Rev. Mr. Ostram writes: "Twenty years ago there was not one native Christian here, and now two self-supporting churches are ready to take their stand with us, and assist in spreading abroad the light of life."

INDIA.

Rev. Mr. Webb, of the Madura Mission of the A. B. C. F. M., at the Dindigul Station, writes that their new church is completed, and was opened for religious worship last October. At a meeting of his catechists in Feb. last, they sent a letter to him, relinquishing one-tenth of their wages, hoping to receive that much from the congregation.

Rev. Mr. White, of the same Mission, stationed at Pulney, writes that during the past year he has had unusual encouragement in preaching the Gospel, *not only at the Station, but also in heathen villages.* At his last communion there were present thirty-two communicants: four of these were received at the time.

In 1856, the Rev. U. Butler, D. D., was sent as a Missionary by the Methodist E. Church of this country to India. Bareilly was chosen as the centre of operations. It is situated on a tributary of the Ganges, 118 miles N. E. of Agra, having a population of about 70,000. From the last report of the Mission we learn that ten Stations have been occupied, and eighteen schools are in operation, at which there are in regular attendance 457 children. The labors of the Missionaries have been very successful. The number of communicants is 93. There are 17 Missionaries and 12 native preachers.

Tinnevelly.—In the Province of Tinnevelly, where the Gospel was first preached by Schwartz, (1750 to 1798,) and whose name is still held in grateful remembrance,—and where, since then, the chief laborers have been from the English Societies,—the influence of their labors have been very marked.—This Province now contains 50,348 baptized Christians, among whom are 6,514 communicants. The number of Christian school children reaches 12,888.—There are now eighteen European clergymen and eighteen native preachers, and about 800 catechists and teachers. These people, though mostly poor, during the last year raised 11,000 thalers for benevolent purposes. Well may we ask, in view of such facts, are Christian Missions a failure?

Calcutta.—The Rev. J. Vaughan, writing to the Church Missionary Record, says:—"It is impossible to go amongst the villages without a deep and thorough conviction that God's truth is advancing. Hindooism is dying, yea, and is well nigh dead, as re-

spects the hold which it has upon the minds of the people. A strong feeling prevails that Christianity must and will be the religion of India."

Dr. Duff writes to the Free Church Record that in all the country stations, as well as in Calcutta, the Gospel is directly preached through the medium of the vernacular, to the adult population.

TURKEY.

At the Annual Festival of the Jerusalem Verein, in Berlin, M. Pichon, who has resided many years in Constantinople as chaplain to the Prussian Embassy, gave a most interesting account of the progress of the Gospel in Turkey. He says that an immense change has taken place in Turkey since 1856.—Eleven hundred churches have been built, or restored in the Ottoman Empire. The Bible is translated into almost every language of the country.—The Armenians have it in their three dialects, and the Bulgarians in theirs. There is an Arab translation,—simple, intelligent, and well suited to the understanding of the people.

Central Turkey.—There has been during the past year, in the Missions of the A. B. C. F. M., a general progress in all parts of the field. A hundred and forty have been added to the churches. A strong desire is manifested by the churches to have their own pastors. At every station and out-station the Sabbath-school is maintained, consisting not merely of the children, but of the whole congregation.

Eastern Turkey.—The A.B.C.F.M. has here twelve churches, with 353 members. Thirty-three were added by profession the last year. They have forty-two preaching places.

SYRIA.

Rev. Mr. Jessup, who has lately gone *to Sidon, gives* some very interesting facts about his field. Last year a Missionary Society was formed, conducted entirely by natives. They have raised about $400. The printing press at Beirut is worked to its utmost capacity to supply reading matter for the people. What a change! Thirty years ago, the Rev. Mr. Thompson could hardly hire a child to come to the Missionaries to learn to sew.

PERSIA. NESTORIANS.

Dr. Perkins, who has just returned to his field of labors after an absence of four years, spent in America and England, writes:—"A light has been kindled during thirty years which faith never dared to grasp, nor hope to cherish. At the commencement of this period, where hardly a reader existed then, thousands of intelligent readers have been educated. In a language, the modern Syriac, never before reduced to writing, 90,000 volumes of precious Christian literature, including several editions of the Holy Scriptures, have, by the grace of God, been prepared and published by our Mission.

ITALY.

Florence.—The Mission work on this field has been greatly enlarged during the year under the superintendence of the Rev. Mr. Hall. During the year just closed, we have had twenty-one laborers, and expect during the present month to add two or three additional laborers. The work is very prosperous in Naples, under the labors of our Missionary there, as will be seen by a reference to Mr. Hall's letter.

MADAGASCAR.

The Rev. Mr. Ellis is receiving additional evidence of the Divine favor towards his work day by day. There is a steady increase of the number who come forward weekly and monthly to take upon themselves the name of Christ. Thirty were received into the church at

one of our places of worship, he writes, on the last Sunday, and nineteen on the previous Sunday.

EGYPT.

CAIRO.—The Mission of the United Presbyterian Church in Cairo is doing a good work for the cause of Christian Missions. The Rev. Dr. Dales, of Philadelphia, who is now at the east, lately visited their Station there, and gave a deeply interesting account of his interview with the Pasha. Constant additions have been made to the church,—twenty-four having been added the last year. There are over 350 pupils in their schools, who are making good progress in their studies. The new Mission premises given to the Mission by the Government, has been fitted up and made comfortable and afford ample accommodation for their whole work.

ZULU MISSION.

SOUTH AFRICA.—The Rev. Mr. Grout writes very encouragingly of his work. His church observed the "Week of Prayer," and offered to raise three hundred dollars towards supporting an additional Missionary to aid him in his work.

LIBERIA.

There has been a season of special religious interest at Monrovia. Six persons have lately made a profession of their faith in connection with the Presbyterian Church, besides quite a number have united with the Methodist, Baptist, and Episcopal Churches.

POLYNESIA.

The Wesleyan Missions in *Fiji* present the following statistics: We have in this district 394 churches, 172 houses for preaching, 12 Missionaries, 1 English school-master and 1 school-mistress, 1 printer, 11 ordained native assistant Missionaries, 17 on trial as ditto, 241 catechists, 250 local preachers, 1476 school-teachers, 13,101 church members, 5216 on trial for church membership, 871 schools, 3,500 scholars, and 66,860 persons who attend public worship. And now all parts of Fiji are opening to us. Most encouraging accounts are given of the efforts to train a native ministry.

CENTRAL AMERICA.

MOSQUITO.—At Bluefields, a Mission has, for seventeen years, been in operation, under the Revs. Mr. Pfeiffer, Lundberg, and Kandler; among a population of about 1,000, mostly of the negro race, brought here in former years, as slaves from Jamaica and other islands, with a few Indians, and fewer whites. Now four other Stations are established in the surrounding settlements—some of Indians and others of negroes. Among the Indians the Missionaries find great encouragement in a great improvement of morals and some hopeful conversions to Christ. But they say, "We rejoice with trembling, for Satan showeth great wrath. His best agents are Nicaraguan priests.—They are traveling through the length and breadth of the land to make proselytes, and whatever Indian they meet they baptize without inquiry."

A GOOD SUMMARY.—A Missionary of the American Board in the Sandwich Islands, writes: "You know the rude and debased condition of this people in 1820. Without law, without a written language, without protection, without a knowledge of the true God, or of Jesus Christ—poor, degraded, ignorant, superstitious, idolatrous, warring, robbing, living in drunkenness, practicing infanticide, and wallowing in pollution and debauchery. You are not ignorant of the present state of the people—our constitutional monarchy; our well or-

ganized legislative, executive, and judicial departments of government; our wholesome civil and criminal codes of law; our free and our higher schools, sprinkled over every part of the land; our translated Bible; our religious and secular literature, translated and original, embracing four or five weekly periodicals; our school-houses and church edifices, studding every portion of the land; our readers, writers, and reasoners in every hamlet and every house; our advancing agriculture and commerce; our unexampled domestic peace, with the security of life and all its dearest interests; our entire religious freedom, and, above all, and as the efficient cause of all, the glorious triumphs of 'the everlasting Gospel' in this land."

NEWS OF THE CHURCHES.

ENGLAND.

LONDON.—The great religious anniversaries have just been held with much interest. In some of the Societies there has been a small falling off in receipts; still the great majority, like our own Societies, had made advances. Prominent among the Societies is the British and Foreign Bible Society. This Society held its Fifty-ninth Anniversary in Exeter Hall, London, May 6. The Report states that the issues of the year from the depositories in Great Britain had been 1,518,469 volumes, and from the depositories in foreign countries 615,391, making a total of 2,133,850. Since its formation in 1804 the Society has put into circulation 43,044,334 copies of the Scriptures. The foreign circulation during the year has been 83,893 in France, 4,749 in Belgium, 293,770 in Germany, 16,130 in Denmark, 19,582 in Norway, 93,000 in Sweden, 19,500 in Russia, 27,000 in Italy, 16,046 in Turkey, 1,396 in Greece, 124,660 in India, 137,000 in Ceylon, 53,531 in China, 9,000 in Malta, Syria, Egypt, etc.

BIBLES FOR VIRGINIA—DR. HOGE.—Another item of foreign distribution is *a grant of 10,000* Bibles and 50,000 *Testaments to the* Virginia Bible Society. *The Rev. M.* D. Hoge, D. D., of Richmond, was sent to England to procure a loan or grant from the British & Foreign Bible Society, and the foregoing part is stated in the report to have been made on condition that the books should be impartially distributed among both the white and black population. These terms, it is stated, were accepted by the agent of the Virginia Society.

THE TRACT SOCIETY.—The 64th anniversary was held on the 8th May, in Exeter Hall; and its Report shows that it has been doing good service in the cause of Christ. It has published, during the year, not less than forty-seven millions of publications, including the amounts published by Foreign Societies under its direction. What a noble work!

The Rev. Dr. Hoge made application also to this Society for aid, and three hundred pounds was set apart in response; but the grant was accompanied with a practical condemnation of a proposed republic whose "corner-stone" is slavery, in "the expression of the earnest hope that the present war may be overruled by the mercy of God, not only to the spiritual and moral welfare of the white population, but to the personal freedom of the slaves, and the social elevation of the whole negro race throughout the United States."

A similar appeal was made to the London Sunday School Union. The Society at once inquired whether if books were granted the slaves would share the benefit. He promptly answered—"Certainly not." He would seem, however, by his acceptance of the condition appended to the Bible Society's grant, to have somewhat changed his tone.

THE LONDON MISSIONARY SOCIETY.—The Sixty-ninth Anniversary of this Society was held on Thursday, May 7, and in point of interest was fully equal to any of its predecessors. Its regular receipts from subscribers and from legacies was less than in 1861; still, the contributions that came from the Missionary Stations more than counterbalanced the deficiency at home. The total of receipts was £81,921, 13*s.* 8*d.*, about $400,000. Its Missions have been highly prosperous during the past year.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The annual meeting was held in the Weigh-House Chapel. The chair was taken by the Rev. Enoch Meller, of Liverpool, who delivered an introductory address. The meeting was attended by ministers and delegates to the number of from three to four hundred, from all parts of the country. At the dinner, we learn that our friend, the Rev. Dr. Sturtevant, President of Jacksonville College, delivered an address, which did honor to the man as well as the country which he represented.

SCOTLAND.

The subject of union among the different branches of the Presbyterian family is beginning to occupy much attention; and there is great reason to hope that so desirable a consummation will be *attained at no distant* period, especially *among the non-established* bodies.

An experiment somewhat peculiar has just been tried in Edinburgh, of holding religious services for a week in one part of the city, and then for a week in a different part—and so far the result has been highly satisfactory.

FRANCE.

For some time past the Catholic party has manifested great zeal and energy. The Catholic Associations have made enormous territorial acquisitions. Every where, both in town and country, they are erecting large buildings for educational purposes, for hospitals, and for convents. It would seem as though they strove to surround human life with a net of works adapted to every situation, so that no one may escape from their influence!

But it is in the way of education that the most extensive measures are in operation. Having enormous sums of money at their disposal, they can provide every imaginable comfort for the children and youth, while at the same time they can command the services of the most eminent professors. When the pupils leave these establishments, they are not lost sight of while pursuing their studies in the schools belonging to the Government. In this way they keep their hold upon the youth of the country. They have also in their service a most active press, which has a wonderful influence over the people, in giving tone to public sentiment. It is not, therefore, a strange matter that our Protestant brethren have mighty obstacles to encounter. Still they are pressing on in their efforts to extend and build up the kingdom of Christ.—They have just passed through their anniversary season, and the reports of all their benevolent Societies show an increase of funds, and that the laborers

in the vineyard have not been idle.—

The Evangelical Society of France, which we aid, gives a very interesting account of its labors. Mr. Pressensé, who has held the Secretaryship for thirty years, gave a review of that period. It has nine new churches, which joined the Official Reformed Church, and have ever walked in the light. It created six posts of evangelization, now occupied by the Central Society. It has aided above twenty Consistorial Churches in their work,—for several years it supported two normal schools, —it brought Gospel light into many departments where darkness reigned. In Paris, it evangelized the Faubourgs and has given birth to several churches now constituted—has held on high and with firm grasp the great principle of religious liberty—has spent upon French evangelization 3,580,000 francs. Its receipts last year were 142,331 francs, and expenditures 139,328. Surely we may say, this is a noble work, and demands the sympathies and prayers of all who love the kingdom of Christ.

The meeting of the Sabbath Schools was peculiarly interesting. The Cirque Napoleon was crowded with the joyous faces of 3,300 happy Sunday scholars and as many parents.

GREECE.

For many years past the Sabbath has been a day of labor and of amusement, and though Dr. King wrote and preached upon the importance of "remembering the Sabbath day and keeping it holy," still all seemed to avail but little. Lately, Dr. Kalopothakes wrote and published an article in his paper, "The Star of the East," on the subject, which has already accomplished some good. *Previously the National Assembly had its sittings on the Sabbath*, as on other days, but through the influence of that article, they have abandoned the practice.

ITALY.

Facts culled from Italian Correspondence.

PETER'S PENCE.—The Pope has, for four years, been uttering cries of distress to the faithful all over the world, to send in Peters Pence, and the whole amount realized is £1,400,000. An amount not very encouraging to Pio Nono. Had each of his 200,000,000 (as he counts) adherents given *one-half penny a month*, sixteen times as much would have been realized.

BRIGANDAGE.—The Priests and monks have been so mixed up with this system of blood and robbery, in the south of Italy, that the Government has promised a law for the suppression of all religious orders in the provinces. The announcement is hailed with joy by the people.

PROGRESS OF UNIFICATION.—A national bank for Italy has been established, with a large capital. Also postage and coinage have been assimilated throughout the kingdom.

GENNARELLI'S REVELATIONS.

Gennarelli has done with the Papal epistles in the private archives of the ex-Grand Duke of Tuscany, what Prince Napoleon, a little while ago, did with the correspondence of the French Ambassadors at Rome, in the archives of France; viz., published previous lists of them, filling two volumes. In them the Pope, his Prime Minister, Antonelli, Emperors, Princes, Archbishops, Statesmen, Priests and Confessors, are shown up to the world in extracts from confidential letters, in which they speak their desires, intentions, and plans freely.

These are volumes "for the times" now in Italy; for they uncover the arts

concessions, and fawnings, by which the Papacy gained foreign aid in extinguishing every ray of light and liberty in Italy.

Reaction in Favor of Papacy.—The Pope, some months since, ordered the Bishops to suspend and starve the 9843 Italian Priests who signed the Passaglia petition, for the abandonment of the temporal power. This was probably done through courage gained by the Pope from the apparently reactionary course of Louis Napoleon. Ratazzi, the Prime Minister of Italy, is a tool of France, and did not interfere with the Bishops. When Farini became Prime Minister, he forbade the cruelty, and the Archbishop of Florence was prosecuted by the Crown Lawyer for deposing the liberal priests of his diocese. Everybody supposed the Archbishop would be obliged to recede, or lose his own revenues. But, to the confusion of liberal men, the State Council, before whom the case was tried, acquitted him.

What next? Here are the Ministry and Crown Lawyer of Victor Emanuel for progress and liberty, and Victor's State Council for the Pope and despotism.

It may be that this State Council is some old fogy tribunal, which has come down from the days of Jesuit rule in Sardinia, unreformed, and that Victor Emanuel will "put things to rights" in respect to them, as he did in the courts of Tuscany, in respect to the old laws, making them conform to the new Constitution. And it may be that the hand of Louis Napoleon is in the matter, and this is found a convenient way to comply with the necessity of pleasing him. In the councils of God it may be the way of leading off those *9843 priests, as Luther* was led to deny *and defy the Papal* authority. There is then a mighty schism in *the Church*, such as Francisco Liverani and Carlo Passaglia have been foretelling. Young Italy is ready to side with liberty in such a division. May God make the wrath of man to praise him!

Education.—The peculiarly hopeful feature in Italy now is the great increase of schools, especially evening schools, for adults and others whose business forbids them to attend the schools by day. In the province of Bologna there are 115 evening schools, with 3,164 scholars. The increase the last year is 53 schools and 710 scholars. These are in addition to the numerous day-schools, and every one has sprung up since the Pope was put down in that province. In the province of Naples, outside the city of Naples, there were, last December, 2,759 schools, with 100,621 pupils. The increase in the preceding year was 909 and 57,236 pupils, more than one-half of the scholars added in one year! Here is progress which will be fatal to superstition and despotism.

A school teacher writing from Naples, says that there is great want of school-masters, so that many wishing an education must be denied. All this in poor dark Naples, three years ago, the darkest and most down-trodden portion of Christendom! We may add that the people not only desire to read, but also to possess the Bible, and are willing to *buy* it.

The Bible in Naples.—Confirming the preceding statement we quote the following. "The general feeling of the South seems favorable to the teaching of the Bible. A priest who has drawn crowds to hear him, in the largest church in Naples, boldly declared, at a public meeting, that only two books tell the truth, the Bible and the *Universe*,"—(the word and the wor'

of God.). "It is said that in a theatrical play, entitled "*The Night of St. Bartholomew's*," which has been repeated above twenty times, *tremendous* applause follows the reading of some verses of St. Matthew, by a young girl in prison."

Mr. Woodruff, of Brooklyn, now in Europe, while in Naples, induced the Scotch Presbyterian Church there to establish a Sabbath School for Neapolitan boys and girls. Now 60 are taught by eight young ladies and gentlemen of that congregation. The parents of the children cordially consent, though one mother has been refused absolution and the communion, because her child got a Bible.

Messina, Sicily.—In this city "60 well-to-do citizens have organized themselves into a sort of evangelical society, and loudly call for a minister."

Palermo, Sicily.—Here "is a church of eighty members without a pastor."

Italian Prime Ministers.—"Cavour was snatched away in the middle of his work; Ricasoli has nearly, if not altogether, lost his sight; Ratazzi has made a discreditable marriage; and now Farini has become insane, and is supposed to be on the point of death.

OUR OWN COUNTRY.

We cannot close this brief notice of the work of God in foreign lands, without saying a word in reference to our own country. We have just passed through the season of our religious anniversaries. Though not so fully attended as in some former years, still most of the Societies exhibit an increase of funds, and in most, if not all, there has been an increasing interest in the work committed to them.

Besides the Anniversaries, some of our Ecclesiastical Bodies have held their annual meetings. Few things have interested us more than the spirit of union which has prevailed. The breach which occurred in 1837, between the two great branches of the Presbyterian family, seems in a fair way of being healed.—This year a formal correspondence was opened by the exchange of delegates; and the influence was most happy upon both branches of the Church. We read with the deepest interest the addresses of Dr. Tustin and of Prof. Smith; nor were we less delighted with the speech of the Rev. Mr. Ganse, delegate from the Ref. Dutch Church. God grant that these friendships may continue, and the bonds of union be drawn closer and closer, till all the branches of the Presbyterian family shall be one.

A word to our Friends.—You have sustained us by your efforts well the *past* year; and, as we enter upon another, we ask your co-operation and prayers. We greatly need to enlarge our operations in Italy, as well as in Central and South America. We have three urgent appeals before us for Missionaries—one to Rio Janeiro, one to Callao, and one to *Caracas*, Venezuela. The appeal from the latter place is very urgent and pressing. We hope to be able to fill it as soon as a suitable man can be found. May we not then, dear brethren, ask you to remember us by your contributions? We ask not for ourselves, but *for the cause of* our Lord Jesus Christ, in which we have a common *interest.*

THE BIBLE.—I must confess to you that the majesty of the Scriptures astonishes me; the holiness of the evangelists speaks to my heart, and has such strong and striking characters of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of men, the inventors would be greater than the greatest heroes.—*Rosseau.*

BOOK NOTICES.

We have two little volumes from the Board of Publication of the Presbyterian Church, the one entitled "STEPS OF THE LADDER," the other "NO WORK, NO WAGES." Both of these little volumes, the one 126 pages, the other 180, are intended specially for Sabbath Schools. Both are deeply interesting, and their influence cannot fail of being good. A great many volumes find their way into Sabbath-school libraries that are mere trash—worse than useless. Both these volumes we have read carefully, and therefore speak advisedly concerning them; and we should rejoice to see them in every Sabbath-school library.

"A MODEL SABBATH-SCHOOL LESSON,"—by Ralph Wells. Published by J. C. Garrigues & Co., 148 South Fourth-st., Philadelphia.—At a Convention of Sabbath-school Teachers held at Schenectady, on the 9th of August, 1860, Mr. Wells gave them a specimen of his manner of teaching. He imagined a class before him, and called them up, one by one, telling the audience the name and character of each; and went through a lesson just as though the class were present. The Reporter made a verbatim report, the whole of which is contained in this little volume. If a teacher wants to learn how he may interest his class, let him enclose 5 cents to the publisher, and procure the volume, and read it. The great secret of the matter is, the man is interested in his work, and as a natural consequence he interests the scholars.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY TO THE 1ST OF JUNE, 1863.

NEW HAMPSHIRE.

Keene. Daniel Adams, M.D., ... 10 00

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So. Hadley Falls. Rev. S. J. M. Merwin, pastor, towards making Solomon H. Wolcott a L. M., ... 15 00
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Amherst. Church col. for Greek Mission $30 of which makes Prof. E. P. Crowell L. M., ... 100 00

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Darien Depot. Cong. Ch. in part L. M. for Rev. J. E. Barnes, ... 12 20
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THE

CHRISTIAN WORLD.

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STRUGGLE FOR LIBERTY IN SPAIN

IN THE NINETEENTH CENTURY.

THE history of Spain, during the present century, is most eventful. But so rapid have been the political changes; so many the civil and foreign wars; so complicated the court intrigues; so scanty and confused the historical records, that it is no easy thing to get a clear idea of the changes through which Spain has passed; or of its progress or retrogression on the scale of civilization. For the English reader, especially, it is difficult to find any satisfactory digest of Spanish history for the last half century. We hope, therefore, it may be an acceptable service to place before our readers a short statement of the struggles for liberty in that land during the present century.

From the present attitude of the Spanish Government in regard to religious liberty, it is generally regarded as the last land to grant the rights of conscience. The Queen seems to say to the Pope, "What is mine is thine." Yet Spain has within this century adopted a constitution practically more liberal than that of any other monarchy. She has three times returned to that constitution with great energy. She has once come within four votes in the Cortes of establishing religious toleration. This Spanish constitution has been a trouble to the tyrants of Europe ever since its adoption in 1812. To a large extent it has been the model which radicals in democratic revolutions have set for imitation. We propose, 1. To give briefly the liberal elements in this constitution, with a little of its history. 2. To show what has been done for religious liberty in Spain. 3. What are the evangelical influences now operating in Spain. 4. What are the hopes for the evangelization of that land.

We would premise a few particulars, showing the way which led to a free constitution. Philip V. had regarded the Inquisition as one of the chief supports of his disputed right to the throne. Ferdinand VI. *and Charles III., sons* and successors to Philip, annoyed by inquisito-

rial encroachments upon the crown, viewed the Inquisition with jealousy, and labored to curtail its power. Charles especially surrounded himself with able assistants, of liberal views, who heartily co-operated in expelling the Jesuits from Spain, and limiting the exorbitant powers of the Roman Church. These were such men as the Marquis of Roda, the Counts Aranda, Flòridablanca and Campomanes, the Archbishops of Burgos and Zaragoza, the Bishops of Taragona, Albarracin and Orihuela; the first four well known pupils of the Parisian school; the last five Jansenists, or of similar principles. With the aid of such men, he made sad work with the plans of mother church.

In the reign of his son Charles IV. and of Ferdinand VII., the French doctrines gained such power as to frighten the rulers. In the violence of their terror, persecutions of the most atrocious kind were raised against men of republican principles, and the doctrines of the "Constitutional Assembly" were declared *heretical.* The Inquisitors were let loose without restraint upon all who were suspected of French sentiments. But suddenly a treaty with France became a political convenience, and bigoted Spain was at once turned to the support of "Atheism by establishment." Yet she tried to exclude French books, but tried in vain. The demand was too imperative, the profits of the contraband trade were too great. Between the peace of Basle and the aggression of Napoleon, Spanish Liberalism had gained the strength which soon revolutionized the Government.

Toward the close of the imprisonment of Ferdinand VII. at Valencay, by Napoleon, the Spanish Cortes, under British patronage, framed the celebrated Constitution of 1812. Founding their work on this sweeping principle, "The Sovereignty resides essentially in the nation," they begin their work thus solemnly: "In the name of Almighty God, Father, Son, and Holy Ghost, the author and supreme legislator of the universe: The general and extraordinary Cortes of the Spanish nation do decree the following Constitution for the good government and regular administration of the State." Then follow 384 articles, from which we will state enough to show their tone of political freedom:

1. Suffrage is universal for all Spaniards.

2. All citizens of the American colonies are included. Elections are decided by majority vote.

3. It is declared that the Spanish nation was not and could not become the patrimony of any person or family.

4. The form of government is to be a hereditary monarchy, regulated by laws. Those laws are to be made by the Cortes together with the King.

5. The executive power belongs to the King.

6. "The King shall enter the Cortes without guards."

7. "*The King* shall deliver a speech, in which he shall propose to the Cortes what he *may think* proper."

8. "*The Cortes* cannot deliberate in the King's presence."

9. "When the Ministers of State shall have any communications to make in the name of the King to the Cortes, they shall attend the debates at such times and in such manner as shall be determined by the Cortes; they may express their sentiments, but cannot be present when the votes are taken."

10. "The sittings of the Cortes shall be public."

11. "The persons of the members shall be inviolable, and *they shall not be responsible in any case before any tribunal for their opinions.*"

POWERS OF THE CORTES.

1. Make, explain, and repeal laws.
2. Administer the oath to the King, Prince of Asturias, and the regency.
3. Appoint a regency when needed, and determine the authority he shall exercise.
4. Decide on every question of fact or law concerning the succession to the crown.
5. Approve, before ratified, all treaties of offensive alliance, of subsidy, and of commerce.
6. Determine the number of troops both in peace and war.
7. Determine the expense of the administration, lay taxes, and borrow money on the national credit.
8. Establish custom houses and fix a tariff of duties.
9. Determine on the administration, preservation, and *alienation* of public property.
10. Fix the value, weight, stamp, and denomination of coins, and adopt a standard of weights and measures.
11. Establish a plan for teaching public schools.
12. Protect the political freedom of the press.

OF LAWS AND THE ROYAL SANCTION.

Laws are to be proposed by individual deputies, passed by majority vote, and sanctioned by the King. Should the King refuse assent, that law cannot be acted on again the same year; but if introduced the next year, passed, and again vetoed, it may be passed by the Cortes the third year, and become a law without the King's assent, or rather he is *bound* to sign it.

"RESTRICTIONS ON THE ROYAL AUTHORITY."

1. The King shall not, under any pretence whatever, prevent the meeting of the Cortes nor suspend nor dissolve them, nor embarrass their deliberations. Those who shall be instruments of the King in thus interfering with the Cortes shall be declared *traitors.*

2. "He shall not go out of the kingdom without the consent of the Cortes, or else he shall be understood to have abdicated the crown."

3. He shall not make an offensive alliance, engage to furnish supplies to a foreign power nor alienate the national property without consent of the Cortes.

4. He shall not levy any tax, nor grant exclusive privileges to any person, or corporation,

10. He shall not, of his own authority, deprive any person of property, nor liberty, nor inflict any punishment.

173. The Cortes shall, at the coronation, administer to the King an oath, binding him to observe all the conditions of this Constitution himself and enforce them on others.

COUNCIL OF STATE.

1. The Council of State shall consist of forty members, of whom four and no more shall be ecclesiastics, four and no more Grandees of Spain, and thirty-two chosen from the people.

2. "*The Council of State is the only Council of the King.*"

4. "The Cortes shall fix the compensation of the Council of State."

4. The Council of State shall take an oath to maintain the Constitution.

5. Neither the Cortes nor the King shall exercise judicial functions, prevent the trial of pending suits, nor review adjudged cases.

COURTS AND PRISONS.

1. No Spaniard shall be tried by special commissions, but by legal tribunals.

2. Judges are personally responsible for non-observance of the laws.

3. No Spaniard shall be arrested, except on a sworn statement of crime, reduced to writing.

4. The prisons shall be so regulated as to secure and not molest the persons of the prisoners. The jailor shall keep them clean and in good order. None shall be confined in *dungeons*, nor in *unhealthy cells*. No prisoner, under whatever sentence, shall be kept from the sight of the regular inspectors of prisons.

5. Within twenty-four hours the accused shall be informed of his crime and the name of his accuser.

6. No punishment for crime shall extend to the family of the offender.

TAXES.—"The taxes shall be assessed upon all Spaniards in proportion to their ability, WITHOUT EXEMPTION, OR PRIVILEGE."

PUBLIC INSTRUCTION.

Grammar schools shall be established in all the towns of the monarchy, where children shall be taught reading, writing, arithmetic, &c.

The above are the more democratic elements of the famous Spanish Constitution of 1812. The Cortes adopting this Constitution, included representatives from the South American and Mexican colonies, also from various islands subject to Spain. The great defects of this document were two: 1. The want of trial by jury—2. The want of checks upon the Cortes. It consisted of only chamber, and was without a balancing power. The King was a mere puppet in its hands. It was natural that after suffering Spanish Roman Catholic tyranny for centuries, they should swing quite to the opposite extreme. Yet this document is a strong protest against oppression. It shows that Spain fifty years ago had many citizens who had thought much on the rights of the people, and were ready boldly to assert them.

On his return to Spain, under the protection and direction of the Holy Alliance, Ferdinand VII., by power of arms, overturned the Constitution, restored the Inquisition, and ruled till 1820 with absolute power. In 1820 the army, having previously, by partial insurrections, given signs of regret for having aided in restoring despotism, rose and demanded the Constitution of 1812. Ferdinand yielded, again took the Constitutional oath, abolished the Inquisition, and summoned the Cortes. The Cortes met July 9, declared the press free, dissolved the convents, excepting eight, abolished mortmain, and appropriated the ecclesiastical revenues to pay the public debt.

From this time there was much agitation till 1823, when the Holy Alliance, after their infamous meetings at Troppau, Laybach, and Verona, took the matter in hand, and, in spite of the protest of England, commissioned France to reduce Spain to her former state of despotic rule. The example of asserting popular rights was too flagrant. It might be contagious, and was diametrically opposed to the funda-

mental principle of their association, viz: that no liberal reforms should be allowed on the continent, unless originating in the free choice of a *legitimate* monarch.

The vote of France, demanding that the King be restored to his "legitimate rights;" that the nobles be reinstated in their privileges, and security be given against future insurrections, led the Cortes to vote preparations for war. The King assured the Cortes of his firm adherence to the Constitution against the "anti-social principles" of the King of France. This was, of course, all pretence. The Duke of Angouleme, with 100,000 men, entered Spain, soon put the liberals to flight, and restored the King to his "legitimate rights." Sept. 28, 1823, Ferdinand VII., with great delight, revoked all the decrees of the Constitutional Government, restored absolute monarchy and the convents, persecuted all suspected of liberalism, abolished the municipal rights of the communities, and concluded with France a treaty providing for a continuance of French military occupation. From this time till Ferdinand's death, Sept. 27, 1833, tyranny was triumphant.

The intrigues of Christina the Queen, secured the recognition of her daughter, Isabella II. (born Oct. 10, 1830,) as successor to the throne and herself as regent, against the claims of Ferdinand's brother, Don Carlos. She sought support from the Liberals, made Espartero commander-in-chief of the northern army, and conferred on him other important offices.

In 1837 another revolution restored the Constitution of 1812, modified by the very important additions of a *Senate*, and the *trial by jury*. Espartero, then in the Cortes, concurred in this proceeding. Soon he was at the head of this liberal government, and in 1841 was appointed regent during the minority of the young Queen. His administration was a period of much prosperity for Spain. The construction of roads and canals was encouraged; mining operations prospered, and never in Spain were the functions of public officers discharged with more integrity. In 1843 all these bright hopes for Spanish freedom were dashed by another revolution under Narvaez, Concha, and O'Donnel, in favor of Christina, the Queen-mother.

In 1847, '8 and '9, some struggles occurred to resuscitate a liberal policy, and Espartero was recalled from England to the Senate. But tyranny ruled till 1854, when a new revolution restored the Constitution and placed Espartero at the head of the Government. Many reforms, religious and civil, were voted by the Cortes, and great hopes were entertained for the freedom of Spain. It lasted only till 1856 when another revolution put all power into the hands of the Reactionists, revived the Concordat of 1851 with the Pope; and the gloom of civil and religious darkness settled down over Spain. But the above

facts show that under this dark cloud are explosive materials of mighty power, which may, at any moment, ignite and blow the system of crushing tyranny to atoms.

2. What has been done during this time in Spain for *religious* liberty? This is a difficult question to answer. It is hard to form a satisfactory estimate of the effect in this respect which so many violent changes and conflicting influences have produced on the mind of the nation. We will state a few facts which may help others, as well as ourselves, to form an opinion.

In the Constitution of 1812, the rights of conscience were not secured. On the contrary, it was emphatically and repeatedly affirmed that the Roman Catholic is the only true religion, and is and forever shall be the only religion tolerated in Spain. Every official is required on oath to engage to maintain this declaration. Indeed, it is so often obtruded upon the attention that the thoughtful reader is apt to suspect it is for a purpose other than religious. We believe the framers of the Constitution cared little for religion; but knowing the extreme bigotry of the lower classes, inserted this to beguile them. That such was the fact appears from the private declarations of some members of the Cortes, to this effect, that they had made the Constitution intolerant, but had introduced other elements which would be sure to destroy that feature of it. In accordance with this view, we find those very men invading the most cherished privileges and possessions of the clergy; abolishing tithes; dissolving convents; confiscating church property for the liquidation of national debts.

The spirit and working of the liberal system in 1812, 1820, 1837, and 1854, was manifestly against priestly prerogative. Indeed in 1854 the Cortes came within four votes of declaring for entire toleration.—We find it asserted by one authority that they actually did so declare. The Pope regarded the Constitution as hostile to the Papacy, so did Protestants of other nations, and so also did the mass of the Spanish people regard it. And this was, doubtless, a powerful cause of overthrowing the Constitution so often.

What then has been the probable effect on the Spanish nation of these constitutional struggles in respect to religious liberty,—to bring them nearer to it, or to drive them further from it? We believe the intelligent Spaniards are advanced towards the point of asserting and maintaining the rights of conscience, while the ignorant are still bigoted to their old superstitions and led blindfold by the priests. But thought rules, especially in the nineteenth century; and we believe that Spain will not prove an exception. It would seem that the intelligent must remember that the kings whose reigns compose the golden age of Spain's prosperity, curbed the Papal authority, discouraged the Inquisition,

and one of them expelled the Jesuits. The intelligent must also see that, as the Romish Church is sustained mainly by the ignorant and the interested, so its whole system tends to keep the masses in ignorance—must see that to be true of the whole system, which our own Prescott affirms of the Inquisition, "that it presented the most effectual barrier, probably, that was ever opposed to the progress of knowledge;" and seeing this, must desire the day when its sceptre shall be broken. If this sentiment is strengthened in the minds of thinking Spaniards by these struggles, then have they done something to advance Spain towards religious toleration.

3. What are the evangelical elements now at work in Spain? They are the greatest and the best, viz.: the *Word of God and the Spirit of God.*

While Christina, the Queen-mother and regent, was seeking favor with the Liberals, and during the whole time of Espartero's controlling influence, from 1835 to 1843, much was done to give the Scriptures to Spain. During that time the door was open, and the truth entered largely. In 1835 the British and Foreign Bible Society commissioned, as their agent in Spain, the eccentric and enterprising Mr. Borrow.—With immense zest, he prosecuted the work for five years, riding fast Arab steeds, associating with gypsies, and persistently distributing Spanish Bibles and Testaments. (See "Borrow's Bible in Spain.") With all his oddities and horse-jockey traits, Borrow doubtless did an excellent work for the truth, and planted seed which is bearing fruit to this day. Between 1840 and 1843, Lieutenant Graydon, of the British navy, put into circulation about 15,000 copies of the New Testament in Spanish, chiefly in the cities of eastern and southern Spain, Barcelona, Granada, Malaga, &c. Then the gate was shut, and we are not aware that in the partial freedom of 1847–'9, or in the triumph of the Constitutional party in 1854, any special effort to spread the Scriptures or preach the Gospel was made.

"The entrance of Thy words giveth light." It has proved remarkably so in Spain. Those Bibles distributed by Borrow and Graydon have kindled fires that are secretly burning and shedding a saving light in many parts of that country. A *hidden* church has sprung up, which originated, doubtless, in reading those Bibles; it feeds in secret on the simple truth of the Word, and therefore is strong in faith, strong to suffer and to work for Christ. These little associations of Christians exist mostly in cities, but doubtless include many members scattered in the country. The one in Seville is probably the largest, numbering about two hundred. It was surprised by the police some three years since, *while assembled* for worship, and its leader, a school-teacher of *high order in Seville,* imprisoned. Matamoros, Albama, and some fifty

others, have also been apprehended and imprisoned for reading the Bible and worshiping God according to its precepts. The attempt to fasten on them some political offence utterly failed, so that the crime was simply *heresy*—the heresy of the Bereans and of believing the simple doctrines of Jesus. All, we believe, but Matamoros, Alhama, and ten others, are released. These are condemned to the galleys. Some facts connected with these prosecutions, and the spirit manifested by the condemned, we believe are now exerting a very important evangelical influence in Spain.

(1.) The cause of the first arrest, which was a letter of Alhama to Matamoros, suggesting the propriety of a petition to the Cortes for *freedom of worship*. This was "*conspiring to overthrow the established religion.*"

(2.) The answer by the authorities to a petition of his friends that Matamoros, being a harmless and a highly respected citizen, might be released, in which they say that if he had been guilty of any other crime, as "robbery or murder, he might be got off, but here there was no alternative: he was a *heretic, and could not be forgiven.*"

(3.) When questioned by the authorities of his belief, Matamoros answered, "My religion is that of Jesus Christ; my rule of faith is the word of God, or Holy Bible, which, without a word added, or curtailed, or altered, is the basis of my belief. The Roman Catholic Church not being based on these principles, I do not believe in her dogmas, and still less do I obey her practice. I have put my hand to the plow and dare not go back." In regard to his sentence, he said, addressing his friends, "I am twenty-seven, and I am going to the galleys—a horrible place, intended for the shame and sorrow of those who dwell there. But it has neither shame nor sorrow for me! My soul rejoices in Jesus. I, a poor miserable sinner, have been chosen by the Lord to suffer: wonderful honor for me! for I do not deserve this distinction, and I am very grateful to my Master who has granted it to me."—Again he says, "If I have not been permitted to carry the word of God from village to village throughout Spain, I will publish it in prison. God rejoices over the conversion of the most abject—of the most sinful; and to those I will show the way of life." Who knows but in the inscrutable providence of God here goes another John Bunyan to serve Christ and his church and dying sinners, under persecutions as he never could have served if let alone?

It is known in Spain that this man, a brave officer in the army of his Queen, seven years ago got a Bible, read it, believed it, obeyed it, recommended it to others, and through its teachings became the fearless martyr that he is. Shall not these facts published over Spain and the world by this prosecution, preach more effectually than he could possi-

bly preach without Government help? It is a notable example of the power of simple truth, read and pondered and prayed over in secret.—Now the power of the Spanish Government is put forth to hold up this effect of the Word to Spain and to the world.

Of Alhama, Sir Robert Peel, who met him on his way to Granada for trial, has publicly stated that he never before saw Christian faith so *practical and honest as his.* In a letter to the Geneva Conference, signed by Matamoros, Alhama, and Trigo, occurs the following: "If unhappily in our unfortunate country it is a crime to love the Gospel; if vexations, griefs, calumnies, imprisonments, are the only inheritance of those who aspire to be the humble disciples of Christ—let those who thus deal with them know that they await the horrible future which threatens them, not as a misfortune—oh, no! a thousand times no! but as an honor—as a surpassing benefit, which affords them the inexpressible privilege of suffering for the name of Christ." By holding up to view such Christian endurance, is Queen Isabella recommending the Gospel to Spain.

(4.) Their counsel was very bold in setting forth the true principles in regard to the rights of conscience and the horrible perversion of justice in condemning these men, who were estimable, quiet citizens, guilty of no crime whatever.

(5.) A Spanish Roman Catholic newspaper, "The Clamor Publico," published the documents connected with the trial, introducing them thus: "The process formed in Granada against various Spanish subjects, accused on suspicion of attempting to introduce and propagate the Protestant religion in our country, justly calls on public attention, and offers matter for sad and deep reflection. We are sincerely Catholic, but tolerant; we are desirous that the religion of our fathers shall not suffer loss; but at the same time we are enemies to all religious persecution, which reminds us of the sad times of the Inquisition, *the principal source of our decline.*"

This daring of an editor shows there is a strong party, to sympathize with him, who will read. Such startling words will be read too by opposers, and thousands in Spain will know of Matamoros and Alhama and their Bibles who probably would have died ignorant that such men or *such a book* existed, if the Government had let them alone.

Powerful evangelical influences are certainly at work in Spain, and hundreds of thousands of the best Christians over the world are led by this cruel persecution to pray that these influences may be made effectual to the salvation of multitudes in that dark land.

4. What are the hopes for the evangelization of Spain? The statements *under the last* head show that there are hopeful influences in *operation. These* suffering men are bringing yet other helpers to the

work. The blood and ashes of such martyrs are the seed of the church. Vanquished, they conquer; dying, they live a thousand lives of magnified influence. It is by her agonies that the church triumphs. Her martyr sons become stronger than chains and fetters and prison gates. Their very sufferings give them strength to wield these hard things as handy weapons to break the power that crushes them. It is proving so in the present case. Here are two insignificant men, a hatter of Granada and an ex-soldier of Barcelona, who, by their meek sufferings for conscience' sake, are enlisting the mighty moral sentiment of Christendom to batter at the gates of Spanish intolerance, and open a free passage to the Gospel of Jesus Christ. The Evangelical Alliance in session at Geneva in 1861, sent to the sufferers kind salutations by a special messenger, Alexander Dallas of Ireland, who gained admission to the prison and strengthened their fortitude. Soon after, the British Branch of the Alliance dispatched General Alexander, armed with credentials from Lord Clarendon and Earl Russell, also from M. Thouvenel, French Minister of Foreign Affairs, to use all possible influence with the Spanish Government to mitigate the sentence. O'Donnel, Prime Minister of Spain, was evidently ashamed of the course the Queen was pursuing, and promised to communicate the documents to his colleagues.

More recently the Ambassadors from several European courts to Spain have been charged to use their good offices in behalf of these victims of intolerance. Among them the Ambassadors of Prussia—himself a Roman Catholic—and of France, the mightiest of Roman Catholic nations. Thirty thousand ladies of France, many of them Catholics, have presented a petition to the Spanish Queen, begging her not thus to disgrace the Christian name in the nineteenth century. Now special deputations, composed of men of great influence, have been simultaneously sent from England, France, Holland, Switzerland, Denmark, Belgium, Prussia, Bavaria, Austria, Italy, and other countries. The Evangelical Alliance appealed to all Christians to pray for God's blessing on the efforts of these deputations.

Before the deputies were presented, we are told the Spanish court so far relented as to commute the sentence to banishment. Is not here real progress? Is not God, through the persecution of these few humble followers of Jesus, doing a mighty work for Spain? Is there not hope that even Spain will, through these very abominations of cruelty, be shamed into a repudiation of them, and soon allow her subjects to read the Bible and practice its principles, responsible to God alone for their religious faith?

I will hazard the assertion that no man ever did, or ever will become, truly *eloquent, without* being a constant reader of the Bible, and an admirer of the *purity and sublimity* of its language.—*Fisher* Ames.

IMMIGRATION FROM IRELAND TO THE U. STATES.

THERE is such a demand for passage that, instead of four steamers leaving Cork each fortnight, there will hereafter, for some months, be seven. The *Tuam Herald* says: "The stream continues to swell and flow uninterruptedly." A *Dundalle* paper says: "They are rushing out of the country as if to avoid some terrible disaster." *The Western Star* remarks: "We have never known so many leave this district in a week, as from the last Sunday—nearly all well-dressed and comfortable-looking young men and women, evidently belonging to the class of small farmers. The destination of these people is generally New-York." The *Clare Advertiser* of May 13th says: "We witnessed a novel feature last Monday, the Trades' Band of the town 'in full fig,' escorting the emigrants to the quay, playing 'Patrick's Day, 'Garryowen,' 'White Cockade,' &c., in dashing style. A crowd of over three thousand cheered loudly for America." Perhaps more emigrants are arriving at the port of New-York at the present time than at any former period. The Lord is sending to our doors multitudes to whom he has commanded us to preach the Gospel. He is thus enforcing this command upon us not only by Christian motives, but also by those of patriotism.

LOUIS NAPOLEON HEAVILY SMITTEN.

IN paris, the heart of France, the Emperor, at the recent election of Deputies, was *beaten—significantly beaten.* This defeat is important, in the fact that it took place in Paris, which, proverbially, "is France" —in the fact that it was done by a majority of almost two to one, (150,000 to 84,000 votes,)—in the fact that it is a striking change since 1857, the time of the last election, when the Emperor had a decided majority in Paris—in the fact that it was done in spite of the greatest precautions and most persistent efforts of the Government, openly using all its power, prestige, patronage, and money against the opposition candidates—in the fact of electing such men as Thiers, Berrier, Laboulaye, and Cochin, distinguished as among the best thinkers and speakers in France.

This is such a blow at Napoleon that the London Times predicts that he will not grant freedom of debate, lest, considering the weakness of his supporters, "the empire should be talked down in a single session." Nor is Paris the only point of defeat. The same is the case in Marseilles, Lyons, Bordeaux, and twenty provincial capitals. This, it is true, *does not give a majority* in the legislative body of France against *the Emperor; but it* gives him a startling warning that public opinion

is changing, and that, too, at the points of most vital importance—the radiating points of intelligence and of national influence.

Another significant item is that, with all his recent show of favor to the Papacy, the Emperor does not regain the old Roman Catholic vote. There is no more marching of whole communes, headed by their respective priests, to cast an undivided vote for the Government. Napoleon has evidently failed to regain their confidence. They distrust him for playing false to them in the past. The leading Jesuit paper, edited by Veuilot, which for a time denounced political liberty, now demands it. Nor does the Government, on the other hand, confide in the Ultramontanes. It did not support, as its candidates, the most persistent advocates of "the temporal power."

There is a manifest distrust and watching on both sides. Each wishes to use the other,—but not to be used. A Bishop, applied to by a distinguished candidate for support, replied: "Seeing the wishes, the precautions, the menaces of the Government, the thing is impossible." Another proof that Napoleon III. does not trust, nor mean to commit himself to the Priest-party, is that, with all his apparently reactionary course in favor of the papacy since his return from Biarritz, last September, he still does not interfere with Protestant evangelization in France. It never prospered more than during the last nine months.

Thus it would seem that the French Government, by its Mexican invasion and vacillating policy towards the Pope, has not gained, but lost popularity when it most needs it.

PRAYER AND DELIVERANCE.

THE father of the present King of Dahomey was, in 1851, killed in front of Abeokuta while making war upon its inhabitants. His son swore vengeance, and has, for twelve years, been training his warriors (female as well as male) to make it sure and terrible. Recently the time to execute his purpose arrived. He marched to within six miles of Abeokuta. The Abeokutans, though it seemed hopeless, determined to fight to the last. The Christian converts among them are so numerous that their quota of soldiers—organized in a separate band, with officers of their own choice—numbered seven hundred. For sixteen days the attack was hourly expected. In the meantime, the Christian natives gave themselves to prayer for deliverance. At length it came. The Dahomian soldiers, apparently filled with fear, suddenly and without any known cause, fled, leaving Abeokuta unharmed. The Christians ascribed the deliverance to the hand of God. The following is almost the literal translation of a prayer uttered by a Christian woman:

"O Lord Jesus, lift up thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up thine holy arm and deliver us from the cruel Dahomians. O Lord Jesus, remember what they have done to thy saints in Ishaga, how much innocent blood they shed. O Lord, Lord, deliver us that we may not fall into their hands; thou hast sent thy messengers to us with Thy holy Word; we trust in Thee, O Lord our God, do not forsake us. Thou hast delivered Thy people Israel from the hand of Pharaoh, and hast overthrown his army; Thou hast delivered Hezekiah and his people from the hand of Sennacherib, who blasphemed Thy holy name. Do also remember us, O Lord; remember Thy Church, remember Thy servants, remember our children. O Lord God, deliver us for Thy dear Son's sake. Amen."

An eye-witness remarks—"Most of these sentences were repeated twice or thrice, as is the case when prayers are offered up in an agony. I sat in a quiet, dark place, many hundreds of warriors passing along without observing me; but I overheard several saying aloud, 'God will deliver us!'"

PORTUGAL.

THE Protestant element, whether native or foreign, in Portugal, is extremely small. Multitudes of the lower classes, probably, have never heard of such a thing as Protestantism. It may be said, with almost literal truth, Romanism is the only religion. In Lisbon alone there are not less than two hundred Roman Catholic Churches and Chapels, and the number of priests is enormous. Notwithstanding all, such is the indifference to religion, that even Romanism makes no display. You might walk the streets of Lisbon for days without being particularly impressed with Romish ascendency. In all other Catholic countries, gorgeous exhibitions of images, crosses, priests, monks, processions, fill the squares, and tell you of the dominant faith. In Portugal concealment seems rather to be sought. The priest, when not officiating, differs little in dress from the laity. Of monks there are none since the abolition of convents. The churches are closed during the week. Processions are customary only four or five times a year. Images of saints and crucifixes are seldom seen in public places. Even the Sabbath wears no religious air; the shops and markets are open, and labor goes on. It is by eminence the horse-market-day. It is true some, especially women and children, resort to the churches on Sunday; but, except in Lent and on great feast days, hear no sermons.

There is only one religious journal in Lisbon, and no religious literature. If the secular papers say anything on those subjects, it is generally a tirade against the temporal power of the Pope, or the scandalous conduct of the priests in the confessional. In social circles religion is a

tabooed topic; while the feeling of the priests and common people towards it is *indifference*, and that of the cultivated—*scorn*. The same lethargy seems to extend to commercial and political matters.

There, probably, would not be the same violent opposition to Bible-distribution in Portugal as in Spain; yet, to our minds, Spain is by far the more hopeful field. In Spain there is feeling, opinion, inquiry, life, struggle, and therefore hope. In Portugal, all is *adipose*.

FORGIVENESS.—O to be forgiven! It is enough to make a man leap —aye, to leap three times, as John Bunyan puts it, and go on his way rejoicing. Forgiven! Why a rack becomes a bed of down, the flames become our friends, when we are forgiven. Justified! No more condemnation! O the joy of that! The happiness of the slave when he lands on freedom's shore is nothing compared with the delight of the believer when he gets out of the land of the enemy. Speak we of the joy of the poor captive who has been chained to the oar by the corsair, and who at last is delivered? The breaking of his chain is not one-half such melodious music to him as the breaking of our chains to us. "He took me out of the horrible pit and out of the miry clay, and set my feet upon a rock, and put a new song into my mouth, and established my goings." Talk not of the joys of the dance, or of the flush of wine; speak not of the mirth of the merry, or of the flashes of the ambitious and successful. There is a mirth more deep than these, a joy more intense, a bliss more enduring than anything the world can give. It is the bliss of being forgiven; the bliss of having God's favor and God's love in one's soul; the bliss of feeling that God is our father, that Christ is married to our souls, and that the Holy Ghost dwelleth in us, and will abide with us forever. Let the sweetness of the mercy draw thee, poor soul! Let the sweetness of the mercy, I say, entice thee!—*C. H. Spurgeon.*

A SYSTEM OF RECOVERY.—The Gospel is a restorative dispensation. This is its primary and most essential feature. It is not a prescription of a rule of life to the innocent, but the annunciation of a stupendous method of relief for the sinner. Overlooking all petty verities and subordinate distinctions, it places the whole human race on one level,—abases them all in the dust before the Infinite Majesty,—and offers, indiscriminately, a provision of sanctification to the polluted, and of pardon to the guilty. These are the glad tidings—this is the jubilee of *the whole earth*, proclaimed in the songs of angels, celebrated in the *praises of the church*, alike in her militant and her triumphant state—*whether toiling* in the vale of mortality, or rejoicing before the throne.

THE STARLESS CROWN.

"They that turn many to righteousness shall shine as the stars forever and ever."
DAN. xii: 8.

WEARIED and worn with earthly care
I yielded to repose;
And soon before my raptured sight
A glorious vision rose:
I thought while slumb'ring on my couch,
In midnight's solemn gloom,
I heard an angel's silver voice,
And radiance filled my room.
A gentle touch awakened me,
A gentle whisper said,
"Arise, O sleeper! follow me,"
And thro' the air we fled.
We left the earth so far away,
That like a speck it seem'd;
And heavenly glory, calm and pure,
Across our pathway stream'd.
Still on we went—my soul was wrapt
In silent ecstacy;
I wonder'd what the end would be,
What next would meet my gaze!
I knew not how we journey'd through
The pathless fields of light,
When suddenly a change was wrought,
And *I was clothed in white.*
We stood before a city's wall,
Most glorious to behold;
We pass'd thro' gates of glist'ning pearl,
O'er streets of purest gold.
It needed not the sun by day,
The silent moon by night;
The glory of the Lord was there,
The Lamb himself its light.
Bright angels paced the shining streets,
Sweet music fill'd the air,
And white-robed saints with glitt'ring
From ev'ry clime were there. [crowns
And some that I had lov'd on earth
Stood with them round the throne:
"All worthy is the Lamb," they sang,
"The glory his alone."
And fairer far than all beside,
I saw my Saviour's face!
And as I gazed He smil'd on me
With wondrous love and grace.
Lowly I bow'd before His throne,
O'erjoy'd that I, at last,
Had gain'd the *object of my hope—*
That earth at length was past.
And then, in solemn tones, He said,
"Where is the diadem,
That ought to sparkle on thy brow
Adorn'd with many a gem?
I know thou hast believ'd on me,
And life through me is thine;
But where are all those radiant stars
That in thy crown should shine?
Yonder thou seest a glorious throng,
And stars on ev'ry brow—
For ev'ry soul they led to me
They wear a jewel now!
And such thy bright reward had been
If such had been thy deed;
If thou hadst sought some wand'ring feet
In paths of peace to lead.
I did not mean that thou should'st tread
The way of life *alone;*
But that the clear and shining light
Which round thy footsteps shone,
Should guide some other weary feet
To my bright home of rest,
And thus, in blessing those around,
Thou should'st thyself been blest."

The vision faded from my sight,
The voice no longer spake;
A spell seem'd brooding o'er my soul,
Which long I fear'd to break.
And when, at last, I gaz'd around,
In morning's glimm'ring light,
My heart—my soul felt overwhelm'd
Beneath that vision's might.
I rose and wept with chasten'd joy
That yet I dwelt below—
That yet another hour was mine,
My faith by works to show:
That yet some sinner I might tell
Of Jesus' dying love,
And help to lead some weary soul
To seek a home above.
And now, while on the earth I stay,
My motto this shall be,
"To live no longer to myself,
But Him who died for me!"
And graven on my inmost soul
This word of Truth divine:
"*They that turn many to the Lord,*
Bright as the stars shall shine."

THE FOREIGN FIELD.

ITALY.

We give our readers a letter from Rev. Mr. Hall, who has just attended the meeting of the Waldensian Synod. Every thing pertaining to that old Church of the Martyrs and Confessors is deeply interesting to the Christian heart. In the letter a number of Missionaries, sustained wholly by our funds, are noticed. As these Missionaries are connected with the Synod, they report to that body, as well as to us.

Florence, May 27, 1863.

Dear Dr. Campbell :—Having received a kind invitation from the *Modérateur de la Table*, to "assist" at the meeting of the Waldensian Synod, I gladly availed myself of the opportunity to come in contact with so many brethren interested in the spiritual prosperity of Italy. There was a very full representation of the Vaudois churches, also representatives of churches in other countries. The Church of England, the Free Church of Scotland, the Wesleyan and Presbyterian churches of England, the French churches, American churches, and the churches of Switzerland, all bore testimony to their Christian interest and sympathy for the ancient churches of the valleys of Piedmont.

In the presence of those smiling valleys, surrounded with grand and lofty mountains, it is easy to understand how Henry Arnaud and his heroic band, braved all dangers to return to the home of their fathers, from which they had been driven by the bloody hand of persecution. But how changed are the circumstances of this people to-day. The descendants of those who once gave soldiers to the noble army of martyrs, now send forth to the descendants of their persecutors soldiers of the cross, armed only with the sword of the Spirit, and their feet shod with the preparation of the Gospel of peace; thus for the revilings and persecutions, they return the blessings of good will, and the *knowledge of* salvation.

The time of the session of the Synod was *chiefly occupied* with local affairs relating to churches in the valleys; of which I may give you some account hereafter. At present I shall confine myself to an outline of the report of the commission of Evangelization.

Outside the valleys the Waldenses have twenty stations, in which are employed thirty-nine laborers; of these sixteen are ministers, seven evangelists, and sixteen teachers.

There is a small congregation of sincere friends of the Gospel in *Palermo*. Though now deprived of a minister, they hold meetings in the week and on Sunday, to read together the Word of God, and to edify and encourage one another. An evangelist will be sent there as soon as one can be secured.

In *Naples* the work is under the direction of the pastor of the French Protestant Church, who is a member of the Waldensian Synod. He is assisted by an intelligent and devoted Italian, who gives his whole time to the work of preaching and instruction. There is in that city a flourishing congregation, in connection with which are four schools, one for religious instruction, a school of catechumens, of thirty, six attendants, and evening school of fifty adults, a Sunday School of forty small children, and a day school which numbers about forty pupils. [The Italian Evangelist at Naples is Mr. Peccenini, who is supported by the American and Foreign Christian Union.]

As the mission in *Elba* was established, and has been sustained entirely by the American and Foreign Christian Union, I translate the language of the report concerning that station :—"This beautiful island, which has a population of 22,000, we are happy to say, is really invaded by the Gospel. There are regular religious services in three different places. At *Longone* the number is smallest, but gives good hope of increasing, as it is composed of brethren enlightened and firm in the faith, whose Christian life is a most excellent preaching of the truth.

Porto Ferraio, the capital of this little empire, has a larger number of believers. At

a late celebration of the Lord's Supper, nineteen persons united in that significant act of communion with Christ.

Rio-Marina is the principal evangelical centre, as it is also the most important part of the Island—on account of the iron mines situated in that region. This little flock presents all the attractions of a church of Christ in the bright days of its fervor, cordiality, zeal, devotion, and joy in trials. All the preliminary steps have been taken for building a small church; the ground has been bought, and the brethren in Rio, in order to prove their active faith, have opened a subscription, pledging themselves for one thousand francs. A school of twenty-five or thirty children, is very well directed by an earnest Christian woman who, little more than a year since, was the teacher of the school of the priest." [This missionary is sustained by us, by funds furnished by Mr. and Mrs. Lombard, of Tarrytown, N. Y.—who unable to go themselves as missionaries to Italy—desire to preach the Gospel there by proxy. It would greatly rejoice us to see other good friends imitate their example.]

The minister and congregation at *Leghorn* show great zeal and increasing strength. In an audience of 350 to 400, more or less regular at the Sunday services, they had at the late communion 160 communicants. They have taken measures to give regular aid and care to their own poor and sick. A large school for boys is established in connection with this congregation, and a school for girls is soon to be opened. Many missionary excursions to neighboring towns have been made by the pastor, in answer to invitations of those who have recently become interested in evangelical truth.

At *Lucca* a small congregation has been gathered during the last year. It had its origin in the trial of the evangelists of Elba in that city. At the first they had to contend against the difficulties of finding a place of meeting, against the calumnies and intrigues of the priests, and against the bad representation of many who came to the meeting to obtain money. These obstacles are now, in a measure, overcome. The *friends of the Gospel* are excited to prayer and perseverance for the success of the work there, by the remembrance that Lucca was the home of Peter Martyr and John Diodati.

The rapid increase of the members of the congregation in *Florence*, has rendered necessary the ministry of a pastor, who could give his time to the details of the work more completely than is possible for the professors of theology. After the dedication of the new chapel in the Salviati palace, they had about 150 communicants, at the first celebration of the Lord's Supper in the new place of worship. The day and Sunday-schools are in a flourishing condition.

In *Perugia*, *Bologna*, *Modena* and *Reggio*, there are two evangelists employed, and in each of these places a small number of believers and friends of the Gospel meet for religious worship.

The congregation in *Genoa* is composed of about sixty families, and the number of communicants about 120; in fifteen families domestic worship is had with regularity; in others the word of God is read, but worship cannot be had in common, because all the members of the family have not yet received the Gospel. Collections for various benevolent objects among themselves, have amounted the last year to about *three thousand* francs. During the year 80 children have attended the Sunday school; 36 the boys' school, 25 the girls' school, and 23 the infant school. The two Evangelists of Genoa have made missionary visits into five or six neighboring towns, and regular monthly visits to *Favale*. They have also visited a village above *Favale*, where about forty persons have been gathered to hear the Gospel, who have expressed a desire that such visits should be repeated.

The little flock at *Brescia* remains firm in the midst of trials and persecutions of various kinds. The Evangelist there has now the co-operation of an instructor who is provided with government certificates His day school numbers about 30, and the evening school for adults has been attended by as many as 60 persons. [This teacher is supported by the American and Foreign Christian Union.]

In Milan a very active work is in progress. The principal service of Sunday is very numerously attended. There are other places of meeting for worship durirg the week. The schools are in a prosperous condition. The Evangelist of Milan visits the city of Pavia, where is gathered a small number of zealous brethren. He has also been into the valley of Intelvi, in the neighborhood of Como, where his presence and preaching has awakened the inhabitants of many villages, and of course provoked the opposition and anger of the priests.

At *Couemayeur*, *Aoste*, *Verres* and several villages in that region, the work goes on with interest, bringing precious spiritual blessings to many souls. The Evangelist who is stationed at Verres, has regular religious services at Chatillous, Carema, Viareng and Arnar. A school teacher from La Tour has had a small school at Arnar during the last eight months. [This Evangelist and teacher are sustained by the American and Foreign Christian Union.]

The work in *Turin* continues to prosper, under the united and harmonious action of the two Evangelists, who are laboring with great carefulness and devotion. The services of public worship are more and more frequented by attentive hearers of the word, among them are persons of every social condition, and from all the provinces of the kingdom. The Sunday school embraces almost all the children belonging to the Evangelical families in the city, besides some children of Catholic families. There are four schools, one of which is a paying school, the three others are free; they are attended by 140 children—the number would reach 180 if they could be accommodated. Gratifying results of the Gospel appear in various works of benevolence, by which the poor and the sick of their own community are taken care of or assisted according to their needs. The Evangelists of Turin are about to realize a project, long cherished, of opening a place of worship in another part of the city.

The above is, in brief, the field and work of evangelization, which occupies the Waldensian Church, outside the valleys of Piedmont. *I have not* named all the places in which their workmen are to be found. The field is really much larger than the supply of laborers. In almost every city and large village a few faithful ones might be found, with whom an Evangelist, if he could be had, might labor with the hope of good results. In all this wide field of missionary effort, there are successes and defeats to record; and if progress is not as great as some desire and others expected, still there is much advancement, for which the friends of the Saviour should pour out their hearts in gratitude to God, and at the same time labor and pray for spiritual blessings on this interesting country. E. E. Hall.

FRANCE.

Our readers will recognize the well-known signature of Pastor Fisch, who two years since was with us, and who came at our request to lay before the Churches the work of evangelization in France.

Paris, 9th June, 1863.

My Dear Dr. Campbell:—The Committee of the Evangelical Society of France, which met yesterday, received with much gratitude the communication of your most fraternal letter containing your draft. We were all exceedingly thankful for that token of your Christian affection and liberality. The great loss on the exchange makes it indeed a much larger sum. It is very touching to see Christians of a nation so much tried, and making such immense sacrifices for the promotion of its existence, thinking nevertheless of the spiritual wants of France, and sending her a help which, in these circumstances, is of great value in God's eyes. We felt somethi g of the gratitude which the best thinking of the English felt, when the George Griswold brought them food for their distressed operatives. May the Lord return it upon you in blessings, dear friends of America! Our prayers are with you. You know that the Protestants in France are unanimous in the interest and sympathy they feel for the United States in their struggle against the Slave-power. From each of our churches prayer is offered every Sunday in your behalf. We did all that we could to promote the same feeling among our Eng-

lish friends. You know that eight hundred French Protestant ministers of all denominations wrote to their fellow clergymen in England in order to stir them up to a more decided feeling towards the cause of freedom in America. May the Lord make our sympathy and our prayers a mighty current which nothing can resist.

Our Evangelical Society of France continues its operations under God's blessing. All our stations are more or less prosperous. At Paris, the work is very encouraging, and all we want is more laborers and means of extending. Our Schools at Faubourg St. Intonio, where 280 children (nearly all Roman Catholics) are crowded, ought to be enlarged, and we wish to be able to buy a site and to build there larger schools for one thousand children, which will be immediately filled. A new work, which we have begun in the populous quarter of Batiquales, is so prosperous that we must leave the little place where we meet for a larger one. In the heart of Paris, where we have opened a new chapel a year ago, we have already a dear little church of thirty-three members, most of whom are converts from Popery. In the Faubourg des Temple the number of conversions is multiplying, and four young men of that Church last year entered the work of colportage and evangelization. The work in the Department in l'Honore, which had suffered for many years, is now reviving, and at Villeneuve, where it seemed to be without interest, we had last winter meetings of more than 250 Roman Catholics. We wish now to give a new impulse to the evangelization of France by itinerant missionaries, going from town to town to gather the persons already in possession of the Scriptures, and to form little roots of churches, from which congregations will spring up in due time. O pray, pray much for us, that we may receive the blessed showers of the Spirit from above.

I remain, my dear Dr. Campbell, yours, very sincerely, GEO. FISCH.

P. S. Although I think that my predecessor in the Secretaryship of the Evangelical Society, M. de Pressensé, must have written you already on the death of Dr. *Baird, I cannot close this* letter without telling you how much we deplore the removal of that indefatigable friend of the Continent of Europe. We feel we have lost one who knew thoroughly all our circumstances, and who was tied to us by the strongest bonds. Please, dear Dr. C., to express to the Committee, and to the family of Dr. Baird, our deepest sympathy.

EVANGELICAL CHURCH OF LYONS.

IN our last number we gave a long letter from the Rev. Mr. Cordes; and we trust our readers will be no less interested in reading the present letter, which is an answer to one written by us, in which we sent them a remittance to aid them in their work of evangelization.

LYON, le 2 Juin.

REV. DR. A. E. CAMPBELL:—*Dear Sir, and beloved Brother in the Lord,*—I have just received your welcome letter of 18th May, enclosing your draft on Paris, which has been forthwith made over to our Treasurers, as a renewed instance of the generous sympathy of the American and Foreign Christian Union, for the cause of the Gospel in this central part of France. Be pleased, dear brother, to receive for yourself, and present for the acceptance of your esteemed colleagues, the expression of our committees gratitude, for their continued and very valuable aid to the important and extending work entrusted to our feeble hands. We feel the more deeply thankful for your present help, as not only affording a much needed assistance, but also as bearing that impress, in present circumstances, of a sympathy on your parts that we cannot too profoundly appreciate.

We have long since been following the march of events in America with our prayers, both in our families and in private, and we are still mourning with you, dear friends and brethren, over the immense loss of blood and treasure thus far spread over the length and breadth of heretofore flourishing lands. There is at times a mysterious tarrying of the Lord, and we need being reminded that "if He tarry" we must patiently "wait for Him, because He will surely come and not

tarry." And oh may "He who is so wonderful in counsel and excellent in working," be pleased to so direct the course of events, and dispose the minds and hearts of men, that the good cause may speedily come out triumphant, assuring his inherent liberty to man, promoting the cause of the Gospel, and giving glory to God.

We have had the pleasure, a few weeks since, to transmit to you our recent half-yearly circular, and an additional letter from the pen of your humble correspondent.

Having nothing striking to add this day, I hope in a future letter to have to communicate further, and in the meantime, I remain, my dear sir, most sincerely you affectionate brother and fellow servant in the Lord.

C. A. Cordes.

SANTIAGO, CHILI, S. A.

We give the following extracts from a letter from the Rev. Mr. Gilbert, our Missionary stationed at Santiago, showing that while there is not full religious toleration, still liberal views and principles are on the advance.

Societies are formed in various places in Chili, termed "Union Liberal." They embrace in a great measure the liberal and progressive element of society. Lately, at one of their sessions in Santiago, the question was discussed in regard to the suppression of the fifth article of the Constitution, which prohibits the public worship of any but the Catholic religion. Arguments pro and con were brought forward.

"A State religion implies a duty to protect it; and this is not done gratis, but with the condition that the religion shall serve as a political power for the State. History teaches this. In France, the Bishops are the most powerful support of the Napoleonic despotism. In Italy, the religion is converted into a political power, which has caused its ruin. Spain, once so flourishing, to the same cause owes its decline. By degrees in that country, the demands of that protection have arrived to that state, that a *Spaniard* was condemned to ten years *imprisonment for reading* the Protestant Bible. *It is a monopoly* given to certain beliefs, a monopoly employed against liberty and in favor of despotism. It is an element of oppression conceded to Government. What has this monopoly accomplished in more than three centuries!

It raises conflicts, creating one society within another. It is known that superior to the Chili society is the Roman, which obeys whatever is prescribed from Rome; even though it be prejudicial to the interest of the country.

* * Liberty of conscience is an injury to no one. It is pretended that it will excite the fanaticism of the ignorant masses, charging them with a fanaticism which does not in reality exist. In Valparaiso, Protestant worship is publicly maintained, and their churches have been respected by the people in spite of efforts to excite their passions to lead them to acts of violence against them.

It is not believed that a Constitution would be unacceptable to the people which would secure equality and liberty in all things and for all."

In conclusion, the vote was taken, which resulted in favor of the suppression of the article. The discussion was not only published in the organ of the party, but also in the other daily of the city. These proceedings do not effect the Constitution directly, but they help to form public opinion, which determines chiefly the march of a nation.

Within a few days, Rev. Mr. Trumbull has published in the "Voz de Chili," the organ of the Liberal party, four articles on the legislation of Chili in regard to mixed marriages, i. e., where the parties are of different religious beliefs,—one being Protestant and the other Catholic. The subject is handled with thoroughness, and cannot fail to make an impression. As the law now stands, the only way that a foreigner, if a Protestant, can marry a Chilean, is by his first professing the State religion.

Mr. T. clearly sets forth the very serious evils which result from this law. Legislation, he maintains, should on this subject seek to promote good morals, to secure personal freedom, and to respect the independence of the Church. He represents the professions of those who change their religion to marry in the country as insincere, like

the professions forced from the prisoners of the Inquisition, compulsatory, and for that reason false, tending directly to demoralization, since it causes hypocrisy and sacrilege.

"With joy is published the notice of converted proselytes, when they have been only the victims of an inconsiderate law, which compells them to profess to be what they are not."

This is a fruitful cause of skepticism, both to the individuals themselves, their famiiies, and the circles of their influence. "In the present law on marriage there is a fountain of evils which threaten the religious faith of all who feel the influence of the foreign element." The writer next considers the evil effects of the state of concubinage which too many adopt, claiming to choose the less of two evils. "Would it not be more than blindness to persist in a practice which produces fruit so pernicious, which is on the one hand sacrilegious hypocrisy, and on the other concubinage!" He brings home to them the oppression of the law, by supposing the case of a Chilian, in the United States, compelled to become a Protestant in order to marry. In the last article it i shown that there should be a law to allow parties, if they choose, who are of different faiths, to enter into a *civil* contract of marriage, not obliging the priest to solemnize it by his blessing. Thus would be secured personal liberty, and the sacred rights of the Church would not be invaded. "*With that* the Chili nation would gain in public morals. * * *With that* the contact of the foreign element with the population would not tend as it now does to a great extent, to mutual demoralization. Incredulity would not be seen on the increase among parents and children, as the fruit of a compulsatory hyprocrisy, neither in other cases would men be able to be free from their promises, deserting the women with whom they lived as concubines, and leaving their children in the bad condition of illegitimacy. *With that*, on the contrary, men would become so attached to Chili, that they would feel that this is their country, for whose progress they will work, to whose liberties they will consecrate their energies, their talents, and if there is need, even their blood, and upon which soil, living all their lives, they will leave behind prosperous families, well educated and legitimate."

I have given an imperfect sketch of Mr. T.'s article, noticing a few of the main points to convey to you some idea of its scope and bearings. Yours, very truly,

N. P. Gilbert.

THE HOME FIELD.

Our German Missionary in New Jersey, whose labors have been so instrumental of good, is still greatly encouraged in his work: and we hope the time is not far distant when the church he has gathered will have its pastor, that the Missionary may enter a new field, and again cast in the precious seed, which, by the blessing of God, shall ripen into an abundant harvest.

Dear and Rev. Sir:—In my last report I see there has crept in a slight mistake, for our membership last month was not 50 but 73. The war, productive of so much evil, carries with it, also, some good fruit. *While the Lord's hand rests so* heavily upon *the people, they are realizing* more and more His overruling Providence, and many are led to feel the wickedness of their ways, and inquire as to what they must do to be saved. As regiment after regiment returns home after an absence of nine months or more, I find that many soldiers are seriously impressed, and glad to avail themselves of the invitation to attend divine service. I have several interesting cases now on record, where the good seed has been sown in the field, and now, by being closely followed up begins to bear a rich fruit. We have had a solemnity in our meetings, which I wished you could have witnessed. It strikes all with awe and reverence, and fills my soul with devout gratitude to our heavenly Father. Truly, the hungry He will not send away empty.

Last Sabbath I preached on Matth. xiv, where Jesus bids Peter to walk on the water. After having dwelt on the precious love of our Saviour, how he wants to be our Saviour from sin, sorrow and death, I asked whether we did not, like the disciples, too often at Christ's approach, cry out: "'Tis a spirit!" How, especially, many of our countrymen did not look at Christ as a *reality*, etc. After the service five persons (three young men and two women) came forward to confess the faith. May the Lord bless them. Indeed we had a very pleasant month, and a very blessed one.

Our church, too, is progressing surely, though slowly, but it will be finished by the 15th of August. There are prospects that we shall have it filled at once, for which reason we have bought more land, expecting, under God's blessing, soon to have a larger one erected.

But even paying this tribute to the sad state of the country, and thanking God who causes the light to shine out in darkness, I think, that in preparing the way for His work, much is due to the influence exerted by our weekly Paper. The Germans are fond of reading, and if we do not provide for them something fit to read, we must expect that they will take up any thing that comes into their hands. Our paper is, I am sorry to say, the *only one* of its kind in America—a religious, political family paper.—For the short time of its existence, it has succeeded admirably well. The ministers have taken hold of it as far as they were able,—many infidels are glad to read it. Here we have the largest audience (far larger than a weekly assembly,) to teach how all things work together for good to those who love God, and that He is the Supreme Ruler of all. Constantly we point out the great truths of the Bible, show their bearings on the affairs of men, hold up religious institutions, fight Popery, refute infidelity—and those, whose minds are prepared in this way during the week, are certainly more affected by the truth on the Sabbath day, than if they had received no instruction *of this kind*, or rather had been reading *every scandalous lie* which possibly could *be invented against* Christ's Church.

From New-York to St. Paul and Kansas, the whole country is completely flooded with infidel papers (some very ably edited by Refugees and others, who neither believe in God nor on his Word), numbering more than 500, with 10, 20, and even 60,000 subscribers. It is true, almost every denomination has its own religious publication, but they do not fill the gap, as people will read secular papers, even if the former ones were ably conducted.

As I began my mission here, how hard a field I found it to be, you know full well. Many had not been inside a church for 12, and 15, and 20 years, and they were not easily led into it by merely extending to them an invitation, considering how among this class the Bible is hardly recognized as the Word of God. Here the paper acted as a wedge, in the opening of which could be brought in higher truths—and the result we have before us.

The Germans have a deep reverence for divine things, all the appearances to the contrary notwithstanding; the spirit, which fought thirty long, weary years, without intermission, for the liberty of the Gospel, is still alive; and if, infested by the French Revolution and other unhappy influences, the Devil had so long a time the undisputed sway in sowing his terrible seed, it is for us to use double efforts to weed it out. Let us pray and work, that soon the kingdom of the Lord may be established among all the inhabitants of this great, though now unhappy Nation.

We give the following deeply interesting letter from one of our Missionaries and Bible-women at the West, in one of our large cities; and we are happy to append to the letter the testimony of the editor of one of the daily papers to the usefulness and efficiency of the Industrial Schools under her care.

Rev. A. E. Campbell—Dear Sir: Our mission work in this city, has been as full of interest, if not more so, than ever before. Many encouraging things have been said and done, that keeps up the natural love in our hearts for this precious, blessed, and

arduous labor. The laborer in this fie'd can give to one far away but little idea of the amount, and arduousness, of the real laborious work necessary to be accomplished, ere any particular results, and even then so small, that it seems of but little importance. Oh, how often have we wended our way through dirty alleys, and up rickety stairs, when our own system has been full of anguish, and our hearts aching with recent sorrow, and entered a dilapidated room, with a sense of desolation and gloom encircling us—we have witnessed *their* destitution, and the absence of every thing pertaining to their temporal comfort, and we have for a time forgotten our own condition, and in the effort to strengthen and encourage a few feeble resolves to conquer vice, and overcome temptation, we have been strengthened and encouraged ourselves;—and yet the feeble ray of hope kindling up in those sinful hearts, and gleaming over once bright countenances, cannot be portrayed or expressed, but *we* can feel the satisfaction in our own hearts that our life may not have been spent in vain. This week we open a Prayer-meeting for Mothers, and adult girls, and hope God will bless the effort. Quite a number have already promised us to come, as they had not been to a church or meeting in a long time. Our Schools are all interesting, and prospering. On the 16th of May we gathered the three in one place, and we could only wish that some of the Board from New-York could have been present. The children recited the Catechism and Commandments with promptness and animation, and their singing was spirited and joyous. One little girl repeated a short History of the School, its management, &c., and closed with an appeal to the ladies to come over and help us.—Several repeated hymns and prose that was applicable and well received. Four little girls sung a quartette, "Call the children early, Mother," &c., and another recited a piece of poetry, entitled "Will the New-Year come to-night, mamma?" and it was so beautifully repeated that there was not a dry eye among the spectators. After some very appropriate remarks from Mr. M., a missionary, they were all bountifully helped to biscuits, cakes, and candies. Then all were presented with a pretty card on which were hymns, or select texts of Scripture, kindly furnished us by Mr. McIntyre, and given as a donation. When we realize how hard it is to reach the mind of an adult, who has long been addicted to vice and crime, it will be readily seen how necessary it is to rightly impress the minds of the young with such knowledge, and truth, as will give them a sense of their obligations to God, and their duties to their parents, themselves, and the world! We have a very interesting class in our morning Sunday-school, thirty different names, twenty-two present yesterday, notwithstanding the rain, and ten boys in the afternoon school, six of them Catholics. One boy always brings his prayer-book, but seems to listen with interest to instruction given. The others are wild, rude, coarse, and uncouth, in all sheir manners, and we cannot restrain our tears while talking to them of those things we know their precious souls stand in perishing need of, while our hearts are uplifted to Him who only can give the word effect. We visit the City Hospital every week, and in one hundred and fifty patients there are not ten Protestants. We have some very interesting cases, and ample room for missionary labor. Our reading matter is carefully selected, and thankfully received. We have furnished one Bible to an inquiring mind, and at times an anxious soul, one too who has largely shared in God's precious gifts, talents, education, and large business capacities, but all perverted by the demon, Alcohol. Several have accepted Testaments, and we often find them reading them. The Jail has some very interesting cases, but time will not permit us to enlarge. One day in the week is spent in the New House of Refuge, occupied by our soldiers. This is also under Catholic influence, and a priest goes out every morning regularly; but we are happy to learn that very few accept their instruction. The Sisters of Charity are nurses, and they perform their task admirably. They greet us very cordially, and we distribute our own reading to each bedside, and I assure you our visits, of papers and tracts, are gratefully received. We often

take up a book lying on the table, and see its import, and in that same quiet way, we love to counteract its influence. Our heart was made to rejoice last week, to find so many of those precious souls rejoicing in hope of immortality, notwithstanding the influence around them. They said they had no one to speak to on this great subject, and were but too glad to know that their souls were cared for by those of their own religion. We love to speak to them of Jesus, and that beautiful home his death purchased, and often our tears flow together, and we always feel the day profitably spent. Minister and people here are, to some extent, realizing, that missionary work is not simply standing in the pulpit and reading a sermon, or being regular in the weekly prayer-meeting; but, added to these, daily visits and direct personal appeals, and humble solicitations to read and accept God's holy word. We still feel that God has given us returning strength, for some wise purpose, and we are still determined to spend it in His service, and we desire to have an eye single to His glory. We desire to be found, always found in the path of duty, that way which is cast up for the ransomed of the Lord to walk in.

An Interesting Exhibition at Biddle Market Hall.—Saturday afternoon we had the felicity of witnessing an exhibition or "festival" of the Girls' Industrial Schools, three in number, under the general superintendence of Mrs. F. F. Maltby. Gathered in Biddle Market Hall were some two hundred and fifty girls of from eight to fifteen years of age, generally children of the indigent, collected with a view to their improvement from the alleys and by-ways of the city by the pious benevolence of a few self-sacrificing ladies. The scene was deeply interesting and exceedingly suggestive. Many of the pupils would be left entirely uninstructed and almost utterly uncared for, were it not for the maternal sympathies of these ladies. Numbers had been rescued from homes of squalor and degradation, and were effectually learning lessons of cleanliness, self-respect, and usefulness. To one who remembers how large and how lamentably on the increase is this class of vicious females in this city, that mission enterprise will appear of very great importance and value.

The children meet each Saturday afternoon, and are carefully given the instruction and encouragement most needed for them. Their circumstances and condition are investigated, and the suitable advice and relief afforded. Habits of cleanliness, order, obedience, cheerfulness, and industry, together with a just appreciation of these qualities, are ingeniously and assiduously inculcated. That genuine success attends this style of effort, is manifest from the clearly happy, interested and sprightly condition of the children, their ardent love for their teachers, and pleasing proficiency in the exercises taught them. Numerous specimens of sewing, knitting, &c., by these otherwise neglected little ones were exhibited. Many and beautiful hymns and songs were charmingly sung by them, and a considerable number of the misses in succession recited some well-selected pieces of verse and prose. The juveniles also performed with great spirit and zest the manual of calisthenics. At the close of these exercises, the assembled schools listened to an instructive address from Mr. Murdock, City Missionary, and then partook of sundry refreshments generously provided by the teachers and parents.

To the self-denying toil of the ladies conducting the enterprise, the necessity of its extension, its success, and its claims upon the patronage of our city, we trust to recur more fully hereafter.

Another Bible-Woman writes:

This month has been one of varied interest to me; sometimes visiting those who receive me as an old friend, and again I call on those who care not to be reminded that this world is not their eternal home. I have been quite out of health a part of the time, still I have made ninety-six visits this month, beside visiting the Jail and the City Prison. I have been much interested in a young German girl, who is sick, apparently in consumption. It is about two weeks since I first saw her, though I had called at the house before, and left a German tract with her mother. She spoke of the "little book" I gave them as being a great comfort to her. She was brought up a Romanist, but she reads the Bible, and feels, in her heart, that nothing but faith in Christ can ever justify her before a holy God. As I sat by her low bed, I felt that mine was a precious privilege to be permitted to speak for Jesus to such as she is. She listened with eager interest as I read the words of

Jesus, and pointed her to Him as the only Mediator between God and man.

Yesterday I visited her again. She was glad to see me, and spoke to me freely of her religious interest. Among many other things she said she did not believe the priest had power to forgive sins, and she did not once speak of Mary as an intercessor with the Father. She hopes to recover her health, but I think there is reason to fear that she will never be well again. I hope she will not be called away from this world till she is prepared for that better world, where there is no more sin and no more sorrow.

On Monday last I sat down to rest on a broken chair, at the door of a room in the basement of a liquor-shop. After talking with the woman who lived in that dark cellar, I asked if she would like one of my little books. She said she could not read. Then I told her I had the best book (the Bible) with me, and asked if she would like to have me read from that. She said, "I don't know any thing about it." But, said I, "you know what the Bible is: you know it is God's Word." She replied with a look of doubt, "I don't know, I can't read." As I was reading, two or three men passed, and went into the room above. Soon one of them came out and sat on one of the upper steps. As I noticed him he said, "That is good reading," and soon he came down and sat on an old trunk near me. I was reading one of our Saviour's parables, and as I tried to explain some parts of it, he said, "I know," but before I finished the chapter he sat with his face shaded by his hand, apparently listening with much interest. As I closed, he said, "That is true. That is good. There is nothing in that that will hurt any body." Quite a company of little girls also gathered around me, and listened respectfully as I read. I offered the man a tract, but he acknowledged that he could not read much. These are all Irish Romanists. I have read the Bible in that door before, but not to the same company. I hope they may again hear the Word, and that they may be made to understand and practice its precepts.

I have to acknowledge as received this month two packages of German tracts from the American Tract Society.

MISSIONARY INTELLIGENCE.

SUCCESS AMONG THE SHANS.

The Shans are wild tribes inhabiting the country east of Burmah and north of Siam. They are thought to be more numerous than the Burmans. In 1861 a Missionary of the American Baptist Union established a mission among them. He labored more than a year with only one conversion among the Shans (a few Burmans were converted and a small church was formed). At the commencement of this year, the "Week of Prayer" was observed, and prayer was answered. The Shans were deeply affected, and a number hopefully converted,—twenty-five offered themselves for church-membership,—most of them heads of *families*. This is the *more encouraging*, because they are Buddhists, who are proverbially slow to change their religion. Eight young men have entered upon a course of preparation to preach the Gospel to their countrymen. Three of the converts are of a distinct class, said to be numerous in the interior of the Shan States, who do not worship idols, but simply *Wisdom*. These three think their people will need only to hear of Christ, the source of all wisdom, to believe in him.

POLYNIA.

Bishop Patteson has, in New Zealand, a school for natives of the Polynesian Islands. His plan is to visit the various Islands, and obtain boys who shall communicate their several native dialects, and after having received in

struction, return home as samples of Christian training, thus facilitating further intercourse for missionary purposes. His success is encouraging. He hopes soon to have a commodious vessel ("The Southern Cross") at his command, in which he can spend six months of the year, visiting the Islands, and on board of which he can conduct a school almost as well as on land.

BUDDHISTS.

These are the most numerous body of religionists on the globe—estimated at 350,000,000. Their religion is a reform on the Brahmin system. They preach in the vernacular in India, China, and other countries where their doctrines have spread.

MISSIONS TO EASTERN AFRICA.

Dr. Krapp, a German, who, in the service of the Church Missionary Society of England, had in 1846 established a mission among the Waneka tribe, a little south of the equator, was engaged by the English Methodists in 1861 to establish missions for them in the same general region.

With two English and two German missionaries he arrived at Alexandria, in Egypt, August 18, 1861. On his journey down the eastern border of Africa, he found at Cairo American and English missionaries laboring with success among Mohammedans, Copts, Greeks, and Jews. But he was especially pleased with some German missionaries there, of the Pilgrim Missionary Society of Chrishona. They preach to about 200 Germans, have a school of forty Jews and Copts, and show a boldness never exhibited by any other missionaries in going into the streets, hospitals, barracks, prisons, and watch-posts *of the Egyptian* soldiers, and with the *most cheerful* Christian faith and love hold conversations with all who will hear. Dr. K., in one instance, heard some Mohammedans who were addressed in company with some Copts, turn upon and blame the Copts for living among them so long, and never telling them these "sweet words of salvation."

At the island of Zanzibar, Dr. K. found the French Catholics had gained great influence since 1852, operating through a large hospital with Sisters of Charity, physicians, priests, Apostolic Vicar-General, &c. They have also a similar establishment on the main land opposite the island. This mission is mainly supported by contributions from the Island of Bourbon—some individuals giving 20,000 francs at once. The Dr. predicts a short-lived work for them like that at Gondohoro on the Upper Nile. He says they make a brilliant display at first, and count numerous converts; but plant no vital principle in the heart. The heathen soon become tired of the yoke imposed *from without*, and unless prevented by hope of gain, soon relapse into heathen practices.

In selecting localities for his own missions, he requires these conditions: 1. a large population; 2. a friendly reception by chiefs and people; 3. high and healthy sites; 4. good arable soil; 5. good water, sufficiency of provisions, wood, &c. Finding these conditions in the Ribe tribe, about 4½ degrees south of the equator, he located the English missionaries, setting up with great labor the small iron house they had brought with them. At once they found themselves in trouble, for the burning sun turned their iron house into a furnace. This, however, was remedied by a roof of cocoa-nut leaves, constructed two feet above the iron roof. In this work and in building a house of poles, the natives aided with great alacrity. Hav-

ing purchased fifty acres of good land, on which *cotton* and other valuable plants grew wild, he left the new mission with favorable prospects of success. The two Germans, on account of illness, were obliged to return home.

A PROTESTANT COMMUNITY NEAR THE CASPIAN SEA.

An Armenian youth, Sarkis by name, from Georgia, near the southern coast of the Caspian Sea, in Asiatic Russia, (to which land the Argonants made their expedition in quest of the *Golden Fleece*) a few years since traveled westward to Germany,—was taught the truth,—embraced it,—returned to his native city, and resumed his former trade, but preached Christ to all around The people begged him to teach their children. At one time he had four hundred under instruction, but persecution has intimidated parents, and thus reduced the number to eighty.

Sarkis held meetings for expounding the Scriptures in private houses till the increase of hearers obliged him to preach in the open air. They have been much persecuted; but most of them have endured well. Sarkis thinks one hundred would stand very firm. Two hundred meet at his house for prayer-meetings. They have worship Saturday evening and Sabbath morning and evening, and two or three other times in the week. The first Monday of every month is observed as a day of fasting and prayer for the descent of the Holy Spirit upon all nations. Every Sabbath a collection, amounting to from $12 to $15, is taken up for "the work of the Gospel."

At Aidin, Asia Minor, the Turks petitioned the Sultan to have market-day placed back again to its former day, Sabbath, from which by missionary and Protestant influence it had been transferred to Tuesday. Greeks, Americans, and Papists united with Protestants in opposing the movement. The Sultan rejected the Turkish petition.

Mr. Jessup, of the Syria Mission, after a seventeen days' tour, gives a very encouraging account of that field. He was surprised to see so much love of the truth and readiness to suffer for it among the people.

The annual report of the Ceylon Mission speaks of a very interesting revival in the English school at Batticotta, commencing during the "Week of Prayer" at the beginning of the year.

The Nestorians are suffering a famine of bread, but the missionaries are much encouraged by the readiness with which the "bread of life" is received by the people.

NEWS OF THE CHURCHES.

FRANCE.

THE FRENCH PROTESTANT CONFERENCES AND RATIONALISM.—Two distinct series of Conferences have been held in Paris, during the anniversaries of the religious societies—the one called "*National Conferences*," the other "*General Conferences*." The *National* include *those only which are connected* with the "*State Protestant Church*"—the *General* comprises both these and the *Independents*.

In both these series of Conferences this year, the question of the Protestant Bible Society of France printing the Geneva New Testament of 1835 (Rationalistic) was thoroughly discussed and voted upon. In the National the majority for printing the version of Martin & Oslervald (Orthodox) alone,

was 68 to 14.—In the *General*, 95 to 12. The controversy, long continued, between the ultra liberal wing and the orthodox wing of the National Protestant French Church, seems to have culminated on this question. These votes, though probably not authoritative, are certainly very encouraging to the lovers of pure truth.

AUSTRIA.

Intolerance in the Tyrol.—The new Austrian Constitution guarantees liberty of conscience to all—not only allowing the free circulation of the Scriptures, and the unrestricted profession and practice of the Protestant religion, but decrees also that it shall be no bar to political preferment.

The Tyrolese are rebelling against these provisions of the Constitution.—Even the Provincial Diet has petitioned the Imperial Government to revoke them, so far as that province is concerned—not allowing any Protestant church to be formed; not allowing any public Protestant worship; not allowing Protestants to hold fixed property, except by an authorization of the Diet in each particular case. So far, the government of Francis Joseph have shown no disposition to indulge the intolerance of this otherwise estimable province. We trust they will not.

PRUSSIA.

In this distracted country, the conflict between the King and the representatives of the people is becoming more ominous. It is taking hold of religious as well as political circles. The health of the King is said to be failing under it, and that he intends to abdicate in favor of his son. This prince, who is understood to have imbibed English principles with his marriage of the daughter of Queen Victoria, may save Protestant Prussia from ruinous convulsions.

BRITISH BENEVOLENT SOCIETIES.

Notwithstanding the great draft on British charities for the starving of Lancashire and of Ireland, their established missionary societies, as a whole, have suffered hardly an appreciable diminution of receipts the past year.

God seems to be using the war in America, and the famine in the British isles, to develop and strengthen the benevolence of English and American Christians. Is not he preparing them to bear his Gospel to every creature?

HOME MISSIONS AND PATRIOTISM.

In Wisconsin and Illinois, one-eighth of the male members of the Home-Missionary Churches have enlisted in the national army—in Minnesota, one-seventh—in Iowa, nearly one-fifth.

MISCELLANEOUS.

The Executive Committee, at their last meeting, resolved to send out as a Missionary to Italy the Rev. Mr. Clark, of West Brattleboro. Mr. Clark had formerly been a Missionary of the A. B. C. F. M., and for a time had charge of the Seminary at Constantinople. On account of the health of his wife he returned to this country in '58; and not expecting to return, his connection with the Board was dissolved. But the health of his family being restored, and regarding Italy at the present time as the field specially demanding the most vigorous efforts for its evangelization, he will go out this fall to engage again in Missionary labor.

MATAMORAS.—Our friends and readers will be gratified in learning that the Queen of Spain has commuted the sentence of Matamoras from the galleys to banishment from his native land. At the last meeting of the Committee, the Secretary was directed to write to Matamoras, and inquire whether it would be agreeable to him, when his health permits, to go out to South America, under our auspices, and labor as a Missionary among the Spanish population there.

CARACAS, VENEZUELA, S. A.—We have received a pressing application signed by about forty American residents, at Caracas, for a Missionary to be sent to them. The Committee, at their last meeting, regarded the matter favorably: and we are now looking for a suitable man, who will go out and occupy that field this fall.

NEW ORLEANS.—MISS RANKIN.—Our readers will have seen, by the last number of our Magazine, that for a variety of reasons Miss Rankin had removed for the present to New Orleans, hoping to return to her former field of labor as soon as circumstances will permit. In a letter, received from her a few days since, she writes:—

"Since the battle has been going on before Port Hudson, a great many wounded men have been brought to this city, and placed in hospitals, and I have occupied much of my time in trying to alleviate the sufferings of our brave men. It is so rare to find a lady in New Orleans who feels any interest in the "Yankee" soldiers, that I have felt it to be an imperative duty to do all in my power to administer to the comfort, both spiritually and temporally, of those who have fallen wounded upon the field of battle. I have been more than compensated by the high appreciation with which my services are regarded. I am aware that these duties are not in strict accordance with the usual routine of missionary labor, yet I am quite sure my Northern friends will not censure any such deviation on my part, while I am administering to the comfort and welfare of their sons and brothers, far removed from the sympathies of friends and home. The subjects of my earnest solicitude are almost all New-York and New England men—some have died, but far the greater portion are doing well. The latter are exceedingly anxious to return to their regiments, and share in the glorious conquest about to be achieved."

We take this opportunity of thanking the American Bible Society, and the American Tract Society, for their generous donation of Bibles and Tracts for the use of Miss Rankin.

THE WARNING TO LOUIS NAPOLEON.—How significant it is, may be judged from the antecedents of the men whom Paris has chosen for her representatives in the Chamber of Deputies. Berryer, the most eminent advocate of France, is one of them. On the morning of Dec. 2d, 1851, by his motion, the Deputies resolved that Louis Napoleon, by the *coup d' etat* of the preceding night, had forfeited the Presidency. Thiers, the historian, is another. He was a *victim* of the *coup d' etat.* At six o'clock on that 2d of Dec. morning, he was seized by soldiers and locked up in a prison. With freedom of debate, (which Napoleon cannot now easily take away) will not such men sift Imperial policy and measures, and show their true character and tendencies to the nation? Both these men are members of the French Academy. Louis Napoleon has no members to match them.

THE SOCIETY FOR PRIMARY INSTRUCTION, supported by the Protestants of France, aids two hundred schools, at an annual cost of $15,000.

We would call the attention of our readers to the third page of our cover, *containing the terms of the* ECLECTIC.

THE FRENCH ACADEMY ROMANIZED.—The French Academy is the most illustrious Literary Society of France. Its number is limited to forty. Election is professedly the reward of literary merit solely, ignoring both politics and religion. Hence it is an object of ambition for the very best minds, polished by the highest culture. It is, for France, the center and arbiter of the republic of letters. It includes, of course, many Romanists; among them, M. Dupanloup, Bishop of Orleans. Recently a chair was vacant. Two candidates competed for it; one a Romanist, the other a Free-thinker; the latter decidedly superior in literary merit. The Bishop opposed his election, in a pamphlet of bitter sarcasm, on partizan grounds, not literary, but *religious;* formed a cabal against him, and defeated him. The hopes of literary men not connected with the clerical faction are thus seriously prejudiced. The effect has been to turn the keenest pens in France against the Bishop, his abettors, and his church. They demand to know "whether the French Academy, which admitted Montesquieu and Voltaire, is henceforth to become a chapel of ease to the Roman Church." The maneuver is not likely to inure to the benefit of the wily Bishop or his cause. They that grasp at all, are in danger of losing all.

JESUITS IN AMERICA.—A cotemporary affirms that the Jesuits are now in great favor with American Roman Catholic prelates,—that they are using the dogma of the Immaculate Conception to give new attractions to their ceremonial, and attract children, especially girls, into their church, as children of "the divinized Mother of God," as Mary is called. They are also holding numerous meetings over the country, in which are celebrated the praises of the new Jesuit Saints—the canonized Japanese martyrs, and in which also are made the fiercest attacks on Protestantism. A Jesuitico-political invasion of our institutions is thought by many to be maturing.

FREED-MEN'S SABBATH-SCHOOL AND CHURCH.—In Topeka, Kansas, a Sabbath-school, of forty colored persons, has been gathered; also a church organized from them, commencing with five members.

INCREASE OF THE FOREIGN ELEMENT IN MASSACHUSETTS.—The Boston Pilot (Roman Catholic paper,) publishes the statement that the returns of 1861 for Massachusetts show that of all births, a majority are of foreign parentage.—These are the figures, as given by the Pilot: Of American parents 16,097—of foreign parents 16,125. We were not prepared for such a statement, and still think that, if a *perfect* census of the *little ones* of Massachusetts could be obtained, the figures would show a majority on the other side. We know that in some of the larger towns the facts favor the above view; but in the rural districts the births of American parentage must largely predominate. Whatever may be the exact proportions of native and foreign, we know that the number of foreigners in our country is immense, and is most rapidly increasing by immigration—never more rapidly than now—calling loudly upon every *patriot* as well as every Christian to use all feasible means of elevating this great mass *socially, intellectually*, morally, and religiously; that thus blessed, they may become *a blessing* to their adopted country.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JUNE TO THE 1ST OF JULY, 1863.

MAINE.

Gorham. Rev. T. S. Robie, 2 00

NEW HAMPSHIRE.

Gilsum. Cong. Ch. Dea A. Haywood 13 00
Northampton. Miss F. B. Bannister, 20 00
Hanover Centre. Ch. & Soc. 3 00
Francestown. Cong. Ch. & Socy. for L. M. of Aaron Fisher, 30 00
Greenfield. Mrs. E. Marshall, 2 00
Epsom. Rev A. B. Peffers, add. for L. M. 6 00

VERMONT.

E. Hardwick. Cong. Ch. by L. H. Delano, Tr. 17 85
Burlington. Luther Clark by J. S. Gallagher, 10 00

MASSACHUSETTS.

Amherst. The $100 00, reported in the July No. as from Amherst Ch. should have been from Ch. in Amherst College
Pittsfield. Walter Tracy gave $15 instead of $5 as reported in July No.
Lawrence. N. P. Houghton in full of L. M. 25 00
Hatfield. Cong. Ch. & Cong'n by John A. Billings, Tr. 49 40
Chelsea. A friend 1 00
Springfield. C. Merriam, 100 00
Boston. Jacob Bancroft, 10 00
Essex. A friend, 5 00
Boston. Old South Ch. add., 6 00
E. Boston. Rev Mr Haskell, 5 00
A friend, 25
North Beverly. Rev. E. W. Harrington, 5 00
Beverly. Washington-st. Ch. & Soc'y., 16 00
" Dane-st. Ch. & Soc'y., 33 97
Williamsburg. Con. Ch. & Soc'y. for L. M. of John W. Hyde 38 08
Danvers. Cong. Ch. & Socy. 15 47
Greenfield. 1st Parish, Rev. D. H. Rogan, L. M., 22 75
" 2d Parish, 67 29
Winchenden. North Ch. Ebenezer Butler L.M. 25 00
Norton. Trin. Ch. Dan'l S. Cobb towards L.M. 5 00
Deerfield. Orthodox Ch. & Soc'y., 42 00
Westhampton. Cong. Ch. & Soc'y by F. Loud, Tr., 8 00
Taunton. Trinitarian Cong. Ch. & Soc'y. 48 89
Lawrence. A friend in Italy, 600 00

RHODE ISLAND.

Providence. Central Cong. Ch. & Socy. 134 00

CONNECTICUT.

Litchfield. Miss Lucy Beach, 12 00
Birmingham. Henry Somers, 12 00
So. Windsor. Mrs. C. Olcott, 5 00
New Haven. Officers of Yale College, 50 00
" South Ch. & Soc'y 47 43
" 1st Ch. & Soc'y, 849 95
" Maria Marvel, 10 00
Vernon. Cong. Ch. by Allyn Kellogg 41 04

NEW YORK.

Whitehall. Presb. Ch. of which Mrs. Boardman for L.M. $10, J. H. Park for L.M. $10, 35 40
Homer. Presb. Ch. 35 00
" Elias Root L.M. in full, 10 00
Corfu. Presb. Ch. Rev. C. R. Burdick L. M., in part, 14 03
Clifton Springs. Sam'l Pettit, in full to make Mrs. S. Pettit L. M. $20, and $30 to make *Mrs. Olive J. Downing* a L.M. 50 00
Adams. Presb. Ch. to make Rev. G. W. Mackie a L.M., 56 69
N. Y. City. St. Paul's M. E. Ch., of which Henry J Barker $25, others $45, by Rev. D. C. Van Norman, L.L.D. 70 00
Hannibal. Cong. Ch. by S. W. Brewster, 7 00
Lenox. Miss Lydia Hall for Miss Rankin, one-half for her personal benefit, one-fourth to supply her with tracts, one-fourth with Bibles 20 13
Tarrytown. H. N. Lombard, Semi-Annual donation for the support of a missionary in Italy 175 00
N. Y. City. Ref'd Dutch Ch. in Wash'n Square, by H. M. Butler, Tr. 54 40
Binghampton. Presb. Ch. 72 26
Rev. P. Lockwood in full of L.M. for his son, Radcliff B. Lockwood 10 00
Morgan L. Barnes L. M. in full, 10 00
A. Doubleday, Jr. L. M., in part, 10 00
Medina. Presb. Ch. 14 15
Mrs. Nancy J. L. Bayne, to make Miss Nancy Jane Kellogg of Ypsilanti, Mich. L.M in part, 5 00
Southampton. Presb. Ch. in part for a L.M. 14 31
" Union Coll'n in Presb. Ch., 4 65
Huntington. Union Coll'n in Presb. Ch. 23 30
Roslyn. Presb. Ch. in part of L.M., for Sam'l R. Ely, Jr. 20 02
Islip. Presb. Ch. in part of L.M. for Rev. A. Nash, 14 25
" M. E. Ch. 8 00
N. Y. City. Mrs. H. I., to make Mrs. Jan Bobbins, of Putnam, O., a L.M., 30 00

NEW JERSEY.

Bloomfield. Presb. Ch. by Mr. J. K. Oakes, Tr., 93 05
Newark. 2d Presb. Ch. by C. S. Ward, Tr. 43 79
Elizebethport. Presb. Ch. 8 00
Newark. 1st Presb. Ch. by Peter Jacobus, Tr., 90 11

PENNSYLVANIA.

Philadelphia. Mrs. Mary R. Mitchell for Italy, 5 00
Belle Valley. Rachel Russell 3 00
Chestnut Hill. Presb. Ch., which makes Rev. Roger Owen a L.M. 30 00
" Bapt. Ch. 4 50
Bellefonte. Presb. Ch. of which $30 makes Rev. J. H. Barnard a L.M. 54 50
Lock Haven. L. A. Markey, Esq., in part L.M. 10 00
" Sam'l Hepburn and family which makes him part L. M. 13 00
Others of the Presb. Ch., which makes Rev. Jos. Nesbitt L.M. 37 25
Williamsport. Presb. Ch. which makes Rev. Wm. Simonton L.M. 39 00
" Meth. E. Ch. 3 11

MARYLAND.

Baltimore. "M." 20 00

ILLINOIS.

Lyndon. 1st Cong. Ch. by J. Roy, Tr. 5 00
Danville. Presb. Ch. by A. S. Webster, Tr. 11 45
Polo. Rev. R. M. Pearson 1 00
Dover. Geo. Wells for Italy, 10 00
Galesburgh. Rev. E. Jenney, 5 00

Plymouth.	Cong. Ch.	8 00
Ottowa.	1st Cong. Ch.	14 35
La Harpe.	Rev. A. L. Pennoyer.	1 00
Lisbon.	A. J. Ford,	2 00
	INDIANA	
Bloomington.	John Dismore,	5 00
Franklin.	Wm. H. Manwaring,	5 00
Indianapolis.	Cha Munson,	50
Mt. Carmel.	Presb Ch.	17 05
"	M. E. Ch	3 35
"	Messrs. Freeman, Byram, & Byram,	1 50
	OHIO	
Cleveland.	Mrs. Elisha Taylor,	100 00
Cincinnati.	St. Paul's P. E. Ch. Chas. Kelgour, bro. and sister, which makes Miss E. C. Kelgour a L. M. $50, Mrs. Longworth $20, Mrs. Wright and Mrs. Wiggins $10 ea., Mrs. Flagg $6, G. H. Barbour $5, Mr. Coan $1, in full of L.M. for Rev. Sam'l Cox,	102 00
	3rd Presb. Ch. add J. R. Davey $10, J. C. Mores $5, A. H. Poundsford $3; F. Ferry $2; Messrs; Lytle—Crane—Copeland—Lytle $1 ea, in full of L. M. for Rev. Wilbur McKeag,	24 00
"	9th Bapt. Ch. add D. G. A. Davenport $10, E J. Wilson $3, Messrs Morton, Sage, Nichols and Cheever $1 ea.	19 00
"	1st Presb. Ch. add, J. C. Culberson $20, Mr. Johnson and Mrs. Shulty 50c. ea.	21 00
"	Broadway Presb. Ch. add Messrs. Scarborough and McKeehan and Miss Anna Pierce $10 each, Messrs. Clark, Bullock, Shaw, McAlpin, Fallis, Corsin, Stewart, and Rowland $5 ea., J. Kessick $3, Messrs. Farrell, Forbes, Williams, Andrews, and Mrs. Coons $2 ea. Mrs. Shultz $1 50; Messrs. Starr, Harper, Lewis, Baker, Irwin, Tudor, Johnson, and Brown, and Mrs. Caldwell, Johns, Greene, and Miss Howard $1 ea.; 5 others 50c. ea. another 55c.	99 55
"	Vine Street Cong. Ch., add Messrs. Sumner & Co. $10., Messrs. Sellew, Short, Tilney, Sellew, Merrill & Snowdon, and Otte $5 ea. A. P. Williamson $3. Messrs. Woodruff, Nichols and Lockwood $2 ea. Messrs. Scott and Lockwood $1 ea.,	51 00
"	Central Presb. Ch. add, Messrs. Mitchell, Spencer West, Wynne, Haines & Co., J. E. Wynne & Co. $5 ea.; W. D. Morgan $3; R. Smith $2; Messrs. Hoover, Jones, Wynne and Lodge $1 ea.; F. Skinner, $2; 2 others 90c.	36 90
"	7th.st. Cong. Ch. add, J. E. Perrin 2d instalment of L.M. and Messrs. Fay and Harris $10 ea.; L. C. Hopkins in full L. M. $20; Messrs. Evans and Lindsey $6; Messrs. Kidd, Nichols, Chatfield, Powell, Wells, Barker and Johnson $5 ea.; Messrs. Shotwell, Prince, Nelson, Burt and Hopkins $2 ea.; Messrs. Barney, Bobb, Swan, Walton, Bradstreet & Mrs. Hurd $1 ea.	107 00
"	Orchard-st. Union Presb. Ch. *Mr. Crosby,*	2 00
"	*Trin. M. E. Ch., in part Messrs Platt & Emerson $5 ea.*	10 00
"	*6th-st. United Presb. Ch. add,*	
Cincinnati.	D. Harper $3; Messrs. Thomson & Miller $1 ea.; 2 others 45c	5 45
"	Christ's Prot. Epis. Ch., add, B. F. Strader $25; Griffin Taylor in part L M $20; B. Homans, Jr. $15; Messrs. Vandeusen and McGuffy, and Mrs. Rule $5 each; Mrs. Stetenius and Worthington $3 ea.; Mrs. Brown $2; Judge Hall $1, in full of L.M. of Rev. John W. McCarty.	84 00
"	2d Presb. Ch. add, John Shilleto in full of L. M. $20; Messrs. Durand, Winslow, Pendleton, Miller, and Mitchell, Ladd & Co. $10 ea.; Messrs Gaston, Allen, Jones & Bro. Butler, Slocum, Isham, McBerney, Fisher, Ray, Taylor, Swazey & Co, Brown $5 ea. Messrs. Isham, Bruce, Burnet, $2 ea.; Messrs Lupton, Crane, Cone, Brown, Hedrick, Folsom, Pickard, Fagin and Mrs. Gaylord $6 ea.,	145 00
"	6th-st. M. Prot. Ch. in part Messrs. Gates and Hicks $5 ea. J. A Duer $2,	12 00
"	Union Chapel M. E. Ch. add, Capt. Fisher $10; Messrs. Woods, Lewis, Cook, Burton, and Webb $5 ea; Messrs. Laws, Foulds and Fisher $2 ea.; Messrs. Laws and Marshall, and Mrs. Perin $1 ea. in full of L.M. for Rev. Carlton T. Lewis,	44 00
"	New Jerusalem Ch. W. S. Merrill $5; W. Merrill $1	6 00
"	Ch. of the Atonement, Mr. Frazier,	1 00
"	Walnut-St. Christian Ch. Messrs Mills & Co., $5; W. S. Ludlow $1,	6 00
"	Poplar-st. Presb. Ch. add, A. B. Waters $11; J. Korn $2; W. S. Olmstead $1,	14 00
"	The Friends, in part, J. W. Wayne $10; Dr. Taylor $5 G. D. Smith $3; Messrs. Smith and Keyt $1 ea.,	20 00
"	5th Presb. Ch. in part, D. Brown & Co.,	5 00
"	St. John's Prot. Epis. Ch. add Mr. Devon $5; Messrs. Philips and Penny, and Mrs. Selves and Frazer $2 ea.	15 00
"	1st Bapt. Ch. in part, Mr. Corey,	1 00
"	Messrs. Rogers, Allen & Tudor $1 ea.,	3 00
Walnut Hills.	Lane Seminary Presb. Ch. Messrs. Overacker $10; Mrs Kinney $5,	15 00
"	1st Presb Ch add, Messrs. How and Kemper $5 ea.	10 00
Glendale.	Presb. Ch., W. B. Probasco, Esq.,	5 00
Reily.	Presb Ch.,	6 10
Harmony.	Presb. Ch.,	8 75
Eaton.	Presb Ch. and Sab. Sch'l add to constitute Wm. Curry, Esq, LM.	3 70
	WISCONSIN.	
Black Earth.	Mrs. M. Walker by Rev. A. S. Allen,	5 00
Beloit.	B. Durham,	10 00
	IOWA.	
Lansing.	Rev. J. B. Gilbert,	1 00
	TENNESSEE.	
Memphis.	R.	30 00

THE

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LIBERTY, POLITICAL AND RELIGIOUS, IN AUSTRIA.

THE mention of free institutions in Austria calls up the shades of Silvio Pelico, and that noble band of Italian martyrs who pined and died in the horrible dungeons of the Spielburg and other Austrian prisons, for the crime of loving liberty and saying it would be good for Italy. When in 1860 it was announced that Francis Joseph was meditating a Constitution, and inviting wise men from the "Crown Lands" to aid by their counsels in framing such an one as would strengthen the whole Empire, and at the same time bless each province, it was suspected to be only a trap to catch the credulous nationalities, and draw them into a more hopeless bondage. But it was not so. Francis Joseph was honest in his professions, and has been earnest in his endeavors to reform Austrian institutions.

Austria had had two great frights.—One in 1848, when the uprising of the Vienese drove Prince Metternich, a trembling fugitive, to England, and caused Francis II. to lay off his glittering imperial diadem as a bauble too uncomfortable to be worn: the other in 1859, when the defeats of Magenta and Soferino spread dismay, gloom and general discouragement through the Empire. That of 1848 was followed, not by liberty, but by drawing the cords of despotism still tighter; by changing the different nationalities composing the Empire, and before enjoying many municipal privileges, into "Crown Lands," and ruling them with centralized, bureaucratic stringency.

This did not bring strength, but weakness—to the provinces sullen, irritated discouragement, which paralyzed enterprise—to the Government an empty treasury and an almost hopeless derangement of the finances. This state of things prepared the way for the fright of 1859 to bear better fruits. After this, the Emperor at once set himself to the task of reform—to the attempt of getting good by giving it. He invited leading men in the "Crown Lands" to assemble at Vienna and *aid him, by forming wise* institutions of freedom, to develop the forces *of the Empire.*

The work is now in progress, and there has been much *real* progress, so much that it would seem very difficult to return to the old autocratic despotism. Still it has to struggle with gigantic difficulties at every turn. The struggles at reform in an old despotism are faintly illustrated by those of an inebriate, trying to become a sober man.—His good resolution is constantly assailed by the enticements of old habits, old companions, and old lusts; while his power of persistency is weakened by the enervation of intemperance. So the way out of the mire of confirmed national absolutism is at every step obstructed—obstructed by the immemorial habits of unchecked authority in the reigning family—by the unwillingness of old office-holders to lose power and place—by the old unrepealed laws, incompatible with free institutions, and constantly turned by the ill-designing to thwart all good progress. In this "slough of despond" Austria is now floundering.—And she, perhaps, with more difficulties than would attend almost any other nation, because of the heterogeneous materials of which she is made up—twenty-one nationalities of different races—different habits different wants, different degrees of intelligence, and very different forms of internal administration.

The first general Parliament, or great Reichsrath of the Empire, of twenty months' duration, came to an end in Dec. last. We will, as briefly as possible, note the principal steps of progress up to that time. —After the events of 1848, (terrible to tyrants!) the old Emperor Francis and his son, the next heir to the crown, were easily induced to step out from under this now dangerous ornament, and let it fall upon the head of the grand-son, Francis Joseph, apparently, because of his superior intellectual ability. On the whole he bids fair to justify their judgment. He has something of the liberality of Joseph II. without his recklessness. And we hope to see under his rule a regenerated, constitutional, free and prosperous Austria rising up, satisfied with making her 35,000,000 of people intelligent and happy, without the robber-ambition of crushing and impoverishing her neighbors. But before her waters are to become thus clear, they are evidently to be agitated by many tempests. Now for the steps by which she has come, since 1848, to her present position.

The young Francis Joseph evidently had, from the first, views of government better than those of his grand-father. In 1861 he appointed a *Reichsrath*, or Imperial Council, of limited number, to be his special, private advisers. They were independent of the ministry drawn from the different provinces and appointed for life, the number to be *occasionally* increased by temporary appointments. It was an old custom of the Empire for the ministers to submit to the Emperor written reports on matters requiring his decision. These reports he would

often hand over to the Reichsrath, and perhaps act on their advice in opposition to that of the ministry. But the liberties of his subjects were not as yet increased, but rather abridged under a more rigid centralized rule, till after the disastrous Italian war of 1859. It is, however, asserted that before the war he had resolved on liberal reforms; that even Prince Metternich, on his return from England, had advised to it, saying, "representative government, as administered in England, is the best"—and had named Count Rechberg, one of the present ministry, as the best man to carry it out. If this were so, his plans were broken off by that war,—and yet were stimulated to a more rapid consummation by its results. The utter derangement of the finances and the deep gloom of the whole people, consequent on its sad disasters, imperatively demanded great changes in the national policy. Francis Joseph was forward to make them, in accordance with the wishes of the wisest of his people, and for the best interests of all the nationalities. We believe he really had this desire, however he may have been partially drawn aside by politicians from the most direct way to its accomplishment.

On March 5th, 1860, he published a decree for the increase of the Reichsrath by the addition of ten life, and thirty-eight extraordinary members, chosen from the ablest men of the different provinces. These last men, on the reassembling of the provincial diets to be replaced by men of their choice—so that each of the "Crown Lands" should have a part in the regeneration of the Empire. May 31 the enlarged Reichsrath assembled in Vienna, and proceeded to consider the embarrassing question of the finances. They requested the Emperor to set aside an imperial statute which limited committees to seven, and allow them to appoint one of twenty-one—representing all the "Crown Lands"—to examine and report on the financial condition of the Empire. He not only granted this, but voluntarily pledged himself not to lay new taxes, nor increase the old, excepting in accordance with their advice. This was a great step in the right direction, and gave new hope to the best friends of Austrian regeneration.

This body discussed also with great boldness the vital questions of the Concordat with the Pope—of equal rights and self-government of all the nationalities—of religious freedom—of law reform, and of freedom of the press, and took liberal grounds in regard to all. No one—not even one of the ministers—ventured to vindicate the old centralized, bureaucratic system of Bach. All without exception, condemned the system of over-governing, of the ever-increasing interference of Government functionaries in all the affairs of life, discouraging the heart and stifling the energy and enterprise of the people.

The substance of the recommendation of the committee of twenty-

one was, that a liberal Constitution be adopted, which should have a due regard to the historical usages of the different nationalities, allowing each to manage its own internal affairs,—much as the different States of our country do,—and send representatives, freely chosen by each, to the Imperial Reichsrath to aid the Emperor in making general laws for the government of all these Crown-lands, provinces, or nationalities, as one great Austrian nation. They were convinced that the financial condition of the Empire could not be essentially improved except by restoring the confidence of the people, and that this could be done only by allowing the different "Crown-Lands" to participate in the management of their own internal affairs. To this end they recommended the re-establishment of municipal institutions in Hungary and the introduction of similar institutions in all the other countries of the Empire. From the latter part of this a minority of five dissented. We have not space to go into particulars, and therefore will simply state that these were the *Germanizing* party, who desired so to manage matters that the German element of less than 8,000,000 should control the whole Empire of 35,000,000. They presented a separate report. Around these reports parties have gathered and are still carrying on a most bitter political conflict in the national councils.

The majority report produced the desired effect on the mind of the Emperor, and led him to issue a decree, called "The Diploma," laying down fundamental principles in regard both to the Imperial Reichsrath and the provincial Diets. I. The Diets should be restored in a form modified to suit the requirements of the times. II. The Reichsrath should legislate on those matters only which relate to the common interests of all the Crown-Lands, "commercial and monetary, (customs, excise, and currency) post, telegraph, railway, military, and foreign affairs." III. "All other matters will belong to the respective Diets according to the constitutional laws of the countries." These and other clauses were declared "fundamental and unrepealable laws of the State, as based on the pragmatic sanction of the Emperor Charles VI., and equally binding on the present Emperor and his successors."

This gave great satisfaction to the mass of the Empire, and raised the highest hopes that excellent institutions of freedom were soon to be established. But now the Emperor committed one or two mistakes, which threw affairs into conflict and confusion. He appointed to the office of Minister of the Interior Count Goluchowski, and entrusted to him the drafting of statutes for the Crown-Lands. This man was a thorough bureaucrat, and decidedly opposed to the majority report of the committee. He was very unpopular with all classes, and his statutes made him more so. The Emperor was obliged to dismiss him.—In his place was appointed Herr Von Schmerling, a man of capacity,

liberal in politics, popular, but more opposed than Goluchowski to the Diploma, though for opposite reasons. He managed to lead the Emperor to substitute for the Diploma a sort of Constitution, called the "February Patent," which, with Goluchowski's statutes, so regulated the elections in the Crown-Land Diets as to give the German minority a very undue influence in the national councils. Instead of the 100 of which the Reichsrath was to be composed, according to the Diploma, the number was enlarged by the Patent to 343. Of these 85 fell to Hungary and 54 to Bohemia. The Diet of Hungary were so dissatisfied as to refuse to be represented at all. It was hoped by the Hungarians that Bohemia would do the same, and the Bohemian deputies, though appearing, took their seats under protest.

Only 200 of the 343 assembled, and a large part of these in bad temper towards the Government. Still the electoral laws had been so framed that the party of the "Patent"—now the Government party—had 70 out of the 200 who were so connected with the central power as to be entirely at its control, making on all questions a sure majority for the Ministry. The Upper House, or Senate, was no less subservient. The session was very stormy—the best speakers with the opposition; but the sure majority uniformly carrying every thing for the Ministry. The opposition took their stand on the Diploma of the 20th Oct. 1860, and the Ministerial party ignoring that document declared the "Patent" of 1861 to be the only constitutional guide.

The Diploma plainly secured to the different "Crown-Lands" their ancient historical privileges, and to each a distinct voice in the Reichsrath as a separate nationality. The "Patent," on the other hand, sought to melt down all the distinct parts into one homogeneous Austria, to be ruled by one central congress. To illustrate this point we quote: "On the Bohemian national party objecting to the competency of the Reichsrath to legislate on a question affecting the interests of their country, and the solution of which legitimately belonged to its Diet, a leading centralist declared that he could acknowledge no kingdom of Bohemia, but only a land of that name, a part of Austria, adding that he attached just as little importance to the Emperor's title of King of Bohemia as to that of King of Jerusalem." This was peculiarly trying to the Bohemians, because every previous Emperor had been crowned King of Bohemia at Prague, and Francis Joseph had but little while before declared his purpose to do the same.

The Diploma party pleaded their right to claim its protection; because its principles had been solemnly established by the Emperor, "as fundamental and unrepealable laws of the State," binding alike on himself and his successors. The party of the Patent, on the other hand, denounced as the enemies of Austria all who questioned the validity of

the latter decree. The Hungarian Diet, probably anticipating that such would be the ruling spirit in the Reichsrath, refused all participation in it. This perhaps was unwise, as her 85 members possibly might have turned the scale to the side of the nationalities. As it is, she has deprived herself and her sister States of an influence which had hitherto far outweighed that of any other of the "Crown-Lands."—Jealousy of Hungary with her 9,000,000 of people, her large municipal privileges, and her profusion of public-spirited men, educated in the school of political contests, was doubtless a strong reason for forming the Centralist party as a counterbalancing weight.

One of the severest conflicts in the Reichsrath occurred on the question of laying new taxes. By the decree of July 17, and the Diploma of Oct. 20, it was fixed that new taxes should be assessed only in a *complete* Reichsrath. The Emperor was, by another clause, empowered to decide all matters necessary for the interests of the State whenever the *complete* Reichsrath should not be assembled. The Ministry still determined to bring the budget before this "Rump Parliament," hardly more than *half* complete, and have new taxes voted to meet the estimates. They admitted the Constitution did not authorize it, but pleaded that the Emperor delegated to the Parliament his right to act on the finances. It was done against the most energetic resistance of the opposition, pleading the specific pledges of July and October, and claiming that the Emperor, who had equal sympathy for all his subjects, should exercise *personally* his constitutional right, rather than delegate it to an accidental parliamentary majority, representing one interest only and one portion of the realm.

This led so many of the Polish and Slavonian members to refuse further co-operation, that only 143 members voted in fixing the financial details, which was the principal business of the remainder of the session. This course of the Centralist party has led to great conflicts between Hungary and the central government, resulting in a forcible dissolution of the Hungarian Diet, and, if we rightly recollect, a collection of taxes in that country by military force.

We said the Emperor committed one or two mistakes. In saying this we did not mean to side with either party, for we do not know enough of the historical relations of the different Crown-lands and the character and intelligence of the people, nor of the designs of the Centralist party, to form an opinion on the subject. But if it was right to publish the decree of July and the Diploma of Oct., it was a mistake to put the drawing of statutes for the Diets into the hands of Goluchowski, and to give Herr Von Schmerling power to substitute for the Diploma the antagonistic "Patent" of February. He should have pursued *one* course, not *two*. If the Patent is right, that alone should

have been decreed. Things in Austria are certainly in an unhappy state, yet the Empire is, by dire necessity, irrevocably committed to liberal reform ; and the Emperor, notwithstanding the above mistakes, seems honestly bent on doing a thorough and good work in this matter.

Much of reform has already been accomplished. The Concordat with the Pope of 1855 has been annulled—marriage has been made a civil institution, and is no longer in the hands of the priest alone—the schools are taken away from the control of the Jesuits—the rights of conscience are conceded—religion is no lon er a test for political preferment, and the Bible, in all languages, may be freely imported for sale into Austria. So sincere is the Em eror, that a petition of the Diet of the Tyrol to have that provin e exce ted from the operation of the law enfranchizing Protestants, has not been granted. On the other hand, the Emperor has given to the Protestants a place of worship in Vienna, has allowed the utmost freedom of speech, and that publicly, in eulogizing Gustavus Adolphus, the great champion of Protestantism in the thirty years' war. Still further, Herr Von Schmerling telegraphed, last year, to the Austrian delegates in the Gustavus Adolphus Society—the great Protestant protectionist and home-missionary Society for Germany—that they might, if they pleased, invite that body to hold their next meeting in Vienna: and further still, the Moravians have been permitted to commence Protestant missions in Austria. Truly the world moves! Even Austria has made more unexpected progress in the two years ending last Dec. than any other portion of the globe.

Will not American Christians so enlarge their contributions to the funds of the American & Foreign Christian Union as to enable that Society to take a part in the good work for Protestantism in Austria?

BENEVOLENCE AND PATRIOTISM.

When the rebellion broke out, there was a general feeling that our benevolent societies must severely suffer—perhaps, for a time, suspend. In Boston it was even proposed in 1861 by some papers to give up the May Anniversaries. It was resisted by those more immediately connected with the societies, and the anniversaries were not only held, but well attended, and of fully ordinary interest—we think of unusual interest for these latter years. One thing connected with them was very striking, an intense Christian patriotism, which contributed not a little to brace up the best portion of New England to the prosecution of the war. Time wore on—one year elapsed—and to the great joy of all philanthropists, most of the Societies at the Anniversaries of 1862 reported an increase of receipts.

Abroad the fears among good people that our benevolent operations must be greatly curtailed, were still greater. Christians in England took special pains to stir each other up to help the American Societies especially in the Turkish mission—the British Bible Society voted and sent ten thousand dollars to aid the American Bible Society. What then was their amazement to find most of our organizations with treasuries fuller than usual—the Bible Society so well off as to feel obliged, respectfully, to decline the munificent gift of her kind British elder sister.

Nor was this all: when England's honest working men of Lancashire were brought to straits for food, American philanthropists were ready with means to send them supplies by the ship-load. Under the circumstances, the freight of the George Griswold was a phenomenon that surprised the world and filled the good with joy. These things showed a depth of Christian principle in the churches of America, and an affluence of material resources in the merchants, bankers, and great business men of America that was wholly unlooked for abroad or at home.—Such a surprise was a great encouragement to us, and it greatly improved the feelings towards us abroad. These facts said to them, "we expect to live—we feel able to bear the expenses of the war, and do good to the needy in other lands"—and gave others the opinion that we were worthy to live.

For thirty years we have been aiding the Protestant work in France, and still continue to remit, notwithstanding the war. This has increased the sympathy of French Protestants for us under our present calamities. Pastor Fisch, Secretary of the Evangelical Society of France, acknowledging the last remittance from the American & Foreign Christian Union, says: "It is very touching to see Christians of a nation so much tried and making such sacrifices for its own existence, thinking, nevertheless, of the spiritual wants of France, and sending her help which in these circumstances is of great value in God's eyes. We felt something of the gratitude which the best thinking of the English felt, when the George Griswold brought them food for their distressed operatives. May the Lord return it upon you in blessings, dear friends of America! Our prayers are with you. You know that the Protestants of France are unanimous in the interest and sympathy they feel for the United States in their struggle with the slave-power. *From each of our churches prayer is offered every Sunday in your behalf.*"

This is more for us than mere sympathy—it is a warning from the whole French Protestant population to Louis Napoleon to beware of *taking* the side of Slavery against us. And the Emperor for five years *past has given* many signs that he regards Protestantism in France as *a living power* worth his notice. This will have an effect especially at

this time, when the elections have gone against him in Paris, Lyons, Bordeaux, Marseilles, and other influential points in France.

Nor does the influence of these grateful French Protestants stop here. Their clergy, seven hundred and fifty strong, wrote a stirring letter to the clergy of England, rousing them to sympathy with us against the slave-power, which led four thousand English ministers to send a special commission and an address expressiug their desires for our success in very fraternal terms. These four thousand pastors influence doubtless from three millions to four millions of English people, especially of that sober, industrious class whose voice and vote sustain such men as Bright and Cobden, and whom the English aristocracy dare not disregard.

We believe the money given to benevolent objects by Northern philanthropists during this war, has and will accomplish as much to prevent foreign intervention, and thus to secure for us a successful termination of the war, as any equal amount appropriated directly to war purposes. It will, at the same time, be the means of disciplining and establishing our people in habits of self-denial for the suffering, and thus in the best manner of preparing them, in times of returning peace, to enlarge their contributions to meet the necessities of a dying world in darkness.

RELIGIOUS BEARINGS of THE FRENCH ELECTIONS.

THESE elections have revealed several important things. 1. That the great cities of France are not entirely subjugated by Napoleon III. 2. That the Emperor on his sublime elevation is not beyond the reach of the popular voice—that he does hear it—that he does fear it. 3.—That Louis Napoleon is not in close alliance with the "Temporal Power" party. 4. That that party look on him as so far their antagonist, that they feel obliged to organize a separate interest for the Pope. 5. That the Imperial Government are quick to take a position against the Papal party. We will touch sufficiently on each of these heads to show the main facts on which they are founded.

1. As we have before stated, Paris and the other great cities of France have dared to vote against the candidates of the Emperor. The hardest part of it is, that *Paris*—so favored, so beautified by the Emperor!—should so ungratefully turn against him—at such a critical time too, when he is undertaking several doubtful things, which it is inconvenient to have publicly discussed—and worst of all, that she should choose those men who have most power and most disposition to show them up before *the nation and the* world in a light disadvantageous to the Emperor's popularity. Yes, Paris has dared thus "to beard the lion in

his den" by choosing every one of her nine deputies from the opposition. That Paris, Lyons, Bordeaux, Marseilles, &c., should thus feel and thus vote is hopeful. It shows that the political spirit of France is not crushed, nor wholly overlaid by commercial and financial interests as the Government would gladly have it, and as many had been led to fear it was.

2. The Emperor is not above feeling this demonstration. He feels it so deeply that he has dismissed the Ministers who were his hand in doing some of the unpopular deeds. Walewski, Minister of State—reputed son of the first Napoleon and a Polish lady, and an ardent advocate of intervention in behalf of Poland, is removed. What is particularly significant in the case is that Billault, who is called to fill his place, is the man who, a few months ago, in the Senate, replied to Walewski's arguments in favor of Polish intervention. Even Persigny, Minister of the Interior, who favored our rebels, is removed! This shows that Napoleon is ready to go far in sacrificing to appease popular demands. Persigny was a fellow-exile with Louis Napoleon; he shared in contriving and carrying through the *coup d' etat.* On that memorable 2d Dec., 1851, he, at the head of the 42d regiment of the line, took possession of the hall of the Assembly, and sent some 240 members in windowless felcon-cars to filthy prisons, that every obstacle to the dictatorship of Louis Napoleon might be surely removed. For such services he received the title of Count, the hand of Marshal Ney's grand-daughter, and one hundred thousand dollars in cash. Now he is coolly set aside. Certainly Napoleon III. has become aware that there is a People as well as an Emperor of France.

3. That the Emperor is not in as close alliance with the "Temporal Power" party as has, since Sept. last, been feared, is shown by the fact that the Government candidates were not taken from the extreme men of that party—and we may add, in passing, also by the fact that Protestant operations in France have not been embarrassed by the Government.

4. That the Papal party felt that their interests are not safe in the Emperor's hands, is evident from the fact that they organized an independent party of their own, with seven Bishops at the head of it.—These Bishops, at the highest pitch of the electoral excitement, published in the clerical journals of France a joint letter, appealing to Romanists to vote for candidates who would sustain the Temporal Power which "the Pope and Bishops, throughout the entire world, have declared necessary to religion." They do not even deign, in this manifesto, to name the Emperor.

5. That the Imperial Government regard this as an impudent interference, appears in the severe letter of the Minister of Worship to the Archbishop of Tours, who is highest in rank among the seven. The

Minister says to the Archbishop: "I am grieved that French Bishops, pretending to teach the country its electoral duties, *affect not to name the Emperor*—say nothing of what is due to the Sovereign, elected by the nation, and are devoid of loyalty except as it is turned towards the past." Again, "Each Bishop may preach, upon his personal responsibility, *to the flock of which he is pastor*, but he must not address himself to other dioceses." And further, "Our laws do not permit seven Bishops thus to form *a species of particular council* which usurps the right of circulating through the newspapers political advice to the whole French nation." To this the Archbishop has replied very haughtily, that a *lay* Minister of Worship has no right publicly to reprimand Bishops, adding: "I recognize only in the Sovereign Pontiff and the Councils the right to instruct Bishops on their duties."

The Emperor has tried hard within the last year to appease the priests—done all he could, except give himself into their hands to be used to perpetuate the temporal power—(that he has not done this, is now evident enough)—but in vain. When he is thus thwarted by those who do not command the votes, he knows how to defend himself, and will doubtless do it in a way not to inure to the advancement of the ultramontane purposes in France, and consequently in a way that will at least shield Protestantism from persecution.

God reigns, and, at his will, places rulers in circumstances which bind them, in self-defence, to work for His cause. The history of Louis Napoleon is one of the most signal instances of this in modern times. We believe God has used him—we believe God will use him to work good to His cause in France. Let Christians thank God that it has been so—let them also pray that it may continue to be so, and not only unwittingly but from a hearty love of the truth—for even *he* is not beyond the power of the Holy Ghost. "I exhort, therefore, that first of all supplications, prayers, intercessions, be made for kings, and for all that are in authority."—1 Tim. ii: 1, 2.

LUTHER AND A DYING STUDENT.—Luther once visited a dying student, and asked him what he thought he could take to God in whose presence he was shortly to appear. The young man replied, "Everything that is good, dear father—everything that is good." Luther said, "But how can you bring him everything good, seeing that you are but a poor sinner?" The pious youth rejoined—"Dear father, I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ." "Truly," said Luther, "that is everything good. Then go, dear son! you will be a welcome guest to God."

MATAMOROS IN PRISON.

As the American & Foreign Christian Union have invited this devoted servant of Christ to become our laborer among the Spanish of South America, as soon as his health shall be sufficiently restored, the following vivid picture of him by Dr. Capadose will interest our readers.

"We soon started for Granada, for I was longing to find myself beside Matamoros. We lodged together with M. and Madame Saladin, of Geneva (with whom we had made acquaintauce on board the steamer), at the Funda d'Alameda. On our arrival I immediately recognized Madame Matamoros by her gentle and melancholy expression. She was waiting for us early in the morning, with a friend; and an hour afterwards I was in the prison, with Matamoros in my arms. Oh! my brother, I wish I could give you an idea of this holy silence, in which the angels themselves must have seen, with adoring love, what the blood of Christ could effect. Yes, yes—holy! holy! holy! is the Lord God of Israel. A child of God, a victim and a martyr for his faith, in the arms of a son of David, both united and one in the faith in the atoning blood of that great Son of David who has become the centre of our affections and of our brotherly love. If you could have seen, in that terrible place, the vivacity, the eagerness of our dear Matamoros, his tall figure, his eyes sparkling with love and with courage, the decision displayed in his whole bearing, his joyful expression, his anxiety for others, his devotedness, his constant self-sacrifice, you would have been, as I was, not only moved, but touched to your heart's core, and filled with holy adoration to our God, who was felt to be specially near us at that solemn moment. What joy it was to me! Picture to yourself that happy time —in the prison. There—Matamoros, beside him his loving mother, then Alhama and Trigo, then the wife of Trigo, with her young child, the wife of Blanco, who has a melancholy expression, the servant of the prison allotted to Matamoros, two other brethren besides them, and then my wife and I. All together we read the Word of God, Matamoros one part, and I the other, in Spanish; then we all knelt down, and Matamoros offered up an earnest prayer. I followed him, deeply touched, and we were all refreshed in spirit. That was indeed the service of God—it was a blessed Evangelical Alliance, in which the sorrows of this world were for a time forgotten, that we might be all the more satisfied with eternal blessedness. Since then our meeting-place, at about ten o'clock every morning, is in the prison, and we continue there one or two hours.

"If I expected much from this man of God, my expectations have all been greatly exceeded by his personal presence. I had before my mind St. Paul, in his prison at Rome, writing to the Ephesians, the Corinthians, and others, interesting himself in every one, directing every thing from his prison; redoubling his powers, giving proof of a devotion and a self-denial which knew no limits, and giving glory for all to Him from whom he had received a new life; developing an unparalleled and indefatigable activity."

The Kansas Legislature, it is reported, during the session recently closed, *attended church* more and the saloon much less than has been formerly the case

THE RIOTS AND THE BIBLE.

WHEN Mar Yohanan, the Persian ecclesiastic, traveled in this country with Dr. Perkins, and addressed many public meetings, he often said, "The thing which seems to me most remarkable in this country is that your people go *unarmed.* In my country, no man considers himself safe without a deadly weapon—all go armed." Then he would add, "The Bible or the sword rules every where. The Bible is read here, and you do not need the sword. In Persia the Bible is not read, and therefore the sword is the only protection."

What a corroboration of this view is furnished by the recent riots in this city! The actors in them were, probably, nearly all ignorant of the Bible—forbidden or discouraged from reading it, and nine-tenths of them unable to read any book. Arson and murder, for the sake of plunder, soon became the order of proceeding. Nothing but deadly weapons fatally applied could curb their madness—not even the priests, who they believe hold for their souls the keys of heaven and hell, could do it. Many of these made laudable exertions, at the peril of life, and some received wounds; but they could not allay the storm.

This class of people are not guilty of rioting in this country alone. What is the testimony of Hyde Park and Berkenhead, in England, on that point this very year? How was the newly-adopted Princess Alexandra welcomed by them? What is the testimony at Belfast in Ireland this very month—and what testimony has the history of the Ribbon-men and the Orange-men borne for many years? The truth must be admitted that their peculiar training and want of education, especially in the Bible, prepared them to be easily led into such excesses. But these men are among us, in immense numbers,—they are still coming in augmenting crowds to our shores. We need their labor and they need our bread. They will continue to come. By proper influences their children will become good citizens. If neglected, they and their children and children's children will be the tools of demagogues to do deeds of violence, and to hold and use the balance of power at the polls to the injury of our country. If our country goes down in the vortex of anarchy, we believe it will be largely due to the neglect of the poor and ignorant by the wealthy and intelligent.

We call then upon every patriot—every philanthropist, to come to the rescue—to liberally support all public organized efforts to spread light and knowledge—especially the knowledge of God's Word—among these ignorant masses. Also to use all private and social influence to induce individuals to learn to read, and to *read the Bible*—make some sacrifice of time in *personal teaching.* It is for the safety of your property, your lives, your country's liberties, the lasting inheritance of your *children. It may cost* some sacrifice of money, of time, and of patience *to do it—but to* neglect it may cost all you hold most dear on earth.

THE PILGRIM'S WANTS.

I WANT a sweet sense of Thy pardoning love,
That my manifold sins are forgiven;
That Christ as my advocate pleadeth above,
That my name is recorded in heaven.

I want every moment to feel
That Thy Spirit resides in my heart;
That His power is present to cleanse and to heal,
And newness of life to impart.

I want, oh! I want to attain
Some likeness, my Saviour! to Thee!
That longed-for resemblance once more to regain,
Thy comeliness put upon me.

I want to be marked for Thine own,
Thy seal on my forehead to wear;
To receive that new name on the mystic white stone
Which none but Thyself can declare.

I want so in Thee to abide
As to bring forth some fruit to Thy praise;
The branch which Thou prunest, though feeble and dried,
May languish, but never decays.

I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwin'd,
Where my heart so tenaciously clings.

I want, by my aspect serene,
My actions and words, to declare,
That my treasure is placed in a country unseen,
That my heart's best affections are there.

I want as a traveler to haste
Straight forward, nor pause on my way;
Nor forethought in anxious contrivance to waste
On the tent only pitched for a day.

I want—and this sums up my prayer—
To glorify Thee till I die;
Then calmly to yield up my soul to Thy care,
And breathe out in faith my last sigh!

THE WATER-LILY.

YES, thou art day's own flower—for, when he's fled,
Sorrowing thou dropp'st beneath the wave thy head;
And watching, weeping, through the livelong night,
Look'st forth impatient for the dawning light;
And, as it brightens into perfect day,
Does from the inmost fold thy breast display.

Oh, would that I, from earth's defilement free,
Could bare my bosom to the light like thee!
But, ah! I feel within a blighting power
Marring each grace, like hidden worm the flower;
And trembling, shrinking, gladly would I fly
That "light of light," Jehovah's piercing eye.

Yet whither can I go?—Oh, there's a wave
Where he who weeps for sin his soul may lave;
There would I plunge, and sad, not hopeless, lie
Waiting the first fair day-spring from on high;
Then, glad emerging from the healing stream,
Welcome like thee, sweet flower, the dawning beam.

THE FOREIGN FIELD.

ITALY.

In the following letter from Rev. Mr. Hall wil be fo nd some interesting stateme s in regard to colportage in Italy:

FLORENCE, June 22, 1863.

DEAR DR. CAMPBELL:—At a recent meeting of the Florence Auxiliary of the British Bible Society, some interesting statements were made by the general agent of the B. B. S. respecting the work in Italy. It appears that the number of Bibles and Testaments sold the last year was about 27,000; a smaller number than either of the preceding years.

When Italy was first opened to the free circulation of the Scriptures, the sales were very large, for reasons which no longer exist. Many bought a copy because it was a handsome, well-bound book, of foreign importation, and sold at a very low price.—Others, and a large number, procured a copy, because till then, it had been an interdicted book: the priest, the Pope, the church had forbidden them to read it, and the civil authorities did not allow it to be sold. But when this book, about which they had heard, and which th had a riosity to read, was brought to their doors, many were pleased with the opportunity of buying it.

It is believed that the sales of the last year have been made, for the most part, to those who had an honest desire to know more of the precious truths of the Gospel.

The Br h Bible Society has now twenty-nine colporteurs in Italy; all other agencies probably have about twenty more. If the sale of Bibles and religious tracts should be even less than last year, there is reason to believe the amount of good accomplished by them will be increased.

In a late report from a colporteur, he says: "In the visits which I have made this month, I have been convinced that the word of God is making its way among those who, till now, have seen the Redeemer only thro' dark clouds of error and superstition. Blessed be the Father of mercies, who permits the sun of His holy Word to scatter the darkness which covers Italy. I have had many conversations with the farmers in the neighborhood of the city, and have found them disposed to hear the truth, and have sold many tracts among them. Some who have not declared themselves evangelicals, are, I do not doubt, true believers in Christ the Redeemer of the world. I have also had conversation with the priests of the country, some of whom are very obstinate, and will not hear the Gospel spoken of. Others make but little opposition, recognizing the truth of the Gospel, and the errors of the Roman Church, and acknowledge the absolute necessity of a religious reformation. I have also made many visits in the city, and have interested myself in trying to comfort the sick and afflicted, to whom the words of Christ are often the means of consolation and strength. Many evenings during the month, I have spoken to small assemblies of poor people, many of whom gladly receive the word of truth. I had a proof of their regard in the shop where I was speaking of the Gospel to those who were present. The priest had made the shop-keeper promise to forbid me to speak of those things in his house. Bu this offended them, and almost all the poor people at once offered me their houses, and urged me to come and teach them, expressing a great interest in the truths of which I had spoken. I have given some time also to the instruction of young soldiers, who having little experience are in a perilous condition. Some of them hear me kindly, and are not indifferent to the calls of the Saviour, while others appear to have no faith in God or religion. I have for some time visited a family, the mother of which is converted, and attends our meetings, but the husband has not been decided for the truth. Lately he has felt the necessity of believing in Christ, and following him in the ways of truth. He has confessed to me the need which he felt in his heart of loving and following Him who died on the cross for his salvat on; and has assured me of his decision to connect himself with the Evangelical church. In our little meetings we are

united in the faith and love of our Divine Master; in meditating on his holy Word, we have found comfort; and I see more and more how these meetings strengthen our hearts; and it is to me a pleasant thought, that many of those who unite with us can, by the help of God, do much good among the people. In our meetings we often pray the God of all grace for the people of America, that he would give peace and prosperity to the country, and cover it with His heavenly blessings."

I give you the substance of the report of this colporteur, in which appears the evidence both of faithfulness and success in his labors. There are many fields in Italy where such labors might be bestowed if the laborers could be found.

Very sincerely, &c., E. E. HALL.

FRANCE.

We give below another letter from Rev. Mr. Cordes, of Lyons, full of lively French emotion, of sympathy for us in this war, and containing also some interesting facts concerning Christian enterprise in France.

EVANGELICAL CHURCH OF LYONS.

LYONS, 9th July, 1863.

REV. A. E. CAMPBELL, D. D.—*Dear Sir:* "*L'homme propose, Dieu dispose,*" says the French proverb, whose verity, made manifest daily in a thousand channels running through the fields of private life, is made of late most strikingly apparent on the vast theatre of the World, in the march of events concerning the nations. Wars were almost supposed to have received their death-blow on the battle-field of Waterloo, at least as regards Christian nations; and not only the title of le Napoleon de la paix was, by common voice, awarded to Louis Philippe, but the successor to the great warlike Napoleon himself—the present Emperor of the French—inaugurated his accession to the throne by declaring that *l'Empire c'est la Paix.*—Who then would have thought that the world would so soon experience events so *terribly contradicting* the happy expectations then generally, if not universally, entertained of a new era of peace among the peoples of the earth! Wars in India, wars in China, war in the Crimea, war in North Italy, war in America, war in Mexico, war in Poland! "Wars," alas! "and rumors of wars," and from the rising to the setting sun men seem to have forgotten the blissful message and call (for it was both) of the angels at Bethlehem: "Peace on earth!" But if they have forgotten the message and the call, it is only because they forget Him that sent them, and who seeing that other, kinder means of rousing them out of their slumber of indifference have proved fruitless, is leaving them to themselves and the consequences of their forgetfulness, no doubt in order by *this* means to attract their thoughts and their hearts to Him as their only deliverer! War, bearing in its train destruction of life, waste of national and personal treasure, suspension of commerce and industry, bringing on misery, mourning, malady and distress, rending asunder the ties of both national and domestic affection and sympathy, are not these so many calls "unto the city," aye, and to the country too, saying, "Hear ye the rod and who hath appointed it?"

But why are we writing thus? Be not alarmed, dear brother, it is not a sermon we are meditating, nor a political or social essay we are attempting; no, I would simply and humbly bear witness to the consoling fact that out of the immense amount of evil men are bringing on themselves and others by sin, God is in our days as He did in former days, drawing good; that the great evil—war itself—is becoming a means of bringing into contact with the Gospel those who had hitherto ignored or neglected and would otherwise perhaps never have known it; and this not only throughout the innumerable relations of private life, (into which it is not here the place to inquire,) but generally through the agency of churches and societies having at heart to "be instant in season and out of season" in doing the Lord's work on earth. Thus the recent unhappy wars have become the occasion of drawing the attention of Christians to the spiritual and moral condition of that alas! too numerous body of men, the soldiers! What thousands and hundreds of thousands of copies of the sacred

have been placed, one by one, in the hands of our bold young warriors! I do not remember whether I have mentioned the subject in former letters to you, but ever since the beginning of the Crimean war we have been actively engaged in a work of evangelizing our barracks and camp: and during last month (June) the number of New Testaments disseminated among the men exceeded 500. Tracts to a great amount are distributed likewise, and a class for reading and writing is open every day, and receiving scholars from every department of the French Empire, and our Evangelist, a zealous Christian ex-soldier himself, is instructing them both intellectually and spiritually. Innumerable instances of good obtained by immortal souls have encouraged us to proceed; and even among the poorest of our friends practical sympathy has been roused in behalf of the work. A young girl, persecuted by her own parents for her Gospel principles, and painfully gaining her bread by silk-weaving, brought *f*4.15 the other day, which she had by her own spontaneous movement collected for the Soldiers' Mission.* The cotton-manufacture laborers have in their turn attracted sympathy, and our poor silk-weavers in spite of their own deep distress, have given their mites liberally. One of our humble friends edified us greatly a few weeks since by offering two pieces of gold, *f*5. for the distressed cotton-laborers, and *f*10. for the *wounded* in Poland, who have also been remembered. Two packets of linen and clothes have been sent off, chiefly collected among our poor, as well as a little money, to a neighboring Committee for the relief of the heroic sufferers in Poland. Thus whilst the trials and afflictions now prevailing on so extensive a scale are felt as most deplorable, there is some consolation in the fact that the Lord causeth even "the wrath of man to praise him," and that "the Lord himself in the midst of judgments remembereth mercy." There is happiness in witnessing and relating consoling proofs of these truths, both as regards the victims of calamity or the good Samaritans that fly to their relief. A poor aged female ended her days a few weeks since at the Hospital, whither she had been brought as incurable. She was soon discovered by the Sisters of Charity, who are the sick-nurses there, to be an ex-Catholic converted to the Gospel, and was therefore assailed by them and exhorted to return to *mother church* and die in peace. But she replied, that having been through grace enlightened to "know the truth as it is in Jesus," and been made a member of His own body, the church redeemed by Him, she stood in need of nothing their mother church could offer. She thereupon sang some couplets of a hymn celebrating the glories of the heavenly Canaan, and shortly after fell asleep in Jesus. It is said the sick nurses themselves were seriously affected with the happy end of one they had deemed a lost heretic. We have lost another of our ex-Catholic friends—an aged woman of eighty-two, who after many years of a painful life in the silk manufacture, and having remained faithful, ended her days in our Infirmary in serenity and peace.

We are happy to say we enjoy great freedom of action under the protection of equitable authorities, and that the work, through the great goodness of God, is maintained in progress; the number of candidates for communion is increasing almost every week. This week we admitted three. But the path by which our poor friends have to approach is not always a smooth one. Thus a poor man and his wife, laborers in a neighboring vineyard, having been noticed by their employer to associate with those who love the Gospel and speak about it to their neighbors, were cautioned by him some time since, and warned against the danger of heresy, its consequences, &c. But they persevered in spite of the warning, which caused the master to have recourse to a measure which he expected would win them. He said to them that he was far from having to complain of them as laborers, since on the contrary he was every way content of their labor and character as such; but being in friendly relation with neighbors whose sympathies he did not wish to hurt, he could no longer tol-

* The number of N. T.'s we have distributed *since the Crimean* war exceeds 25,000 *and as many tracts.*

erate on his farm those who joined themselves to a set of pretended Christians whose race he could not bear near him. In consequence he gave them notice to quit in a month, unless within that time they should think proper, as he hoped they would, to renounce their errors and return to Mass as heretofore. Our friends replied—that a month's reflection in the present case would be useless, because they had not changed their religious convictions without much serious meditation; that they were persuaded of being now in the path of Truth, which they could on no account leave. Thus their dismissal remains pronounced, but they confide in Him who has said: "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, bread shall be given him and his water shall be sure." May the Lord be pleased in mercy to protect and prosper His work in this poor world, and bless more especially those who suffer in His cause and service, whether personally or collectively.

Your great nation is continuing to struggle through difficulties immense and almost mysterious for Truth and Righteousness and Justice. Oh, that God would graciously come to your relief, and hasten to put an end to the struggle, and stay by a two-fold victory, the effusion of blood and the crime of slavery!

Many and constant are the prayers offering up to the Author and Giver of every good gift, for fidelity, humility, strength, courage, and wisdom, to be dispensed in an extraordinary degree to the American nation and its rulers, placed as they are in such extraordinary circumstances. Will they be heard? "Only believe, and thou shalt see the glory of God."

I remain very affectionately and gratefully, my dear brother, yours in the Lord,

C. A. Cordes.

SANTIAGO, CHILI, S. A.

In the following letter, from Mr. Gilbert, our Missionary at Santiago, *we have an interesting account of a discussion on the subject of mixed marriages*, between Rev. Mr. Trumbull and a Catholic priest.

Santiago, June 15th, 1863.

Rev. Dr. Campbell—*Dear Sir:* In reply to Rev. Mr. Trumbull's articles against the present law, forbidding Protestants and Catholics to intermarry, some articles have appeared in the Catholic Review of this city. They were written by a priest.

The two strong points in Mr. T.'s articles were that the existing law favors immorality and is opposed to the natural rights of the citizen. The reply hardly notices the first point, and as to the second it assumes that the Catholics can have no rights which are in conflict with the demands or permissions of the Church. The whole argument may be conveniently summed up thus:

The Catholic Church is infallible. In Chili the Catholic Church is connected with the State composed of Catholics. Therefore the State has no right to make a law which shall conflict with the Church, as does the law which Mr. Trumbull asks for, viz: that Catholics and Protestants may be allowed to intermarry. The argument is not valid since the first premise is false.

The reviewer affirmed that the real question at issue was this: "Is the legislative authority competent, or not, to make a law contrary to the Church in regard to mixed marriages?" In Mr. Trumbull's reply, he takes up this question, and shows conclusively, by the history of Catholic countries, that legislative authorities have considered themselves competent to decide this question, and also others, contrary to the dictates of the Catholic Church.

A case to the point is cited from Chili legislation. In 1844, a law was passed, granting to foreigners the privilege of being married by a civil process. These marriages, according to the reviewer, are only "legal concubinage," not having been solemnized by the Church.

In regard to this law Mr. T. writes:—"Previous to this period they were not permitted to marry. This was the law of the Church, until happily the State interposed and passed a contrary law. The same good

resu't will follow when the State dictates another law, allowing the marriage of those of different religious beliefs. And sooner or later this will take place. It is only a question of time. Morality demands it, for corruption is increasing. Chilanos and foreigners are mutually injured. The Church has shown itself unable to turn back the mighty tide of corruption."

You will see by this that one can speak very plainly through the press. I cannot see but there is as much freedom of the press in Chili as in the United States, and more than at the present time. It would do much good if two classes of articles could be published in an influential Chili paper: the one confuting the principal errors of the Catholic Church, and the other. setting forth the leading truths of our own faith. But articles of this kind would not be published unless paid for. The people need enlightenment. I lately received a parcel of tracts and papers from Scotland, for distribution chiefly among the English residents. Among the tracts were 100 copies of the "Young Cottager," in Spanish, and other Spanish tracts. By these I hope some good seed may be sowed. I have just concluded a subscription to pay for the Tract Journals and Childs' Papers. This is the first subscription which I have asked of them. It was responded to cheerfully.

Yours very truly, N. P. Gilbert.

GREECE.

We have received a letter from our Missionary at Athens, Rev. Geo. Constantine. He speaks in the highest terms of the influence of Dr. King and Dr. Kalopothakes. Dr. King has just printed, (not published,) in the Greek tongue, a pamphlet on the true position of the Virgin Mary, which is thought to have a wider application than in Greece, and may, in due time, appear in other languages and benefit other peoples. Mr. Constantine thinks it the best of all Dr. King's works, and adapted to *open eyes which may have been long closed.*

The "Star of the East," edited by Dr. Kalopothakes, has gained a quiet influence of great value to the cause of truth.

As to Mr. Constantine, he had so far forgotten his mother-tongue that a good deal of study is needed to prepare him to be an independent writer and speaker in it. But he hopes soon to attain this point.

The country is just now in a very disturbed state. Party politics run high, while the forming of a Constitution is under discussion. It seems very desirable that the King-elect should soon be crowned and aid in settling affairs. It is said, however, that he is not to take up his abode in Greece till May, 1864. Perhaps it is thought best to delay till the Greeks have formed their own Constitution, and had it accepted by the guaranteeing powers, so that the young monarch may begin as clear as possible of all party prejudice.

Our laborers hope the Constitution will grant religious freedom; but this measure will meet bitter opposition.—In the mean time the missionaries need great circumspection lest they, by some indiscretion, prejudice the good cause. Mr. Constantine will do all he can in holding private meetings for prayer and conference, by teaching a Bible-class, and by improving all other opportunities to do good which shall offer. In the autumn he proposes taking a trip to Macedonia, to ascertain the facilities for usefulness there, and be prepared to take such a course, when the Constitution is adopted and the Government settled, as the circumstances shall demand.

The Greek mind has received a great impulse towards liberal institutions, and we trust the hopes of the friends of liberty will not be disappointed,—neither

through the running of liberty into license, nor by restricting it within the bounds of tyranny. A well-tempered freedom, secured by a strong Government, will, we believe, raise that classic, beautiful, but long-abused land very rapidly in material prosperity, and in intellectual and moral worth.

THE HOME FIELD.

Our German Missionary in New Jersey gives in the following letter some pleasant facts concerning his charge.

Rev. A. E. Campbell, D.D.—*Dear Sir:* The past month has not been without its blessings and favors from on high. Our little flock is constantly increasing, and their interest in divine things is becoming more intense. The following incident shows the people even in a better light than the preacher, I am sorry to say. The constant heavy labors for some years past, without any intermission and recreation, have tired me somewhat; and I thought that I would leave off the weekly lecture on Wednesday during this month. But though I had given notice to that effect, there assembled nevertheless over sixty persons to have a meeting "among themselves." I confess this put me to shame. Sixty working people, who had been all day busy in the broiling sun, come in the evening together to praise their Redeemer, and should I be wanting? Trusting in the glorious promise, "As thy day, so shall thy strength be," I resumed the meeting,—and I must say I feel none the worse for it. Several young men have embraced the Saviour, and a few of these cases present a special interest. One had been the subject of many prayers, and at last, he yielded and gave his heart to Christ.

If you could see the eagerly attentive faces, as they watch to catch the words of Life, it would do your heart good. They have been so long without the bread from heaven, that now, it seems, as if they could not get enough of it. They put some to shame, who, having heard the Word since their youth, do fail to draw that joyful inspiration from it which it contains.

Next month, God willing, we shall have *our first service* in the new church. I will *make known* to you the day as early as I can, for I know you want to be present. I have not forgotten, and another spoke very lately of it, how you were moved to tears, seeing on another occasion and in another place such a large and unexpected concourse of Germans, who had been brought to Jesus. Continue to pray for us as we for you, and believe me yours, very truly and sincerely.

We append another letter from a lady laborer in a Western City. In trouble herself, she finds the best relief in comforting others.

The Missionary work in this city, the past month, has been more than usually full of interest. Many have gone to seek the cooler breezes of less warm climes, and the unsettled state of our country, the excitement consequent therefrom, would all naturally be as obstacles in our work; but we seem to be wonderfully provided for in every emergency, and notwithstanding some peculiar trials which mark our pathway, we are often led to exclaim, "If God be for us, who can be against us?" When our trials proceed from those who profess to know much of Jesus, and the great plan of redemption and salvation, and from whom we ought to expect better things, they are harder to bear.

Our schools yet keep up their interest, and much is to be hoped for in their steady onward course. With a sense of our own desolation, we could not easily dispense with those bright and happy faces, not only in school, but in every street, alley, and lane. We are more and more convinced that the prosperity of our country greatly depends on the rising generation, both male and female; and all that we can do to instil right principles, that will prompt noble thoughts and actions, shall be cheerfully performed. We have long purposed to establish a prayer-meeting for the mothers, and have dev

so in one of the school-rooms. The first one was attended by two women and eight large girls; and to us it was solemn and impressive. One woman had long been a member of the Catholic Church, but says she will have no more to do with it; seemed to enjoy the privilege, and tried to sing the hymns. The other one is a Protestant, but very poor. Her tears flowed freely, and her sighs were audible, and her simple, earnest prayer was evidence that she had been, and was, truly a child of God. Others have promised to come, and we trust soon to have a full attendance. In our visiting one day, we were pointed to a house where one of the children had been brought home terribly mangled, by attempting to jump on the steam-cars, and, while under full motion, was caught on the cow-catcher, and was taken to her mother, as all thought, in a dying condition. We entered the room, and as our eyes rested on the mother's face, we mutually recognized each other as an acquaintance of two years since: a frequent change of their residence to different parts of the city had been one cause of our losing sight of each other. She had been tenderly and gently raised, well educated, and, as a precious marriage gift, a piano graced her parlor, whose pleasant tones, from under her graceful fingers, gave forth harmonious sounds to while away the evening hours. But what a change, as she whispered to me with a choking voice—"Since I saw you last, I have wanted a piece of bread, and fuel to keep me warm!" A victim to drink, her husband was a brute. He came in, with bitter cursings, and commanded that something should be given his own child to hasten its death! On observing us, he became more calm and gentle, and for the dear wife's sake, we tried to influence him to be a different husband and father; and as the mother, in the most heart-rending accents, begged of us to tell her what to do in this heavy trial, we could only whisper to her of Jesus how His great heart would support and comfort her, and be a Rock under whose shadow she might safely and gently rest. She said she would try to rest her weary, care-worn spirit on this *precious Saviour, and feel* that her *heavenly Father "doeth all things* well." Her boy died, begging his father to be good, and asking God to bless him.

Found another afflicted family of refugees from Arkansas; been sick ever since their arrival here; had buried four, and the fifth one since our first visit. Some kind and Christian friends had visited and kindly cared for them in their season of trial; but their protracted sickness required new energies and patience, and we have found it a pleasure to visit them, and do all we could to ameliorate their present trying condition. The last one that died was a dear little girl of some eight summers, and although she had never been to church or Sunday-school, yet she seemed to understand about dying far beyond her years. The reminiscences of the past week have been sad and painful to our own heart, but the interest and labor in these two families have so absorbed our mind, that we have passed this ordeal much better than we had anticipated. It seemed to us that a kind Providence had thrown these two eventful scenes in our pathway, to lead us away from our own self, and contemplate his dealings with others, and enable us to realize that it is all of "Infinite wisdom." There have been several very interesting cases at the City Hospital and the General Hospital, both of which we visit weekly, but time will not admit of a description. Our heart is still in this good work, and as the great Disposer of all events has restored us to usual health, we feel willing to consecrate ourself anew to His service, asking Him for Christ's sake to bless our feeble efforts. Pray for us, and our work. Yours truly.

Our Italian Missionary, in his July report, speaks in terms of encouragement. His Sabbath, day, and evening schools have continued. He speaks of an increase in the day and evening schools—whole number about 85. We give the following very interesting extracts:

I AM glad to state that all of the children take much interest in singing Italian and English hymns, and especially in religious instruction, which I consider as a prepara-

tion for our Sunday-school, and I am sure that they are not behind in answering Biblical questions.

I have visited during this month many Italian families, and have found among them not only those who are ignorant and superstitious, but also some who are real skeptics. Among the latter, I found one lady who is a perfect Atheist, believing in no God, who is the creator of heaven and earth, neither in Jesus, and strongly opposed to the word of God, believing in no judgment, resurrection, or future life; but regarding sun, moon and stars as Gods. This person has been well instructed in the Roman Catholic religion, but as she felt disgusted by its doctrines, she threw overboard afterward good and bad, and commenced to believe in nothing. I cited several passages of the New Testament, especially of John 3 : 3, showing her the necessity of being born again, or renewed in her mind; and she felt so much touched by the discussion of certain chief points, that she asked for a Bible, in order to examine the truth, and I am watching carefully to see the result, which, as I hope, will be a good one.

My church meetings are pretty well attended. Among the regular hearers of the preaching of the Gospel there is a well educated Italian, who had some Scripture knowledge from home, but never read the Bible in his mother language. I have provided him with a Bible, which he is reading with his wife every day. He often comes to my house to have a conversation about several truths of the word of God, and as I see that he is earnestly seeking for light, I am in good hope that he will find it.

Please let me have an order to get a fresh supply of Italian Bibles, Testaments, and tracts, as I have distributed all that I had. I especially desire to be remembered in your fervent prayers for this Italian Mission, that God may send His Holy Spirit to move among us. I am yours truly.

We give below some interesting details of labor by one of our faithful missionaries in a South-western city. He writes just after the city had been in consternation from the supposed near approach of the rebels. He says:

My school-room was occupied by the military in drilling on the Sabbath. The school was broken up, and teachers and scholars knew not where they could meet again. I returned, however, being absent only one Sabbath, and the city was quiet again. I put the school in order, and gathered about forty scholars and some teachers. It will be a little time before our former numbers will be collected. Last Sabbath I counted sixty-five scholars and nine teachers. A very good school so soon.

Since my return I have been visiting families, principally along the river streets, where the greatest numbers of poor, ignorant, vicious, and destitute families live. I have urged my way through dark and dirty alleys and stair-ways, into rooms of desolation, gloom and filth. But here, the moral condition I found was worse than the temporal. Generally they are widows with a number of children, or with husbands in the army, who send little or nothing home for their families. Setting down my basket of Bibles and tracts and Sabbath-school papers, I inquire, as kindly as possible, into their temporal wants. Sometimes I give them five or six cents for a loaf or two of bread, or more for something else. Then I hold up Christ Jesus to them, as our Almighty Friend and Saviour, who came to save such sinners as I am, and they are. I sometimes read to them what he says, and pray with them. Nearly all these are Germans, and Irish, and generally connected with the Church of Rome. I supplied two German widows with the Bible, both connected with this same church. One was absent at the time I left it, as she had asked for it, and when I called again, she seemed very grateful and happy to receive it, and said she sat up the last night till 12 o'clock to read in it. If you had seen her countenance when she said this, you would rejoice that the Society is sustaining this good work in so many places. The other widow thanked me with a tearful face. Here I found a number of children to attend the Sabbath-School. [He here expresses his pleasure in the self-denials incurred by these labors for Christ.] One day I visited fifteen families, with religious conversation in each. Read

the Bible and prayed in three of them.—Visited another R. C. widow, who promised to attend our prayer-meeting, which I have established on Wednesday at 4 o'clock,p.m. Read the Bible and prayed with another woman of the same church, who came quite a distance to attend the prayer-meeting. In conversation with two Irishmen about repentance and faith, one opposed my remarks, while the other assented to the truth, and rebuked the first, saying it was all true, and "they should be after doing it." An old Irish woman, her head white as snow, received me pleasantly, would have me seated. I found she could read. I gave her a little tract. She read aloud; soon her face began to swell with feeling, and she said, "This is right good. May I have it?" Certainly, said I. I promised to call again. She thanked me.

Visited the Alms-House again. A lady took me in her carriage. Most of the inmates here are R. C., ignorant and wicked. Here may be found all manner of sickness and disease. I told them of Jesus Christ, who could heal them all: how he went about on the earth teaching and preaching the Gospel of the kingdom, and healing any sickness and disease, &c. They listened, and urged me to come again, and organize a Sabbath-school. Here are about twenty-five interesting children. I design to have a Sabbath-school here at once. It is a field for doing good.

MISSIONARY INTELLIGENCE.

THE SHANS.

In our last number we noticed this mission, commenced by the Baptists in 1801. The following facts show that the work is going forward among this singular people prosperously.

SHAN CONVERTS.—The new year comes in auspiciously. The first week seven were baptized, five of whom were Shans, and there are now before me several candidates, two of whom are women, the first female converts from among the Shans. Nearly all I have baptized are heads of families, who will bring many more under Gospel influence. In two instances only have both husband and wife been baptized. Most of these Shan disciples belong to a village two miles out, where my Shan teacher resides, and the work of grace there is of such a nature as to make a chapel necessary immediately; the work is now going forward, and we hope to open it for preaching next Lord's day.

CHRISTIAN LABORS—CATHOLICS OPPOSING.—Laing-ta-ka, my teacher, has been going from house to house for several days, declaring what Jesus has done for his soul, and exhorting all the people to turn to the true God. Others have not been idle. Satan comes also. Great efforts have been made to keep the people from receiving the truth, both on the part of Buddhists and Romanists. The latter have taken special pains to report among the people that I am not of the apostolic succession, and therefore am entitled to no respect as a religious teacher; but the influence of such conduct is more unfavorable to them than to me. Haman was hung on his own gallows. What do Buddhists know or care about apostolic succession? It only reveals a persecuting, hating spirit, which the rudest of them despise.

More serious persecutions have been suffered from the Buddhists, but the missionary bears up manfully against them, and God blesses him. He has received to his church eight Shans and seven Burmans. He also has a native helper and his wife from Rangoon, making seventeen communicants.

That the work bids fair to increase will be seen by the following:

CONTINUED EMIGRATION OF SHANS. Multitudes of Shans are now coming in from the disturbed portions of the Shan country, a thousand, it is said, within one week; and if they settle in Toungoo, my field will be greatly enlarged. This whole movement among the Shans is most cheering and hopeful. Five

young men are now studying and preaching with me. God is raising up a native ministry for the Shans.

BRITISH AMERICA.

METHODIST MISSION *at Rossville in the Hudson Bay Territory.*—This Mission was commenced in 1840. As soon as it was noised abroad that a mission-station was established at this place, the Indians from the North were attracted at first by curiosity; but many settled here. Some came 600 and 800 miles to hear the wonderful news—some even from Fort Churchill, the northern limit of timber-lands—all beyond being bare. These Indians are the Cree tribe. The Cree language is the *learned* language of all that region, so that many were ambitious to learn to read it. The missionary managed to print parts of the Bible, which were eagerly sought for, to be distributed among Indians far and near, and now thousands in their winter hunts read the Cree Bible by their fires at night. The church at Rossville at last accounts numbered 145. One winter they established a Missionary Society, and collected among themselves fifty dollars, with which, for a time, two Indian preachers were sustained among some tribes 200 miles away.

SUFFERINGS OF THE NESTORIANS

Between the Mohammedans and the Roman Catholics, the Nestorian converts seem in danger of losing all supplies, material, mental, and spiritual.—For ages the whole body of the Nestorians have been taxed by their Mohammedan rulers to the verge of ruin,—their wives and daughters have been forcibly torn from them, and compelled to confess the Mussulman faith,—and the privilege of testifying in the Mohammedan courts denied them.

A new civil governor for the Nestorians, *Dr. Perkins* tells us, had recently been announced, from whom the missionaries hoped for some relief to the objects of their solicitudes and labors. But instead, have come far more oppressive exactions, or prohibitions.—Through the instigation, it is supposed, of Jesuits, backed by the French Embassy at Tehran, orders have been sent forbidding the Protestants to proselyte, preach or exhort—the Evangelists are forbidden to go forth—the press forbidden to print, except by special license from the Persian agent, a tool of the Jesuits—and the schools ordered to reduce their pupils to 150 instead of 1200 or 1500 as in former years. At the same time *the Roman Catholics are specified as an acknowledged sect in the country.*

To make the Nestorian cup overflow with sorrow, their crops were cut off by locusts last year, and another visitation of them was expected.

SYRIA.

Mr. Jessup writes in the most encouraging terms of the work in Syria.—He says:

There is so much to be written now about the Gospel work in Syria, that I hardly know where to begin. There is progress, growth, and life. There is not only encouragement to labor, but so numerous are the calls for missionary visiting and preaching, and so many the applications for schools and instruction, that we know not what to do.—Seed sown years ago is springing up, and in places where we least expected it. Delegation after delegation of men from various villages and different sects, call upon and write to us, entreating us not to neglect them. A few Sabbaths since, while we were assembled for Divine service in the Beyrout Chapel, a crowd of thirty men came in, and with difficulty found seats, so full was the chapel already. Upon inquiry after service, we learnt that they were from the village of Rasheiyu-el-Wady, north of Mount Hermon, and are a part of

the residue of the people who escaped the massacre in that place in 1860.—Their priests and bishops have abused them so cruelly and shamefully—in depriving them of their indemnities granted by the Turkish Government—that they have begun to search after the truth, and are ready to declare themselves Protestants. They ask for a teacher or native preacher, but we can give them only the most indefinite promises.

Mr. Frazier, of Damascus, writes that about twenty Syrian Catholics have become Protestants, also a number of the Greek Church, who all propose to unite under one pastor. Likewise that nearly one hundred families in the Bukaa, south of Zaleh, wish to become Protestants. Truly "they come as clouds and as doves to their windows." But they call for teachers to guide them into the truth. Who will go? Who will support them?

PAINFUL FROM MADAGASCAR.

From intelligence received during several months, we have been led to look on King Radama II. as a Christian. A specimen of these communications is the following letter, purporting to have been written by Radama II. to the President and Committee of the British Bible Society:

"*My Lord and Gentlemen:*—I have duly received from the Rev. William Ellis the very handsome Bible which you were so good as to send me, with the letter by which it was accompanied. I thank your Lordship and the officers of the Committee of the great institution over which you preside, for the good wishes expressed in your letter towards myself, and for the interest you manifest in the prosperity of my country, as well as for the holy book you have forwarded to me; and more particularly for the generous supply of the Sacred Scriptures which you have sent to my people, by many of whom they will be highly prized and carefully read. I desire to ascribe to Almighty God the position which I occupy in Madagascar: and as I believe that nothing will conduce more to the prosperity of my people than a wide extension of Bibles, I shall encourage the most free circulation of the Scriptures throughout Madagascar; and I wish religious teaching and Christian worship to be without hindrance or interruption among all classes of my people.

"I am, your sincere friend,

"RADAMA II."

After entertaining the pleasing hopes naturally raised by this and similar declarations of the King and of Mr. Ellis and others about him, the disappointment that now falls on us in the assassination of the King, occasioned apparently by his own conduct, most cruel, reckless, and fool-hardy, is sad indeed. We have in the British Standard, besides other communications, two long letters, one from Rev. Mr. Ellis, the other from Mr. Stagg, (sent out last year by the London Missionary Society,) giving an account of the dreadful scenes. We will try, in brief, to give the principal facts.

Instead of being a Christian, Radama II. seems to have been a crazy-brained, reckless person, ready to indulge any freak which took him, regardless of consequences. His mad course dates from the appearance of a disease among his subjects, called ramanenjana. It threw its victims into different attitudes, sometimes moving their heads constantly, at other times dancing, then again running at full speed, also uttering mournful cries. They had a great aversion to *pigs*, and all coverings for the head. As they went in companies, one or two of their friends would precede, driving away all *pigs*, and calling to the people (except whites) to remove their hats. They professed to have communication with the dead, and brought to the king messages from his ancestors. They said the late queen expressed to them her sorrow that there

were so many Christians, saying the country never could prosper while such things were permitted. They hated the pigs because hated by this old queen. To the great surprise and grief of all well-wishers of society, the King gave heed to them, seemed much interested, and ordered that all natives should take off their hats as they passed, or pay a fine of thirty dollars.

The supposition of Mr. Ellis and Mr. Stagg is that the old heathen priests are at the bottom of the whole affair—that the sickness is mostly feigned, and the design is to restore the old idolatry. At length the King issued this law, that all parties holding different views, political, social, moral, or religious, might fight each other with deadly weapons, and if any were killed the murderers should not be punished. The Prime-minister and nobles begged him not to publish such a law. The Prime-minister even went on his knees, with the most intense earnestness of entreaty, but all in vain. The King still persisted. Then said the Prime-minister, "It is enough; we must arm." The soldiers were rapidly gathered into the city, and all preparations made for opposing violence. It was supposed that the King was led by the counsels of a set of private advisers—a kind of conjurors, called *Mena-maso*, who are thus described:

"*Mena-maso*, literally, red eyes.—These are not the ackuowledged ministers of the King, but a sort of inquisitors, supposed to investigate and search out every thing tending to the injury of the Government, and to give private and confidential intimation to the King of all occurrences, as well as advice on all affairs; and their eyes are supposed to be red with the strain or continuance of difficult investigations."

When the King announced his intention *to publish this* law, of all the Mena-*maso present, only* three objected to it. When the Prime-minister had made full preparation, and placed soldiers to guard the King's house, an order was given to kill the Mena-maso. It was rapidly executed on all found outside the palace. There were thirteen inside whom the King refused to give up; but finally did surrender them. At length, his family being all sent away, it is supposed that Radama was strangled in the night by the nobles. It was given out that he died of grief at the loss of his beloved Mena-maso.

Then a constitution was drawn up, giving liberty for all religions, except in the town of Abahimangu—the burial place of the old queen—where Christians might not build churches, though they could live there and worship outside. In other respects also it protects the rights of the natives and of strangers from the arbitrary power of the sovereign. It constitutes a limited monarchy for the first time in Madagascar. This document was shown to the first wife of Radama, (Rabodo,) and the crown offered to her if she would govern according to those principles. She consented, and was crowned, her name, at the same time, being changed to Rasoahery, which means good and powerful. It is feared the Queen is still a heathen in her sympathies. The second wife of Radama, Mary, is a decided Christian.

What the Prime-minister and nobles would like to do with the Christians is uncertain. It is thought that they are tolerated because their numbers are so great. Things look threatening for poor Madagascar. There are fears that treaty claims of the French and English will conflict, and possibly this afflicted island may become an occasion of contention between these nations. It is said that a French man-of-war is already ordered thither.

Let Christians who pray for peace at home, pray that the poor Malagassy Christians may have peace also.

MISSIONS OF AMERICAN BOARD.

EASTERN TURKEY.—Native pastors have been ordained over the churches in Diarbekir, Adana, Tarsus, Bitias, and Antioch. The candidates sustained the examination well. Some Greeks present remarked: "If our priests were compelled to pass such an ordeal, they would turn about and run away, saying 'Take your church and your priestly office; we don't need them at all.'"—The church at Diarbekir pledge themselves for about one-half their pastor's salary.

MADURA, INDIA.—The famine is relieved by a moderate crop. Mr. Washburn states that notwithstanding the famine, his people, in their benevolent contributions, have exceeded those of the previous year. Two native pastors are this year ordained there.

Mr. Tracy writes from the Pulney Hills, among other items of interest, that the zeal for the idols is diminishing. Much difficulty was experienced in finding people enough to draw the idol car. This is attributed to the influence of the Gospel. "Once or twice our students were requested by the manager of the temple, to leave the vicinity of the car, as by their distribution of books, and conversation with the people, they hindered it being drawn." Dissentions are also springing up between the manager of the temple (who is not a Bramin) and the Bramins, which may greatly weaken their influence over the people.

CEYLON.—Dr. Green has a medical class of eleven, only four of whom are heathens.

CENTRAL TURKEY: OORFA.—Mr. Nutting feels *greatly* encouraged, especially by the willingness of his people to make sacrifices for religion. Though the church numbers only fourteen, and the congregation two hundred, they have paid the whole support of their native preachers—assessing it and the support of three school teachers according to ability. They have also paid half the cost of a chapel, and part of the support of a preacher for a neighboring village. Such a church may be expected to grow, and just before his writing eight new members had been added. These twenty-two include seven studying for the Christian ministry.—Six of these receive no aid outside of their own communities. Oorfa is held by tradition to be the birth-place of Abraham. God is making it the birth-place of the "children of Abraham."

GREECE—*Very sad news.*—Dr. King writes from Athens, July 4: "We are now in the midst of a civil war. Party spirit and love of rule have at length divided the soldiers and citizens into two hostile bands, and in the streets and squares of the city blood has been flowing. For two days (on the 1st and 2d instants) the battle was incessantly raging, and the sound of guns and cannon told us that the work of death was going on. Yesterday, through the intervention of the ministers of the three protecting powers—France, England, and Russia—a truce of forty-eight hours was proclaimed, which will end to-night or to-morrow morning; and the above-mentioned ministers have proclaimed, that if fighting should commence during the time of the truce, they will leave the place, go on board the ships, and invite all under their protection to go also; and that 'they will cut off all connection with a country from which true patriotism seems to be forever exiled.'

AMERICAN INDIANS.— *Winnebagoes and Dacotas.*—The new locality of the Winnebagoes, 1800 in number, and Dakatos, numbering 1300, is up the Missouri river, 100 miles above Fort Randal. The Winnebagoes, Mr. Williamson remarks, "remain as they were," while "the Dakotas are making it manifest that as a tribe they have changed from heathenism to Christianity."

The new locality seems a very undesirable one—so visited by drought as to give little promise of affording the Indians a living from agriculture.

Senecas.—Mr. Wright speaks of difficulties arising out of the desire of a party to destroy the existing government, and return to heathen usages,—discarding education, civilization, and Christianity. But Mr. W. says the result seems favorable to Christianity,—the agitation has opened the way more fully for the Gospel. Of the Sabbath-school, day schools, temperance, social progress, and industry, Mr. W. speaks with encouragement.

INFANTICIDE.—Of 8,000 infants born in Oude, British India, only one case of infanticide was known to the authorities to have occurred, and the perpetrators were punished. The decline of this inhuman custom is attributed, in that district, largely to the efforts of an association formed for suppressing it.

DEHRA DOON.—NORTH INDIA.—In this locality Major Rind, who owns large plantations there, gathered in 1838 about 300 Christian converts into one body, that they might be protected from the persecutions of the heathens, to which, in their former scattered condition, they had been exposed. He received 7,000 rupees from the Lieutenant Governors of the North-Western Provinces to erect a building to be used as both chapel and school-house. A pastor and school-master have been appointed for them, and 500 acres of waste land granted free of rent. This little Christian community is represented as most prosperous and promising. The people are well behaved, well clad, and very industrious, contented with their lot, and apparently sincere in their faith.

SOUTH INDIA MISSION.—In this mission, where a feeble beginning was made by the English Church Missionary Society less than fifty years ago, there are now 25 European missionaries, 23 native ministers, 80 native catechists, 754 native helpers, having under instruction 43,790 natives, of whom 30,663 are baptized, and 7,187 of these are communicants. In the schools there are 11,598 children, of whom 3,460 are girls. Here is a result of missionary labor which puts the objections raised fifty years ago against missions to the heathen as hopeless and absurd, in their proper light.

NEWS OF THE CHURCHES.

ENGLAND.

MODIFICATION OF THE EPISCOPAL PRAYER BOOK.

Lord Ebury tried to secure a general revision of the Book of Common Prayer, but when the names of 10,000 objecting clergymen were arrayed before him, he saw the effort to be hopeless. Now the attempt is made to modify certain parts, and to relax the strictness of subscription to believe and obey every word contained in that book. Also in conferring the degree of Master of Arts in the Universities, it is sought to omit this test altogether. This last has been strongly advocated in the House of Lords by Earl Russell.

Lord Ebury is now laboring at the

burial service, in the same house. He thinks it very undesirable that the officiating clergyman should be bound to declare at the funeral of a man who lived a life of licentiousness and died in a state of intoxication, that he has the "*sure and certain hope*" that that man will rise to a blessed resurrection. This every Episcopal clergyman in England solemnly pledges himself to do in regard to all baptized persons who have died without being excommunicated by the Church, and not by their own hands.

The general subject of subscription has been also agitated by the Convocation of Bishops without any decision, and with great diversity of opinion. It is probable the question will not rest until some salutary change is made on more than one point. Yet it is an exceedingly delicate matter to touch, and very full of danger withal, especially in the present attitude of parties in the Established Church. A beginning of change in such a matter is "like letting out of waters."

A New and Noble Work by the Bishop of London.—This dignitary, seeing the crying destitution of religious instruction in his diocese, has planned a work truly magnificent. It is no less than the raising and expending in that diocese, within ten years, of five million dollars (5,000,000) for the better religious teaching of the poor and neglected. The Bishop himself proposes to contribute ten thousand dollars of it in ten annual instalments.

The administration of this immense fund is not to be committed to one society, but the aid of several will be asked. The comprehensiveness and completeness of the plan is shown by the enumeration of objects for which subscriptions are solicited. 1. Missionary clergy, to labor generally in the diocese under the control of the Bishop; or to be confined to particular parishes. 2. Scripture readers. 3. Mission women. 4. Clergymen's residences. 5. Schools. 6. Mission rooms. 7. Endowment of old or new districts. 8. Endowment of curacies. 9. Building of churches.

The good Bishop also invites unpaid volunteer workers of both sexes, and promises to devise a system in which each shall find a place of usefulness.—The multiplication of schemes of 'home evangelization,' both in England and this country, and the interest with which this subject is discussed in the ecclesiastical bodies of both countries, furnish one of the most hopeful features of this age.

PROGRESS OF PROTESTANTISM IN IRELAND.

We take a few extracts from statements made at the meeting of the "West Connaught Church Endowment Society."

Missionary work has shown its fruit most prominently in Western Connaught, a region extending 100 miles along the Atlantic Ocean, including a great number of islands, and reaching from 20 to 30 miles inland from the coast. Here the fatal system of withholding religious instruction and worship in their native language from the people for so long a time led to their alienation from reformed truth, so that the Bishop of Tuam found only 13 church congregations in that vast and important district in the year 1837, and there were then only seven churches and 11 clergymen; but here, during the last 25 years, 13 congregations have become 57; 7 churches have run to 27; in place of 11 clergymen there are now 35; thus showing in this one portion of Ireland an increase of 44 congregations, 20 churches and 24 clergymen.

Officers of the Government say "that wherever they found a straight-forward, honest man, possessing more intelligence than those around him, they knew him to be one of the new Protestants; and, having last autumn made a tour through the south-western and north-western districts of Ireland, he (the Chairman) had become convinced of the real, solid nature of the work these missionary societies were doing."

The Primate said that "The Irish Church in Ireland, for nearly a thousand years, was entirely independent of Rome; and that the teachings of St. Patrick, Ireland's apostle, was as much opposed to that of Rome and as far from Romish superstition, as is the Protestant Church of the present day. Ireland was first brought under the influence of the Papal system by England in 1172; and by penal enactments against the use of the Irish language in official proceedings, and against the printing of the Scriptures in the Irish language, it was England who had been mainly instrumental in excluding from the sister country the blessings of the Reformation. Sir Robert Peel, M. P., in moving a vote of thanks to the Chairman, said he had read with deep interest the work 'Good News from Ireland,' written by the Rev. Mr. Garrett, and he arose from its perusal deeply interested in the work which was going on under the auspices of the Church in West Connaught; for, no matter what might be said to the contrary, an immensity of good was being done there by its missionary agents."

MISCELLANEOUS.

Prussia.—The King of Prussia is trying to cause the shadow to go backward on the dial of civilization more than fifteen degrees. He has long persisted in ignoring the constitution given by his good predecessor. He brow-beats the deputies of the people, and is determined to lay taxes independently of their authority. William I. should be warned by the fate of Charles X. of France. But there is hope that the influence of the Crown-Prince, his son, will avert the wrath of the people. He took occasion in a speech at Dantzic, to say that these measures of his father were taken without his approval or knowledge. This has greatly irritated the father and his counsellors. Rumor says that the Queen-mother has recently been in England to induce Queen Victoria to advise her daughter, the Princess Royal, to persuade her husband to retract those offensive words and side with his father. And dame Rumor, from different directions, brings two reports on this point. One that the son has modified his statements; the other, that under the counsels of his English wife he refuses any such complaisance. The Prussian people are not French, and it is well for William that they are not, otherwise they might take into their own hands the rectifying of matters without waiting for it to be done by the heir.

We have received from the Presbyterian Boards of Education, a little duodecimo of 144 pages, entitled "Pictures of Hindoo Life; or, India without the Gospel and India with the Gospel." This little book, designed for children, is well adapted to show both the old and the young how much India needed the Gospel, and how great has been the change wrought by the Gospel, so far as it has prevailed. Also, from the same source, have been received two packages of tracts for sailors, the titles of which give promise of interest and usefulness.

The Methodist.—This paper now enters upon the fourth year of its labor.—We regard it as one of our best exchanges. Its office is 114 Nassau-street. Subscription $2 a year in advance.

Revivals.—In Rochester, N. Y., about 900 on one Sabbath united with the various churches. In Utica 600 conversions are reported. In Auburn over 100 united with the churches at the last communion, and a large number are expected to unite at the next. This work is connected with the labors of Rev. Mr. Hammond. It is said to be spreading into the villages around these cities.

University of Calcutta.—This institution has been in existence little more than six years. Yet 2225 young men have been admitted to its classes, 200 have passed the first examination of arts, 89 have taken the degree of Bachelor of Arts, 6 that of Master of Arts; 20 have passed as Licentiates in Engineering, 21 in Medicine, and 54 as Bachelors of Law. What is remarkable in regard to these is that nearly all are Hindus. Only one Mussulman has graduated as Bachelor of Arts. The number of Christians is very small.

A French Colenzo.—The *Globe's* Paris correspondent says that the French Empire is likely to witness a Colenso controversy of some magnitude, on the publication of Professor Renan's book, "Life of Christ," some few copies of which have already been handed about. The tone and tenor of this work may be pronounced serious, calm, and deeply reverential, yet very decided, in ignoring whatever is supernatural in the record. Originally penned in Palestine during a sojourn on Mount Lebanon, the essay is now given forth just as it was written.

A Jesuit Maxim.—"Calumniate—calumniate. Something will always adhere." This principle will not succeed in the *long run*; but for temporary ends it has wrought mightily for the Jesuits.

A Clear Conscience.—How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience, void of offence toward God or man. There is no spring, no spur, no inspiration like this. To feel that we have omitted no task, and left no obligation undischarged, this fills the heart with satisfaction, and the soul with strength.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1863.

MAINE.

Portland.	State-st. Ch. and Socy. for L. M. of Mrs. Eliz'th T. Woodbury, Mrs. Ellen W. Little, Miss Harriet Norton, and Miss Mary Oxnard	144 00
South Paris.	Rev. A. Southworth, for a L. M., by A. Hall, Tr.	10 00

NEW HAMPSHIRE.

Greenland.	Cong. Ch. & Soc. by E. Robin.	13 40
Greenfield.	1st Cong. Ch. and Soc.	4 00
Manchester.	1st Ch. and Soc of which $20 by Mrs. N. Moore	48 50

VERMONT.

W. Brattleboro.	Cong. Church,	25 75

MASSACHUSETTS.

Boston.	Friends in Winter-st. Ch	8 00
Townsend.	Cong. Ch. and Society	3 87
Florence.	Church and Cong.	18 61
Great Barrington.	Rev. W. B. Clark	10 00
Barre.	Evan. Cong. Ch. and Soc. to make, with the contributions of last year, *Mrs. Betsey H. Kinsman, Mrs. Cornelia W. Howland*, and Mrs. *Seraph M. Root*, L. M.'s	55 15
Holliston.	1st Cong. Ch. and Soc	29 04
Rehoboth.	Church and Cong'n. by E. A. Brown, Tr.	20 00
Worcester.	Parley Goddard, part of his bequest,	100 00

RHODE ISLAND.

Pawtucket.	1st Cong. Ch. and Society	33 57

CONNECTICUT.

New Haven.	1st Cong. Ch., by J. Ritter, Tr.	10 00
Greenwich.	2d " " by L. P. Hubbard,	78 71
New Haven.	Chapel-st. Cong. Church, by Jared B. Peck, Tr.	45 70
New London.	2d Cong. Ch. and Soc'y., by R. H. Campbell	104 50
Southport.	M. E. Ch., in part of L. M. for Rev. Mr. Kelsey	8 32
"	Cong. Ch. and Soc. Z. B. Wakeman $20, W. W. Wakeman $25, Delia Perry $15, F. Marquand $60, to make Miss M. V. M. Tompkins and Miss Hetty Perry L. M.'s. Others $32 52	152 52
Milford.	1st Church and Society	27 00
Middletown.	1st Cong. Ch. and Society	53 [illegible]

NEW YORK.

Busti, Rev. S. D. Taylor add for L. M. 2 00
N. Y. City. E. R. 10 00
" Dr. Alfred C. Post 100 00
Port Richmond. R. D. Church, by H. Lee Norris, Tr. 25 75
N. Y. City. A Lady of East 31st St. 2 00
Po'keepsie. 2d Ref. D.C., by S. P. Jewett, 22 20
N. Y. City. West Presb. Ch. in Reservoir Square, Rev. Mr. Hastings, 96 83
Harlem. Ref. D. Church 70 50
Clarkstown. Messrs Abm Snyder & Austin T. Fitch, Exs. for 2d annual payment of Bequest of the late Wm. Riley 25 00
Oswego. L. E. Goulding 5 00
Brooklyn. Clinton Av. Cong. Church, by W. H. Harris, Tr. 75 00
N. Y. City. P., in part of the support of a Colporteur in France 80 00

NEW JERSEY.

Hoboken. 1st Pres. Church 20 00
Metuchen. R. D. Church 14 00
Fairfield. 1st Pres. Ch. by Rev. Jas. Boggs 5 00
Neshanic. R. D. Church 25 00

PENNSYLVANIA.

Lebanon. Ev. Lutheran Ch., in full of L. M.'s for Rev. Luther A. Gotwald and Mrs. Mary King Gotwald 45 50
Buffalo. Presb. Church in part 8 50
New Berlin & Mifflinburg,—which makes Rev. P. B. Marr L. M. in part, 20 00
Bloomsburg. Presb. Ch., of which $27 50 makes C. A. Moyer L. M. in part 32 50
" M. E. Church .....
Silver Springs. Presb. Ch, which makes Rev. Wm. H. Dinsmore L. M. in part 20 00
Mifflintown. Presb. Ch., in part of L. M. for Rev. M Allison 21 00

DELAWARE.

Wilmington. Hanover-st. Church 31 78

ILLINOIS.

Summer Hill. Cong. Church, in part 10 40
Granville. Cong. Church 9 60
Pittsfield. Cong. Ch., to make Rev. W. A. Chamberlin a L. M. 31 25
Lisbon. Cong. Church, in part of L. M. for Rev. Charles H. Pratt 18 25
Lawn Ridge. Cong. Church and Soc'y 3 50

INDIANA.

Green Castle. 1st Pres. Sabbath-School 5 00

OHIO.

Marietta. 1st Cong. Ch.—D. B. Bosworth, $10, Messrs. Glories, Cadwallader, Slocumb, Mills, Hart and Putnam, and Mrs. Craig and Irwin $5 ea. Messrs. Rosseter & Skinner $4 ea. Messrs. Shipman & Hildreth and Mrs. Gates $3 ea. Messrs. Follet, Fischer, Woodruff, Fay, Wickes, Maxwell, Tenny, Fay, Burch, Fish, and Mrs. Woodbridge $2 ea. S. Newton $2 25. Messrs. Rosseter, Wells, Barker, Nye, Porter, Tenny, Thomas, Nye, Currier, Parker, Bosworth Judd, Evans. Slocumb & Jones, Mrs. Crane, Gates, Cotton, Lewis, Dabele, Graves, Shipman, Porterfield, $1 ea. Others $7 50. ..... 121 75
" Balance of last year 5 75
" Prot. Epis Ch., Mr. Wells 2 00
" *Bapt. Church*, Mr. Evart 1 00
Harmar *1st Cong.* Church 32 57
Coolville. *1st* " " 19 15
" *Methodist Epis.* Church 2 35
Hocking Port. Union Meeting 5 10
Huron. 1st Pres. Ch. $12. Sab. Sch. $5. ..... 17 50
Troy. 1st Pres. Church 35 00
" Maine-st. Pres. Church, balance to make Rev. R. T. Drake L. M. 14 25
Glendale. Pres. Ch., S. J. Thompson 5 00
Cincinnati. 3d Pres. Ch., add A. W. Williamson $5. H. Amlin $3, J. Jennet $2, Mrs. Porter $1, Mr. Aldrich 50cts 11 50
" St. Paul's Protes. Epis. Church,
" add Mrs. Geoffrey 3 00
" 9th st. Bapt Ch., add G. Phipps $10, Messrs. Porter, Goldsmith & Davis $5. Messrs. Blanchard and Marshall, $2 each, G. Stevens $1 50, Messrs Shephard and Bonsale $1 each .....
" 1st Pres. Ch., add Coleman & Co. $5, Rev. Mr. Annan $2, Mrs. Stevenson $1 ..... 8 00
" 7th Pres. Ch., add W. F. Irwin 25 dollars, M. F. Thompson $5, Judge Leavitt and Mrs. Harrison and Miss Partello $2 each, Messrs. Martin, Allison, and Feemster $1 each 39 00
" Vine-st. Cong. Ch., add Dr. Taft $2, D. DeForest $1 ..... 3 00
" Central Presb. Ch., add J. M. Johnston $5, W. Smith $3, G. Griffith $2, Messrs. McClean $1 25, Messrs. Moffett, Johnson, Dickson, and Mrs. Pugh $1 ea. 15 25
" 7th st. Cong. Ch., add 2 Messrs. Huntington, Breed, Sprague $5 ea., E. P. Coe $10, Messrs. Vent, Baldwin, Hardy & Eaton $2 ea., Mr. Tompkins and Mrs. Northrup and Fay $1 ea. 41 00
" Trinity M. E. Ch., Mr. Sargent $5, Mr. Perkins $1 ..... 6 00
" Christ's Prot. Epis. Ch., add L. Anderson $25, P. Davidson $5, Mrs. Emerson, Dominick, Dandridge, and Campbell $3 each, Mr. Moyer and Mrs. Lewis $1e. 44 00
" 2d Pres. Ch., add T. Gaylord $25 Mrs. Philips $10, Messrs. Van Duerson, Williams, Ball and Mendenhall $5 each, Messrs. Griffith, Macey, Austin, Rankin & Mrs. Wilson, Wright, Curwen, and Stevenson $1 each, 63 00
" 6th Street Meth. Prot. Church, add J. K, Ogden in full L. M. $10, C. Kohl $2 ..... 12 00
" 6th Street U. Presb. Church, R. McCullough 1 00
" 5th St. Presb. Church, add W. Williamson 3 00
" St. John's Prot. Epis. Ch. in full to make Rev. Jas. E. Homans Life M. S. Davis & Co. $15, Messrs. Mowry, Davis, Carsin and Woodruff $5 each, Mrs. Thompson $3, T. H. C. Allen, and Mrs. Arthur $1 each. 40 00
" 1st Eng. Lutheran Church, Mrs. Ramelsburg 2 00
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" Union Chapel M. E. Church, add Messrs. Bennett, Epply. Kilbreath and Glenn $5 each, P. Knowelton $1 ..... 21 00
" 6th-Street Christian Church, J. Crawford 5 00
" Col. Groesbeck $15, C. F. Fort and C. C. C. Hine $5 each. 25 00
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MICHIGAN.

Three Rivers. Rev. J. R. Ranney 15 00

THE

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WORSHIP OF THE MARY.

[WE give below, from the pen of Rev. Jonas King, D.D., of Athens, Greece, an exhaustive scriptural discussion of the true position and claims to worship of the mother of Jesus. It was written in answer to an attack on Mr. King by a Greek Bishop, and is directed especially against the superstitious belief and practice of the Greek Church; but it applies with double force to those of the Romish Church, because it establishes a principle which sweeps away their theory of celibacy as well as all false notions about Mary. Whether the Greeks equal the Romans in their adoration of the Virgin we cannot say; but of the latter it is affirmed that they offer ten prayers to Mary for one to the Father or the Son. Perhaps the idolatrous reverence of the Romish Church for the Virgin is no where more strikingly illustrated than in a certain picture to be seen in Venice. She is there represented with the moon under her feet, while a diadem is held above her head by God the Father and God the Son in the act of crowning her Queen of heaven. Such superstition practiced towards any *mortal* needs a *scriptural* rebuke, and it receives it in this article of Dr. King's, to which we now invite the attention of the reader.]

JONAS KING to MAKARIUS, Bishop of Karystia. To-day, Jan. 20th, 1863, in a book store I saw for the first time a pamphlet entitled "The Two Clergymen," by Makarius, Bishop of Karystia. In this pamphlet I notice that my name is mentioned in connection with two of my works entitled, the one "An Exposition of an Apostolic Church," the other "The Religious Rites of an Apostolic Church," both of which you pronounce erroneous and blasphemous.

Then, instead of showing wherein the error or blasphemy consists, you begin to treat in chapter 1st concerning "the *Perpetual Virginity of the Mother of God.*" But what error or blasphemy the aforesaid volumes contain, I do not understand.

CONCERNING THE VIRGIN MARY.

Concerning her—the *mother of Christ*—neither you nor I know anything, except what is written in the four Gospels and in the first chapter of the Acts, because her name is not once mentioned in any of the Epistles, which the Apostles wrote to the churches. The five Apostolic Fathers of the first century after Christ say nothing beyond what is found in the Gospels.

From the four Evangelists we learn that she was called Mary "of whom was born Jesus, who was called Christ," Matt. 1 : 16. That "when his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost;" that when Joseph "was minded to put her away privily .... the angel of the Lord appeared to him in a dream, saying, 'Fear not to take unto thee Mary thy wife.'" And that he did as the angel of the Lord commanded him, and "took unto him his wife, and knew her not till she had brought forth her first-born son: and he called his name Jesus." Matt. 1: 18–25.

That Joseph took her as his *wedded* wife, and that she married him according to the law of the Jews, there is not the least doubt, because the genealogy of Christ is recorded through Joseph; "the book of the generations of Jesus Christ, the son of David, the son of Abraham—Abraham begat Isaac .... and Matthan begat Jacob—and Jacob begat Joseph, the *husband* of *Mary*." Matt. 1 : 1–16. "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph." Luke 3 : 23–28.

That the genealogy of Christ should be recorded through Joseph, unless Mary was *lawfully* married to him, would be a deception and a lie.

Both, as his *parents*, brought Jesus in the temple to present him to the Lord—"and when the parents brought in the child Jesus, to do for him after the custom of the law," &c.,—Luke 2 : 27—this also would be a deception unless they were lawfully wedded.

"—— And his parents went to Jerusalem every year ... And his mother said unto him, Son, ... behold thy father and I have sought thee sorrowing." Luke 2 : 41–48. How could she utter this, or the Evangelist call them the parents of Christ, unless they were lawfully married?

As such all the Jews, their townsmen, considered them. "And they said, Is not this Joseph's son?" Luke 4 : 22. "And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished and said, Whence hath this man *this wisdom*, and these mighty works? Is not this the carpenter's *son? Is not* his mother called Mary, and his brethren James and Joses

and Simon and Judas, and his sisters are they not all with us? Whence then hath this man all these things? And they were offended in him." Matt. 13 : 54–57. "And they say, Is not this Jesus the son of Joseph, whose father and mother we know?" John 6 : 42.

They traveled together to Egypt; remained there some time, and returned together to Nazareth; this journeying *together* would have occasioned great scandal among their acquaintances, unless they were *lawfully* married. Could a woman at Athens, betrothed, but not married to a man, travel with him to Egypt, remain there a while and then return without occasioning scandal? I believe not.

Some say Joseph was an old man; whence they learn this I do not know, for neither the Gospels nor any of the first Apostolic Fathers mention this. Besides the Gospel says that he was betrothed to Mary with the intention to take her as his wife when "she was found with child;" from which it appears probable that he was not very old, seeing that he was about to be married.

If they lived together, unless they were lawfully married, and she brought forth her child, would she not be considered by all the Jews guilty of fornication? Because they knew nothing concerning the miraculous conception through the influence of the Holy Spirit.

Since the Jews were constantly on the watch for an occasion to reproach Christ, would they not have taunted him as the son of an unmarried woman? while according to a law of the Jews, she, for this act, should have been stoned.

Should any one, however, in reading Luke 2 : 4, 5,—"And Joseph also went up from Galilee out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed with Mary his *espoused* wife, being great with child," and infer that they were merely betrothed and not married, I answer that the Greeks call a lawfully wedded wife, "*μνηστήν*" (mnēstēn), as opposed to a concubine, (see Homer's Iliad, 7th B. 246, ("*ἄλοχος μνηστή*") *ἀλοχος μνηστὴ* (alochos mnēstē), is equivalent to "*μεμνηστυμένῃ γιναικι*" (memnēstumenē gunaiki), *ενθα δέ παιδες κοιμων το Πριαμοιο παρὰ μνηστῆς ἀλόχοιοι*" (Entha de paides koimōnto Priamoio para mnēstês alochoioi), which is paraphrased by Theod. Gaza *ενθα δέ οἱ ὑιοὶ τοὺ Πριάμου εκοιμωντο ουν ταις ἑαυτων γυναιχί ταις κατα μνηστειας γαμηθείσας,*" (Entha de hoi huioi tou Priamou ekoimōnto oun tais heautōn gunaixi tais kata mnēsteias gamētheisais), whence the sons of Priam were sleeping with their wives which they had married according to espousals.

From all that has been said, it becomes evident that Mary was the *lawful wife of Joseph*, and that Jesus was, according to the Jewish *law, the son of Joseph*, and therefore his genealogy is truly reckoned

from Joseph. Thus he was the son of David, though not actually his son, but was miraculously formed in the womb of Mary, by Him who created Adam from the dust of the earth, Eve from the rib of Adam, and is able to do all things according to his own will.

If, therefore, Mary was lawfully married to Joseph, was it *sinful* that she should have other children, after the birth of Christ? Is marriage, then, defiling? Most surely not. "Marriage is honorable in all,' (Heb. 13 : 4), the first institution appointed by God for man, while yet a sinless being in the garden of Eden, was *marriage*. And he said "Multiply," &c.,—Jesus Christ as God, and Creator of all things, instituted marriage, and his first miracle was performed at a wedding, that he might honor and ratify his first appointment. Shall we then say that this institution of God is a defilement? God forbid. Abraham, Isaac, and Jacob, Moses, and Aaron, Samuel, and almost all the prophets, and all the priests who are mentioned in the Old Testament, were married. Peter and nearly all the Apostles were married. "Have we not the power," says Paul, "to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?" 1 Cor. 9 : 4–5. Had led "about a sister, *a wife*," unless lawfully married, it would have occasioned great scandal even among idolaters. Besides the Scriptures say—"A Bishop must be the husband of one wife . . . . one that ruleth well his own house, having his children in subjection with all gravity, for if a man know not how to rule his *own house*, how shall he take care of the church of God?" 1 Tim. 3 : 1–6, also says, "That in the later times, some shall depart from the faith, giving heed to seducing spirits . . . speaking lies and hypocrisy . . . forbidding to marry," &c. 1 Tim. 4 : 1–6.

And the Lord God said, "It is not good that man should be alone —" he made for him a wife, and he himself brought her to him, (Gen. 2 : 18–22,) and at the present day our God, in all parts of the world, creates about as many men as women. In every village one can find nearly the same number of males as females. This shows the order and will of God.

When some began to apostatize from the faith, they began, also, to think that marriage is *not* holy and honorable in all, and that it is "good that man should be alone," yea, better; that marriage is a defilement, and, imitating the customs of some ancient nations, they forbade some to marry. As there were *vestal virgins* among the Romans, thus there should be *nuns* among Christians—and, as in the Eleusinian mysteries, the Terophantes should be unmarried men, so in the church of Christ some should be unmarried, in order to perform the Christian mysteries. Then commenced some to maintain that Mary could not have been the wife of Joseph, and that Joseph being an old man, was only her guardian. I say, that then, some began to support this view,

because neither in the Word of God is any such thing to be found, nor in any Christian treatise during the first century after Christ. Whatever has been said after the first century, is simply *supposition*, unsupported by the New Testament, or by the Apostolic Fathers, Polycarp, Ignatius, &c.

Marriage, then, is not a defilement, and if Mary had other children after the birth of Christ, it was no sin, but a course in harmony with the command of God and the institution of the Holy Spirit and of Jesus Christ.

As to whether Mary had other children, we know nothing aside from the four Gospels and the first chapter of the Acts. What do we there find in the Evangelists and Acts? One Evangelist says—"While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren stand without desiring to speak with thee." Matt. 12 : 46, 47. Another Evangelist says, "For neither did his brethren believe in him." John 7 : 5. On one occasion the Jews said, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses, and Simon and Judas? and his sisters are they not all with us?" Matt. 13 : 55, 56. The writer of the Acts of Apostles says, "And when they were come in, they went up into an upper room, where abode both Peter, James, John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, Simon, Zelotis and Judas the brother of James—these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1 : 13, 14. Paul says, "Then after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days, but other of the Apostles saw I none, save James the Lord's brother." Gal. 1 : 10, 19. Now James was called *the brother* of *Christ* by various ecclesiastical Fathers, especially in the work called "The Apostolic Constitution." "I James, the brother of Christ, according to the flesh, but the servant of the only begotten God, bishop by the Lord himself," &c. Book 8 Apostolic Con., chap. 35.

Now in the face of all this, can it be a sin, an error, or blasphemy, for a man to suppose that Christ had brethren according to the flesh? Did he not take upon himself our nature? "For verily he took not on him the nature of angels, but he took on him the seed of Abraham," says Paul, "Wherefore, in all things it behooved him to be made like unto his brethren," &c. Heb. 2 : 16, 17.

THE HOLINESS OF MARY.

In the second chapter, you have undertaken to prove that Mary had '*exceeding great* holiness above all sayings, both men and women.

In this respect you seem to differ very widely from some of the most distinguished Fathers of the Eastern Churches,—Chrysostom, Epiphanius, &c. Chrysostom says, "And when the woman exclaimed saying, 'Blessed is the womb that bear thee,' he did not reply, 'She is not my mother,' but that 'if she wished to be blessed let her do the will of my Father, for such a one is my brother and sister and mother." O, what honor! O, what virtue! to what great height does she (virtue) elevate her followers! How many women have blessed that holy virgin and her womb, and would abandon all things could they become such mothers! What hinders? Behold he has opened for us a wide way whereby it is made possible not only for women, but also for men to reach such a rank, yea, even a higher one, for this constitutes one mother much more than those birth-pangs, so that if the latter (birth-pangs) is a blessing, much more the former (to do the will of God) inasmuch as it is more essential. Therefore do not simply desire, but walk with diligence the way that leads you to the desired object."—See Chrys. Hom. 44. Tome 7, page 467, 469, Paris ed., 1727. Chrysostom even condemns Mary in the above discourse as manifesting an

"Extravagant love for honor, folly and vain"—"because," he says, "while "he yet talked to the people, she desired to speak with him. What she under-"took to do was an act of extravagant love for honor; for she wished to "display before the people that she was lord and master over him, without as yet "conceiving any thing great about him. On this account she came to him "unseasonably; here, therefore, we see both *her* folly and that of his brethren, "for instead of going in as they ought, to listen with the people, or if they did "not like this, to wait awhile until he had finished his discourse and then go to "him; they call him out publicly, thus manifesting an extravagant love of honor, "by desiring to show that they ruled him with great authority, which John the "Evangelist points out with condemnation, because he had reference to this "very thing when he said, 'While he yet talked with the people,' as if to say, "'Was there no other more convenient season?' Could they not have con-"versed at home? What did they desire to communicate? If they wished to "converse with him on the doctrines of truth, they ought to have proposed "their views publicly, and support him in the presence of all, in order "that *others* might be benefited also. But if they wished to converse about "matters which interested them alone, they ought not to have been in such "haste. He would not allow a man to bury his father lest the connection of "his discourse should be interrupted, much less ought they to have attempted "to arrest him in the middle of his discourse, on account of their own private "affairs; whence it becomes evident that they did this out of vain glory," &c.

Do you suppose then that Chrysostom, who thus speaks of the mother of Christ, entertained for her the opinion which you have expressed in your pamphlet? I think not; however, let each one judge for himself.

WORSHIP.

Epiphanius says, "True, the body of Mary was *holy*, but not *God*. She remained a virgin and was worthy of all honor, yet she was not given to us for worship; for she herself worshiped him, who was born of her according to the flesh, descended from heaven, the bosom of the Father. Against such an error the Gospel secures us, by alluding to what the Lord himself said—'Woman, what have I to do with thee, mine hour is not yet come.' Lest any one should believe the Holy Virgin more than woman, he addressed her, '*Woman*, what have I to do with thee?' He called her woman because the future schisms and heresies which would come upon the earth, so that no one out of extreme reverence for this holy woman, should fall into such heretical nonsense . . . let Mary be honored, but the Father, Son and Holy Spirit be worshiped; let no one worship Mary." See Epiphanius, Tome 1, page 1057–1067, Paris ed., 1622.

Christ never said his mother excelled all saints, but that "whosoever doeth the will of God is equal with her,"—brother, sister and mother—'for whosoever doeth the will of my Father who is in heaven the same is my brother, and sister, and mother." Matt. 12 : 50.

The term "μενοννγε" (yea, rather), (Luke 11 : 27,) Chrysostom understood it as meaning "*rather*" and not "*surely*," as you understand it. And the ἕνς οὗ (till) (and "knew her not *till* she had brought forth her first son"), Chrysostom says, does not show that he did not know her *after* Christ was born, although he himself believed that he did not. He says, "thus even here the Scripture saying *till* establishes what took place *before* the birth, but as to matters *afterwards*, leaves it for you to investigate. Whatever was necessary for us to learn from the Evangelist, he has declared that she remained a virgin *till* the birth of Christ; whatever seems to follow from the narrative is left to your judgment," &c.—(See Chrys. Tome 7, p. 77, Paris ed., 1627.)

Evidently the "*till*" may or may not be "*never*," For instance, I requested my servant "to remain at the house till I return," and he remained till I came: this surely does not mean that he remained there forever—"and the earth was without form and void, and darkness was upon the face of the deep" *till* "the spirit of God moved upon the face of the waters." Most certainly this does not mean that the earth remained without form *forever*, or that darkness is everlasting. It is from the connection and circumstances of the theme, that we infer the meaning of the term "*till*."

Now as it regards the subject of marriage, I cannot see what would prevent a married couple from having children according to God's command, unless marriage is considered a defilement. Mary, too, could have other children after the birth of Christ, and still remain pure, undefiled, holy *and just* as Sarah who brought a child unto Abraham the *friend of God*.

[To be Continued.]

BASLE MISSION.

In the Ethnographic Museum of the Basle Mission house, is a fragment of a gun-shell which, with its companions, was thrown, in 1815, from the fortress of Hunningen into the town of Basle, by order of Bonaparte, with the design of reducing that town to ashes. The accomplishment of this design was prevented by the sudden overthrow of the destroyer.

As the providence of God arrested the career of that shedder of the blood of millions, and saved his own beloved city and inhabitants from being added to the desolations, the good Mr. Spittler was led to ponder the question, how to save millions through the blood of that greater Conqueror whose victories are gained not by the death of others, but by that of himself.

He formed the plan of establishing an institution for the education of missionaries. His plan met with the approval of his friends. By their aid a building was erected and operations commenced in 1816.—In the museum of that building is placed this fragment of shell as a memento of the good providence which spared the city, and led "Mr. Spittler to feel that the Christians of Basle ought to show their sincere gratitude to the Divine Protector, and our mission is the wonderful result of that feeling."

In forty-seven years there have been trained "400 messengers of the good tidings, 281 of whom are still alive, working the work of God in all zones and climes of the globe.

At first these young men were offered to foreign societies, to be sent forth and sustained as missionaries; but soon it was found expedient to send them under a direction connected with the mission house. This was put under the care of a committee, of which Mr. Spittler was and still is one.

The 281 living missionaries are distributed as follows:—93 in the service of the Basle Mission, 11 employed by the Barmen Missionary Society, 1 by the Moravian Brethren, 35 by the Church (English) Missionary Society, 2 by the English Baptist Missionary Society, 2 by the Methodist, 1 by the Assam Missionary Society, 1 by the American Episcopal Mission, 4 missionaries to the Jews, 12 in the service of the English Church in the colonies: 73 are ministers of German churches in N. America, 5 in S. America, 2 in Australia, 13 in Russia, 10 in Germany, and 5 home missionaries.

The Committee are self-perpetuating—(a *unanimous* vote being required in the election of a new member)—and perfectly *autocratic.*—*The numerous* branch societies scattered over Europe, may send delegates "*to tender* suggestions, objections, or modifications, but they

have no right of voting." These branches are under no obligation to remain a day in connection with the Committee, and every student may leave the house and every missionary may leave the service of the Committee at will—there is "perfect Christian liberty." "Nearly fifty years have elapsed and still the Basle Committee enjoys the highest respect and perfect trust of all who are connected with its important operations."

There is a plan on foot by the Committee to have a history of the Mission published. The elder missionaries are invited to write a history of their respective stations, and from these will be composed a general history of the whole operation, to be brought out at the semi-centennial anniversary in 1866. This will be a very arduous work and a most important contribution to missionary literature.

CHILDREN OF MISSIONARIES.

Connected with the Mission House are "the boy's home and the girls' home," in separate buildings. The missionary is at liberty to keep his children with him or to send them to these "homes" in Basle. If the missionary chooses to keep his children, forty dollars a year is allowed him for each; but the support of those sent to Basle is found to cost one hundred and forty dollars each.

THEIR FUNDS.

Last year the whole income was $135,153. The present debt is $40,000.

THEIR HALF-PENNY COLLECTION SOCIETY.

Of the above $135,153, $40,400 was raised from half-penny contributions. This is effected through a regular organization of "*gatherers*," "*receivers*," and "*treasurers*." Each gatherer collects *weekly* ten half-pence from ten subscribers. Ten gatherers every two months pour their collections into the "box" of a receiver, and the receivers send the money to the district treasurer, and from the treasurers it is paid to the Committee. A gatherer may not have more than ten subscribers; should he find an eleventh he must obtain a gatherer for a fresh ten, or, at least, keep a separate account of it. Likewise a receiver may not have more than ten gatherers under his control. Thus whole towns and even countries are brought under a network of administration, which, without any expense to the mission, gathers the weekly offerings of thousands—the mites of widows and the savings of children for the work of God.

Such a system must be a most powerful educator of the whole community in Christian action. Might not this example be followed with benefit by the American churches?

Such is the minute division of labor that no true Christian heart can *feel it an individual* burden, and such the perfection of system and ex-

tent of reach in the operation, that it must become to the church a source of growth and invigoration like the circulation of the blood in the human body.

THEIR TRADES' COMPANY.

The Committee have formed a Trades' Company, which is under the management of a special Board, consisting of four members. This Board conducts a regular trade—1st, to provide the missionary stations with the necessaries of life from Europe, and 2ndly, to promote industry and agriculture among the natives. The Board, of four, carries on its mercantile operations independently of the Committee. It works with a capital of $40,000, held in shares. The share-holders regularly obtain their interest and dividends. The Mission owns about fifteen shares. After the interest and dividends were paid last year, a nett profit was left of $3,600, which was added to the funds of the Mission. The Committee have a *moral* supervision over the operations of this Trades' Company. The four members of the Board are individuals about "whose sound, honest Christian principles there is no doubt."

In this whole operation is displayed a zeal which is very uncommon and worthy of imitation.

ENTIRE CONSECRATION.—"Entirely the Lord's." That is a great thing to say, and yet to be any less than that is to be below a perfect honesty. His claim, founded in justice, is upon all, and to refuse it, or hesitate to acknowledge, is simply boggling at duty, hesitating at right. It is also refusing to acknowledge the debt of law. "Ye are not your own: ye are bought with a price; wherefore glorify God with your body and spirit." The immeasurable love of Calvary demands the consecration of our little all. And only in such consecration can we be perfectly happy. Then, in hallowed rest, in perfect peace, the soul is stayed upon God, and all is secure in the keeping of the great Purchaser.

WESLEY'S ADVICE TO MINISTERS.—John Wesley knew the importance of studious habits on the part of his preachers. To an indolent one he gave the following appropriate admonition:

"Your talent in preaching does not increase; it is about the same that is was seven years ago; it is lively, but not deep; there is little variety, there is no compass of thought. Reading alone can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it any more than a thorough Christian. O begin! fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first will afterward be pleasant, whether you like it or not. Read and pray daily. It is for your *life; there is no* other way; else you will be a trifler all your days, and a petty, *superficial preacher.* Do justice to your own soul; give it time and means to grow. Do not *starve yourself* any longer"—advice which missionaries, as well as home ministers, may *well heed.*

MATAMOROS AND HIS FELLOW SUFFERERS.

We had fondly hoped that we should be able to secure the services of this devoted man of God in connection with our own Society. But we learn that he is to go to Bayonne and labor as an Evangelist under the superintendence of a French pastor. A few weeks since he was in London, and had an interview with the Earl of Shaftesbury. From that interview it appears that there were twenty-nine persons at Gibraltar in exile and destitution, on account of their religion. After a full examination of the matter, they were advised to go to Oran, in Africa, about two hundred miles from Spain, under the French Government, containing a large Spanish population, where liberty of conscience and worship exist, and there establish a Protestant colony.—A fund was raised for that purpose, sufficient to send them there and enable them to commence gaining their livelihood.

THE POPE'S NOTION OF RELIGIOUS LIBERTY.

We give below some of the articles of a treaty which has just been concluded between Pius IX. and Gabriel Garcia Moreno, President of the Republic of Equador (South America). This piece was published some few weeks since by some of the French ultramontane papers, and shows what Rome would do in America had she the ascendency here.

"1. The Roman Catholic and Apostolic religion is the religion of the Republic of Equator. Consequently, the exercise of any other worship, or the existence of any society condemned by the Church, will not be permitted by the Republic.

"2. The education of the young in all public and private schools shall be entirely conformed to the doctrines of the [Roman] Catholic religion. The teachers, the books, the instruction imparted, &c., &c., [the provisions are given in a very condensed form,] shall be submitted to the decision of the bishops.

"3. Government will give its powerful patronage and its support to the bishops in their resistance to the evil designs of wicked persons, &c.

"4. All matrimonial causes, and all those which concern the faith, the sacraments, the public morals, &c., are placed under the sole jurisdiction of the ecclesiastical tribunals, and the civil magistrates shall be charged to carry them into execution. The priests shall confine themselves to consulting the lay judges, if they think proper to do so.

"5. The privileges of churches [the ancient right of asylum in consecrated buildings] shall be fully respected.

"6. Tithes shall be punctually paid, &c."

Such is the treaty which Cardinal Antonelli negotiated in the Pope's name, *in April last*, with Signor Gabriel Garcia Moreno, and which *has been published by El Nacional*, the official journal of Equador.

POPERY IN ENGLAND.

SAVAGE ASSAULT.—As Mr. John Shields, a missionary to the Romanists in the city of Durham, was quietly walking past St. Nicholas' Church, a young Irishman, named Patrick Donolly, first put out his foot to trip him up: then said, "You are the ——— that lectured at Framwellgate Moor, last winter; I will not be satisfied till I draw the blood of every ——— Protestant in the country." Mr. S. told him to cease molesting him, or he should call the police. Upon this Donolly sprang at him and dealt a tremendous blow which stunned him, crushed the bones of his nose and disfigured him for life. After several more blows, and on the approach of help, the wretch fled.

Donolly was brought before the court, his assault fully proved to the satisfaction of the judge, who sentenced him to *six weeks* imprisonment. SIX WEEKS and costs!

Is that the way England protects her citizens?

ROMISH DESIGNS IN ENGLAND.—During the same week of the above outrage, and in the same city, at the ceremony of laying the foundation stone of a chapel, priest Constitt in an address to the people, called attention to the surroundings in that ancient city—"nearly every one of its churches built by Catholic hands, and witnessing by the names they still bear to the worship which was once offered within their walls—and looking down upon us from its magnificent site is the venerable Cathedral, with its gray towers standing out in their massive beauty—every stone proclaiming its Catholic origin." He then calls up in imagination the throngs of pilgrims from every land who used to kneel around that costly shrine of St. Cuthbert, and asks,

"Who are we, and why are we come? We are the rightful heirs of the Saxon men and women, who in this city worshiped God and honored his saints. *We are come to bring back the past—to bridge over the chasm which separates the sixteenth from the nineteenth century.*"

Another priest, Rev. Father Vaughan, at Bradford, addressing the Irish on "Ireland as a nation," said among other like things:

"For seven hundred years Ireland has never made an effort towards national existence, with the exception of the period from 1782 to 1800, when she enjoyed for the first time for those seven hundred years a glimpse of national greatness and glory—(applause). So long as England was strong Ireland would never be able to do anything, but England at that time was weak, and unable to defend the coasts of Ireland. Then it was that the volunteers sprung up, and dictated to the government—(applause). God in His providence might give the Irish people another opportunity—he hoped so—and it was legitimate before God and man to seize the opportunity—(applause.)"

Another priest says:—

'*We have not* alone the right, but we are bound by the duty of making all *the preparations* in our power against the day when our oppressor will herself

be battling for her existence, and when our efforts would be morally certain of success. Is this treason? I am then a traitor. Is this 'disloyalty?' So am I."

A Roman Catholic writer in the Rambler of a recent date remarks,

"You ask, if the Catholic were lord in the land and you (Protestants) in the minority, what would he do with you? That would depend on circumstances. If it would benefit Catholicism, he would tolerate you; if expedient, he would imprison you, banish you—fine you—possibly he might even hang you. But be assured of one thing, *he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.*"

Lord Palmerston seems to be helping them into power with his eyes open.

"All history," said Lord Palmerston on a recent occasion, "tells us that wherever the Romish priesthood have gained a predominance, there the utmost amount of intolerance is invariably the practice. In countries where they are in the minority, they instantly demand not only toleration, but equality; but in countries where they predominate, they allow neither toleration nor equality."

The Established Church seems willing to identify itself with Popery, as may be seen in Dr. Hooks' Lives of the Archbishops of Canterbury.

"The reading of such a book as that lately published by Dr. Hook, is well fitted to explain the constant tendency of a section in the English Church to lapse into Popery. Instead of treating of the Reformationas a great transition from darkness to light—the crossing of a wide gulf between truth and falsehood—the history of the Church of England is made to embrace the history of Popery as part of it. The Church of England, according to them, is just Popery continued in a new form. The history of the archbishops of Canterbury, for example, is made to begin, not with Cranmer, but with Augustine. Popery acts in a totally different way. She disowns, of course, all the bishops and archbishops of the Church of England since the Reformation, as so many usurpers, and absolutely refuses to return the compliment of the blind and obsequious Puseyites and High Churchmen. Hence her people have a much clearer view of their own claims and position than the muddled and bewildered students of such a historian as the Dean of Chichester."

NAPOLEON'S HOME TROUBLE.

BOUDET, successor to Persigny, was thought to be the very reverse in qualities which made Persigny unpopular and necessitated his dismissal; but recent French correspondence declares that he is repeating "some of the most glaring mistakes of his predecessor."

FINANCIAL CONDITION.—M. Fould, Minister of Finance, has sent a long report to his Majesty "on the disorganization of the money market, the collapse of the Crédit Mobilier, the decline in the Funds, and predicts a fearful crash and crisis unless the Emperor pour oil on the troubled waters by publishing peaceful assurances."

HOPE FOR SPAIN.

It is said that children will in many things faulty correct each other far more effectually than parents could do it. There are cases in which the faults cause each other discomfort, and therefore become unpopular in the group of little equals, and unpopularity among companions is more dreaded than punishment from superiors. On this principal partially—so far as unpopularity among comrades goes—we augur good for Spain. To show how Spanish persecution of Matamoros is regarded by Papists of other lands, we name two facts. Eugenie, Empress of France, is known to have said that the Protestants of France were quite right in their action in behalf of Matamoros, adding that she was "sorry it was her country (Spain) which was guilty of such intolerance." She openly encouraged Count Pourtatis, husband to one of her intimates, to take part in the deputation to the Queen of Spain. The other fact is that the English Papists now report that the sentence of Matamoros, &c., was commuted at the suggestion of the Pope, who said that such intolerance was disgraceful to the Romish Church. These instances are only samples of Romish feeling in many countries, which feeling cannot but affect the future course of Spain.

We would say, in regard to the above statement about the Pope, that the report of such honorable conduct on his part will probably be as great a surprise to him as it is to the rest of the world.

Those who were in the deputation aver that the commutation evidently took place to avoid the necessity of a reception and the awkwardness of an official reply.

The whole history of this deputation, including the sentiments elicited by it, shows, as did a like movement in 1852, in behalf of the Madiai, that the public sentiment of the *enlightened* nations of Europe, Romish as well as Protestant, frowns on such brutal persecution, and that even sulky Spain cannot stand that frown.

NEAPOLITAN BISHOPS AND BRIGANDAGE.

These men having taken refuge in Rome during the most violent agitations in the Neapolitan territories, were, some time since, requested by the Pope to return to their dioceses. It was hoped that this was an indication that the Papal court, in despair of restoring the Bourbon rule in Naples, was encouraging the priests to reconcile themselves, in some degree, to the present order of things. But they seem to have gone back only to stir the brigands to fiercer raids.

A lithograph circular, dated at Rome and addressed to the priests, *urges them,* through the pulpit and the confessional, to set the women *and children* against the "atheistical government which oppresses the *Temporal Power.*"

HONOR TO THE OLD REFORMERS.

THE statues of Luther, Wyckliffe, Jerome, Huss, Savonarola, Frederick the Wise, and Philip of Hesse, of Melancthon and Reuchlin, are either finished or in progress of execution. Even some liberal Catholics have united with the Protestants of Bohemia in procuring those of Huss and Jerome of Prague. While there is reason to believe that the Pope and his confidants are as intolerant as ever, it is encouraging to find here and there, on the continent, among the Romish laity, evidence like this, showing that their minds are becoming responsive to the spirit of the age. We see the same thing developing in regard to civil freedom among the lower clergy of Italy. It gives hope in laboring to pour yet more light upon their dimmed vision. The statue of Luther is refused the locality, artistically most appropriate, viz., the site of the Bishop's old Palace, where Luther made his immortal defence before Charles V. It is now a garden, and the bigoted owner will not sell it to be so occupied. The next most desirable place for it, where the old Stadhous now stands, is, by unanimous vote of the Common Council of Worms, made a free-grant for that purpose.

LAST WORDS

OF DISTINGUISHED AMERICAN PRESBYTERIAN DIVINES.

"Many days have passed between God and my soul, in which I have solemnly dedicated myself to him, and I trust what I have committed unto him he will keep until that day."—[*Rev. Jonathan Dickinson, first Pres. Nassau Hall.* 1708–1747.

"Farewell, my brethren; farewell, father and mother; farewell, world, with all thy vain delights! Welcome, God and Father—welcome, sweet Lord Jesus! Welcome, death; welcome, eternity! Amen. Lord Jesus, come, Lord Jesus."—[*Rev. John Tennent*, 1729–1732.

"The Bridegroom has come, and we shall now have all things."—[*Rev. Samuel Blair*, 1733–1751.

"My work is done. Oh, to be in heaven, to praise and glorify God with his holy angels!"—[*Rev. David Brainerd*, 1742–1747.

"I have a hope," and, after a short interval, added, "and some fear."—[*Rev. Jacob Green*, 1745–1790.

"Oh, that I had a thousand tongues, that I might employ them all in inviting sinners to Christ."—[*Rev. John Carmichael*, 1760–1785.

"I know that I love God and that I love his people for the likeness they bear to him." [*Rev. James Dunlap, D. D.*, 1781–1818.

"I want to live just as long as it will be for the glory of God, and no longer."—[*Rev. James Mitchell*, 1781–1841.

"Now. Lord, what wait I for? Come, come, Lord Jesus."—[*Rev. Wm. Morrison, D. D.*, 1782–1818.

"I am not afraid to die."—[*Rev. Wm. Boyd*, 1783–1807.

"Holy, holy, holy."—[*Rev. Charles Nesbit*, D. D., 1785–1804.

"*Lord Jesus, into thy hands* I commend my spirit! I should like once more to speak *to this congregation, but shall* not be able to do that."—[Rev. John D. Blair, 1785-1823

"Death has no terrors to me."—*Rev. Aaron Woolworth, D.D.*, 1786--1821.

"The time is come; Lord, help."—[*Rev. Joseph Patterson*, 1788–1832.

"I am ready. I am a sinner saved by grace. Tell my brethren, tell the congregation, that I die in the faith I so long preached. I die relying upon the meritorious righteousness of the Lord Jesus Christ. What a blessing to have such a rock!"—[*Rev. Samuel Ralston, D. D.*, 1794--1851.

"Blessed Jesus, while passing through the dark valley of death, do thou spread underneath me thine everlasting arms. Come, Lord Jesus, receive me into thy kingdom, which thou hast prepared for thy chosen ones, that I may there join in singing hallelujahs forever and ever."—[*Rev. John Broadhead Romeyn, D.D.*, 1798--1825. E. D.

LUTHER'S BATTLE-SONG OF THE REFORMATION.

BY THOMAS CARLYLE.

A safe stronghold our God is still,
A trusty shield and weapon:
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient prince of hell,
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour,
On earth is not his fellow.

With force of arms we nothing can,
Full soon were we downridden;
But for us fights the proper man,
Whom God himself hath bidden.
Ask ye, Who is this same?
Christ Jesus is his name,
The Lord Zebaoth's Son,
He and no other one
Shall conquer in the battle.

And were this world all devils o'er
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us.
And let the prince of ill
Look grim as ere he will,
He harms us not a whit.
For why? His doom is writ
A word shall quickly slay him.

God's Word for all their craft and force,
One moment will not linger,
But spite of hell shall have its course,
'Tis written by his finger.
And tho' they take our life,
Goods, honor, children, wife,
Yet is their profit small;
These things shall vanish all,
The City of God remaineth.

BY DR. HENRY MILLS.

1. A tow'r of safety is our God.
His sword and shield defend us;
His mercy too relieves the load
Of evils that attend us.
But the ancient foe
Strives to work our woe;
Fearful power and art,
In him their force exert,—
On earth he has no rival.

2. By strength of ours naught could be done,
The strife full soon were ended;
But fights for us the righteous One
By God himself commended.
Needs his name be told?
Jesus—from of old
Lord of Sabaoth,—
Our God and Savior both,—
He shall our souls deliver.

3. Though devils all the earth should fill,
Each gaping to devour us,
The Saviour would our terrors quell,
And vict'ry guide before us.
Prince of this vain world,
Be thy fury hurl'd
On our heads!—'twere vain!
He will thy rage restrain,
His smallest word subdue thee.

4. His truth our foes shall help to show,—
For this no thanks they merit;
Believing him we onward go;
He cheers us by his Spirit;
Should they, in the strife,
Quench our joys and life;—
When their work is done,
For us the vict'ry's won—
He'll crown us then with glory!

THE FOREIGN FIELD.

ITALY.

The following letter from Rev. Mr. Hall shows that the Gospel and education are making rapid advances—and cannot fail of cheering the hearts of all who are interested in the prosperity of Christ's kingdom:

FLORENCE, JULY 20, 1863.

DEAR DR. CAMPBELL,—The heat of summer in most parts of Italy, is a great obstacle to effort. Little more than the necessary duties of keeping up the work of evangelization can be undertaken.

Since writing you, I have sent out another Colporteur; he has been employed before as colporteur and Bible-reader, and will seek when opportunity offers, to give religious instruction to such as will hear him. I trust that with the divine blessing, he will be very useful.

Mr. Marchand, in a late letter from Rio Marina, speaks of the celebration of the Lord's Supper there. He states that, with happiness and profound gratitude, he administered the supper to forty-five persons; double the number of the communicants of last year. "Eight days before, they had been solemnly received as members of the church; and had publicly promised to live and to die in the faith of the Gospel. You would have been deeply moved to witness these joyful scenes; specially to see with what love and happiness all our dear members greeted each other after the service. Almost all wept with joy; not one member was absent." In a later letter he says:—"We have received six new members into the church, five men and one woman, who have sealed their promises by participating in the Lord's Supper. The number of communicants is now above fifty. Glory be to God, who has done these things for us."

The congregation at Portoferraio has, until recently, been composed chiefly of men; but now a good number of women have identified themselves with the audience. As a result of this, a Sunday school has been established, which was impossible before, as the mother's influence controlled the action of the children. The meetings there are more numerously attended than they have been; the friends of the Gospel are more intimate and sympathetic, and the number of those who appear to be truly converted increases from day to day. They already speak of following the example of the brethren at Rio Marina, and seek aid to build a house of worship.

The building of the church at Rio goes on now without obstruction. It is a great event for the island; may the Lord complete the work for his glory, and for the advancement of his kingdom.

The fifty priests of Elba have put in circulation every possible absurdity against those who have left the Roman Church, as they decline a public discussion. Mr. Marchand has thought it his duty to reply to their false statements in a little tract; in which he has said little against the Roman system, but has sought rather to make clear the first principles of true Christianity.

In all respects, there appears to be a healthful and an encouraging progress, in all the stations on the island; and from these small beginnings, we may, through the divine blessing, confidently hope to see the most gratifying results.

In my letters I have spoken of the persecution to which Christians are here exposed for leaving the Church of Rome. An Evangelist relates the following incident: One of our brethren has recently been dismissed by his employer, for the crime of being a Protestant; his numerous family were thus brought to absolute want. The only employment he could find secured him but three francs (60 cents) a week, which was not enough to pay the bread for his children. To crown his misery, the owner of the house in which he lived, turned the family into the street, only because they were Protestants. It seemed impossible at the moment to provide for this unhappy household. But a Christian woman, who had only enough for the necessities of living, came and besought them to go to her own apartment; saying that since the first

disciples of the Lord had all their goods in common, she could share her house and whatever she possessed with these needy followers of Christ. Thus these acts of persecution are made the occasion of manifesting the virtues of the Christian character, and commending the Gospel to its enemies.

SCHOOLS IN ITALY.

Though the reform in regard to public instruction in Naples, goes on slowly, because of the indifference of the lower classes to the education of their children, and the intrigues of the clergy, yet it must be acknowledged that the Government and the municipal authorities have evinced the greatest zeal to remove the prejudices of the people against progress and learning, and lead them to accept the baptism of the new order of things.

Seventy-four establishments for education and public instruction, have been founded since the recognition of the new Government: eight infant schools, fourteen evening schools, forty-seven primary schools, two colleges or lyceums, one school of art, one normal school for males and one for females; all these have been opened in the single city of Naples in the space of two years, and all the establishments previously existing have been reorganized.

The three institutes for girls, and the university, numbering twenty thousand students, are going on in the very best manner since their reformation.

At the close of the year 1861, the Italian government had established in the Neapolitan provinces, (not including the city of Naples) 1,054 elementary schools for boys, attended by 23,569 pupils; 778 schools for girls, numbering 18,912 pupils; 18 evening schools for adults, embracing 911 persons.

At the close of the year 1862 the schools for boys numbered 1,603, with 60,250 scholars; the schools for girls were 922 in number, attended by 30,567 pupils; the evening schools for adults numbered 234, attended by 9,804 persons—43,392 in 1861, 100,621 in 1862. These statements indicate the rapid progress of public instruction, and present a promising future for Italy.

SCHOOLS IN UMBRIA.

In this province, besides the schools already existing, the Government has lately established 129 schools for boys, 73 for girls, 13 evening schools, and 11 infant schools. In this district of Perugia are 134 schools; every commune in the district has a school for boys, and only *three* are destitute of schools for girls.

The district of Terni has 100 schools; in every commune is a school for boys, and in seven only are there wanting schools for girls. The district of Spoleto has 105 schools; that of Foligus has a school in every commune but 12; while in Rieti, which is more under the influence of priests, are 124 communes without schools. Nearly two-thirds of these schools have lay teachers, and it is expected that all the ecclesiastics will soon be replaced by laymen.

This is an invasion of the Pope's late dominions which will forever unfit them for the rule of Pius IX, or any of his successors. Very truly yours, &c.,

E. E. HALL.

CARTHAGENA, S. A.

Our missionary, the Rev. R. Montsalvatgé, is prosecuting his work with a good degree of success. His great want is a public room for preaching, though this is partially supplied through the kindness and liberality of Mr. Matthieu, our Consul, who has opened his own house for public worship. This, by Mr. Matthieu and other gentlemen there, was deemed advisable for the present, that the expense of renting a building might be saved to the Society. In his letter he says:

"My two sons go out with me every day, provided with New Testaments and Tracts, which we distribute in shipping offices, private houses, hospitals and in jails.

"The people of St. Catalina have asked me several times for Bibles and Tracts, and I have sent a dozen to Senor Domingo Jances, residing in St. Catalina, fifteen miles from Carthagena—for distribution

Senor Jances is a young convert of good education, and one of the two Carthagenians who, four years ago, desired to go to the U. S. and connect themselves with some college to prepare themselves to be missionaries to the Spanish race.

"The other young man, Gabriel Reyes, left Carthagena for Panama, the 2nd of January last, and has written me many times to know what decision the Board have resolved on respecting him. I have written him of the sickness and death of Dr. Baird, and that I supposed the Committee delayed acting in consequence."

THE HOME FIELD.

German Mission in Newark, N. J.—A year ago last May we sent a missionary to Newark, N. J., to labor among the German population. As the result of his labors a church has been gathered of ninety-three members, and through the liberality of the churches there, particularly the 2d Presbyterian Church, they have a convenient church building which will accommodate 300 persons, which they expect to dedicate to the worship of God the 2d Sabbath in September. We will give the report of our missionary that our readers may judge for *themselves.*

During the past month the flock which I gathered here under your direction and the providence of God, has given a call to a minister—the same I spoke of in a former report. He has accepted the call, and intends commencing his labors by October next.

In the meantime we shall dedicate the handsome little church edifice, which has been erected for worship, and everything will be prepared for him to continue the good work. This mission was commenced under peculiar difficulties, among which were not the least, the utter religious destitution of many Germans in that part of the city, together with the stronghold which Popery had gained there, and the failure of a former missionary enterprise. But thanks be to God, who has here verified His cheering promise, that those who trust in Him shall never be confounded! He has upheld me here in many a weary struggle; He has blessed us beyond measure; and there is *no doubt but this* new bulwark of *our Faith will redound to the* glory of God, and that it will have the constant blessing of Him, in whose name it was erected.

The mission was commenced in May, 1862, but on account of repairs in the church edifice, which the 6th Presbyterian Church had so kindly placed to our use, it was but imperfectly carried on for more than six weeks, and suffered greatly during that time. The congregation now numbers ninety-three members, only three of which belonged to another Christian church. The rest were Romanists or infidels. The most active Elder was not inside a church for fifteen years, and had led a life without hope and without faith, utterly estranged from God; now he and his family rejoice in the faith as it is in Jesus, our only hope in this life and the life to come. And in many similar cases has the Lord manifested himself to us in wondrous love. Oh, that our faltering lips and beating hearts might constantly show forth His praise. The congregation has connected itself with the Presbyterian Church and elected its Elders and Trustees.

May the Lord Jesus watch over it! I part from it with tears; it has become part and parcel of my life. Sweet as it is to work as a missionary, the parting has its pang. It has been the burden of my prayers, and will, with others dear to me, continue to be so; and your missionary is now ready to go to any new field of labor, to which in the guidance of the Lord you may send him, in October next.

We give an interesting letter from one of our Bible-women in one of the Western cities. And we would remind our readers, that the labors of a single month may not exhibit great results,

still, as the writer says, "The aim is to sow the seed by all waters," and we doubt not if followed by earnest prayer, "the end will show much fruit gathered into the garner of the great Husbandman." The writer says:

The mission work in this city has been full of interest, and kept us very busy the past month, notwithstanding the intense heat. We have had neither vacation nor suspension in any of our arduous duties, but have enjoyed the blessing of God, in continued health and strength. Our schools are doing as well as could be expected, with the usual drawbacks of hot weather and absence of teachers. Scripture questions, cards and catechism, with singing, keep up the interest, and it is still one of our happiest and pleasantest days to mingle with them. The permanent good of the rising generation lies very near our heart, and we love to be the feeble instrument in any work in which the young are concerned. The happiness and good of any community so much depends on good wives and judicious mothers, that we feel that too much cannot be done for the little neglected ones so numerous in our crowded cities. Neatness and order in any household are so necessary to make home attractive, that we feel it cannot too early be instilled into their young and tender minds. Cleanliness and godliness make a home happy, and to have this become an axiom, or self-evident trnth, we must be in season and out of season to instil these principles into their young and tender minds, and when instances come under our notice, (as they often do,) where counsel has been heeded, and knowledge regarded, it renews our hopes, and we take courage to persevere. Our female prayer-meeting for the mothers of the little girls, have been thinly attended, but always sufficient to claim the promise. At one meeting four were present, and the precious Spirit of God seemed to touch each heart. Each voice in turn was raised to the throne, most of them for the first time *audibly*. It was so comforting to us to lay *aside the world*, its cares and sorrows, and *bow at the foot* of the cross, and before the mercy seat, and all felt it was good to be there. One woman said—

"She had always been a Catholic, but would be no more, as it had never done her any good."

Mr. P—— has visited the jail for two years, and with others distributed tracts and religious reading, but had no preaching till the last four Sabbaths; everything being in a right condition, we have been fortunate in securing the services of different ministers, and we are happy to say with seemingly good results. Also commenced a prayer-meeting in the women's department, which with the singing has been very acceptable, and we trust that permanent good will be the result. Several cases are very interesting, of which we may speak in the future. We regularly visit the city hospital, the new house of refuge, and all wait our coming with anxiety, and seeming interest. At the former, at our last visit, one man said "he had begun to think there were no pious people in the city, as no one had been there since he had come in, to give him a tract or speak to him about his soul." He rose up in his bed, and with glistening eyes, eagerly took our tracts and papers, and wished us to come soon again. Our aim is to sow the seed by all waters, not knowing which will prosper, "this or that." We feel our own inefficiency; yet still have a great desire to do something in God's vineyard, that will advance His cause and kingdom, and to his name shall be all the glory.

Italian Mission.—Our Italian missionary is prosecuting his work with good success. His report shows that earnest, faithful labors are not in vain. And we hope that some good Christian ladies who may read this will respond to his appeal.

As this month is generally a vacation, and our Sunday-school having been discontinued, I thought it advisable to give a few weeks' recess to the scholars of my day and evening school, in order to clean the school-room, and to make some necessary alterations to accommodate a larger number

of scholars. Before I closed my school I gave to the young Italians a pic-nic at Fort Lee, on the 12th of August. Rev. Dr. Prime, and some kind Christian friends, made me a donation of about $30, to cover the expenses of the passage and refreshments. Nearly sixty children took part in this excursion, where a large play-ground offered them a good opportunity for recreation. They were neatly clad, and behaved in such a manner that the teachers of our industrial and our Sunday-schools, (who were present,) were surprised to find the children so thoroughly changed in their manners and their entire behavior. The children were exceedingly happy, and could not find words enough to express their gratitude for the festival.

There is no doubt that what is done for the improvement of the religious and moral character of the Italians, in this city, by our missionary labors, will bear its fruits eventually among the young and the old.

I have continued my visits among the Italian families as before, and have had discussions about Biblical truths with several whose hearts were more or less deeply impressed by the word of God.

In my last report I mentioned a skeptical lady, with whom I had several conversations. I gave her a Bible in the Italian language, which she promised to study, and she kept her word. I have since found her a lover of the Book which she did not know before.

Another family, consisting of a man, wife and daughter, have become earnest enquirers after reading the word of God for several months, and are very desirous to join some Evangelical Church by baptism and profession of their faith.

An Italian refugee from the South, where he had lived many years, and as a Union man, lost all his property, visited me this month, and being entirely destitute, I gave him his board and lodging for about three weeks, until he found a place. As he had made the word of God his study for five years, I presented him a Bible in the Italian language, and *conversed daily with him about religious matters. He determined to join a Protestant Church.* On the 1st of September I intend to re-open my day and evening school.

Our Industrial school is in want of materials on which to work. Will not some of our good friends give us some remnants of calico? or we would be exceedingly thankful if some of our good Christian ladies would give us some of their old clothing, that we might make up into dresses for our little girls.

I acknowledge the receipt of six Bibles and three Testaments in the Italian language, from the New York Bible Society, of which I have distributed four Bibles and two Testaments.

Another Bible-Woman writes:—

The forepart of this month was spent as usual, in visiting and distributing tracts. Many welcome me with smiles, but some fear and hate the influence of my labor, not on themselves, but others who are not so well established in the faith of the 'Mother Church.' One woman told me she did not wish to see me, and she hoped I should never be seen in their yard again, as she believed my only object was to lead away Catholics from the Church, and she said I knew as well as any one else that no one would be saved out of the 'one true, Catholic Church.' Six or eight families live in that yard; she said no one there wished to see me, as they were all good Catholics. I did not tell her I was there, that day, by the special request of a poor, sickly widow, who had asked me for a Bible, and that I had just given her a Testament, which she joyfully received, giving me the promise that she would read for herself. I suppose I ought not to be surprised, or in the least disheartened, that some opposition has been aroused to my work. I think I have reason to expect greater hindrances to our schools this year than ever before. The Bishop and clergy see the danger to their Church from the Protestant influence upon the children. The devil will not give up his claim to these deluded, ignorant ones, without a struggle, and it may be fierce and long.

In my visits I called on a Protestant German woman, whose husband is in the army, but, for a reason that I cannot explain here,

he has forfeited six months' pay, thus leaving his wife, who is not able to work, and three children, without any means of support. I directed her to the Relief Union, where she can get food and some clothing, but they give no money for rent. I saw no better way than for me to ask my personal friends to help her, and I collected money for this purpose,—the donors perfectly understanding that they were not giving to our Society or our schools, but for this especial case. I knew the woman to be worthy and in great need.

MISSIONARY INTELLIGENCE.

TURKEY.

The Annual Conferences of the brethren connected with the American Board in Western and Central Turkey have just been held. The Western at Constantinople and the Central at Aintab. The native churches in Western Turkey are making rapid progress towards self-support. The additions to the churches during the last year have not been large, but the piety of the membership has been such as to exert a healthful influence on the surrounding population.

At the meeting of the brethren of Central Turkey at Aintab, the m embers of the mission seemed deeply impressed with their numerical weakness. There are only seven male members of the mission, and two of these are absent on account of ill-health. There has been an interesting state of religious interest at Aintab and Oorfa. The native churches here as in Western Turkey are making vigorous efforts to sustain their own pastors. Three congregations are now waiting to have their pastors ordained and eight others are ready to call and settle them as soon as suitable men can be found.

The Eastern Turkey mission of the American Board has connected with it twelve churches with 353 members.—There are thirteen native preachers, *three of whom* are pastors with forty-*two preaching* places and forty common *schools.*

At the meeting of the mission of Eastern Turkey, held at Diarbekir, Baron Thomas Boyajian was ordained and installed pastor of the first Evangelical Church of Diarbekir. The services were deeply interesting, and witnessed by a very large concourse of people. The examination was very strict and thorough, and well sustained by the candidate. The church agrees to pay nearly half his salary.

ORDINATION AT KILLIS.

The Herald for September contained notices of no less than four ordinations of native pastors over evangelical churches in Central Turkey, which occurred in the month of May. Mr. Schneider now mentions another, that of Thomas Kalfa, at Killis. The call of the church was given a year previously, but circumstances had occasioned delay, and he was not ordained until the 28th of June. The council was composed of the two native pastors and two delegates from Aintab, the native pastor from Aleppo, and Mr. Schneider; and our brother remarks: "It is a pleasing fact that, we have progressed so far in our work that so important a matter as that of ordaining a man to the ministry can be accomplished with the presence of only one missionary."

CONSTANTINOPLE.

The Rev. A. L. Long, Methodist missionary among the Bulgarians, who has heretofore been stationed at Tirna-

va, has, with the consent of the bishop having charge and the Missionary Board, removed to Constantinople.—This removal has taken place with special reference to the work of translating the Holy Scriptures into the Bulgarian. He has, moreover, a more numerous population of Bulgarians even than in Tirnova, among whom to preach the word of life. He was much hindered in securing a suitable location by those who feared his influence among the Bulgarians; but this opposition has served to increase his courage and his faith; he is looking for fruit with the greater confidence in consequence of this very opposition.

ROBERT COLLEGE OF CONSTANTINOPLE.

This college, under the direction of the Rev. Dr. Hamlin, is to be opened on the 16th of September, in the old seminary building of Bebek. The Faculty consists of the President, the Rev. Dr. Hamlin, Rev. George A. Perkins, from the scientific department, Yale College, and Professor Henry A. Shawffler from the Law School of Harvard University and Heidleburg, Germany.

AUSTRIA.

In our last number we spoke of religious liberty in Austria, and the disposition of the Emperor to give full toleration to his Protestant subjects—also, that he had given a place of worship to the Protestants in Vienna. We learn still further, by late intelligence, that the Protestants in Salzburg are engaged in the erection of a place of worship, and have elected a pastor, M. Aumuller of Augsburg.

Salzburg lies about 156 miles W. S. W. of Vienna, and has a population of 14 to 18,000. It is the See of an *Archbishop—has a lyceum*, an extensive *library, a gymnasium*, a deaf and dumb institution, and several hospitals. It was the birth-place of Mozart.

At Brauna, another town of Upper Austria, there are a few Protestants who regard Salzburg as their mother church, and have procured a building for a place of worship, expecting that the pastor of Salzburg will officiate for them as often as his other duties will allow.

JAPAN.

A number of American Christians, of different denominations, have just organized the first Reformed Protestant Dutch Church in Japan. The movement originated with the Hon. Mr. Pruyn, U. S. Minister. Most desirable sites have been procured for a church edifice, and for missionary residences on the Yokohama buffs. The new organization is full of Christian vigor, and is likely to prove an unspeakable blessing to all the English speaking people in that district.

SANDWICH ISLANDS.

The Hawaiian Evangelical Association met at Honolulu on the third of June. Thirty members, including nearly the whole company of missionaries, and five corresponding members, among whom was Doctor Anderson, Secretary of the American Board, were present.

An Ecclesiastical Council ordained and installed the Rev. H. H. Parker over the first native church of Honolulu. The exercises were exceedingly interesting. Mr. Parker is a native of the islands, and was educated there.—Dr. Anderson, of the American Board, was present, and took part in the exercises, and when the ordaining prayer was made by the Rev. Mr. Coan, he stood by the side of the Rev. Mr. Kuaea, one of the native Hawaiian

pastors,—and with him laid his han upon the head of the candidate.

The past year, in the churches of the Islands, has not been as in some former years one of revival and spiritual harvests. On the contrary, many things have tended to depress. Yet, on the whole, the churches are growing in knowledge and grace. There never has been a time when a larger number gave evidence of decided piety. The schools are all increasing in numbers and are imparting a healthful Christian influence.

Many of the members are deeply interested in the work of Foreign Missions. The Marquesas Mission has been in existence ten years, and entirely sustained by funds from the Islands. The six missionaries laboring there are all Hawaiians.

SOUTH AFRICA.

ZULU MISSION.—Rev. Mr. Grant, of the Amer. Board, gives some interesting facts respecting his station. He has a congregation which has averaged the past year about 250 hearers. His church numbers 65. He hopes that during the present year his chapel will be completed.

From the Wesleyan missionary stations of both Western and Southern Africa, we hear of most remarkable religious awakenings. A minister writing from Batharst, Gambia, states that the revival of last year still continued, and about three hundred had found peace in believing.

In the Fort Peddie district, D'Urban, the revival has extended from the English residents to the foreign population. On the first Sabbath of the year 142 persons renounced heathenism and were *baptized.*

The missions established by the *Rhenish Missionary* Society in South Africa have been eminently successful At one place, *Stellenbosch*, near Capetown, the mission church "contains not less than 1,200 members, all converted from the darkness of idolatry." *Saron* "contains a church of between 500 and 600 baptized individuals, and its school is attended by 350 children." At another station, commenced in 1854, there are 250 communicants.

INDIA.

Rev. Mr. Taylor, of the Madura mission, stationed at Mandapasalic, writes that the gospel is making slow but silent progress in his field. He gives an account of the ordination of another native pastor, making the fourth in that station field.

The London Missionary Society's agents at Calcutta, report the reception into the Christian church of two Kulin Brahmins (the highest order of Hindoo priesthood) on the same Sabbath.—Both converts were students of the Presidency College, where direct Christian instruction is prohibited. Yet it shows how a good secular education tends to undermine the foundations of heathenism.

KALAPOOR.—The Rev. Mr. Wilder writes in his last letter, that he is going forward in his daily work without hindrance or interruption. And though some enquirers have turned back to the mire of Hindooism, others continue to encourage him. At his last communion season one was baptized and added to his little flock.

LODIANA.—The Rev. Messrs. Rudolph and Thachnell with their wives, assisted by three native Scripture-readers and a young lady from Germany, have conducted the missionary work at this station the past year. During the year four adults have been received into the church and five children baptized.

MAHRATTAS.—Mr. Harding wrote from Sholapoor, June 17: "I am encouraged to hope that the Lord will prosper our work in this new field.—Already we observe a spirit of inquiry not only in Sholapoor, but in several of the near villages. In a town five miles to the east of us, there is a very decided interest among the Mahars, and in a village still nearer, there are other favorable indications."

PERSIA.

JESUIT INTRIGUES AGAINST THE NESTORIAN MISSION.—An obstacle we have long expected to the missions among the heathen, has been thrust in the way of the missions among the Nestorians. Wherever Protestant missionaries go, there sooner or later, you may expect some emissary of the "man of sin" to counteract, if possible, his work. The French jesuits have concocted a scheme to cripple the missionary work in Persia. By bribes and by falsehood, they have obtained a royal firman, in which referring to these instructions the Rev. Mr. Labaree writes:

"The Government states, that it recognizes no other Christian sects in Persia than Armenians, Nestorians, and Catholics; [Chaldeans;] that proselyting from one sect to another is forbidden, and no new creed is to be introduced; that young gentlemen did not come to proselyte, preach or exhort, but to educate the children of Armenians and Nestorians, and teach them the sciences. If you proselyte, preach, or exhort, the agent is to put a stop to it, and report to Tehran. By firman, the number of schools in Oroomiah is not to exceed 30, and the pupils 150. No departure from this is to be allowed, and the superfluous schools are to be suppressed.

"These instructions, if literally obeyed, would strike a fatal blow at the root of *many of our most important operations. They would arrest us in the most fundamental* of all our labors as missionaries of the cross of Christ; suspending the carrying out of our great commission to preach the gospel to every creature. They would compel us to abandon the most sacred of all our privileges, and become mere scientific instructors and educators of children; at the same time limiting the number of pupils who may attend upon our instruction, to one hundred and fifty. They place our press under the censorship of a Mussulman agent, ignorant of the Syriac language, who might, if he should choose, appoint a papist as a supervisor of our books. They would at once smother the little fire kindling in Salmas, which we watch over with such tender and affectionate interest.

CHINA.

Mr. Peet, of Fuh Chau, reports the organization of a church with seven members, at Changloh, a place which has been occupied for a short time, as an out-station of the mission.

AMOY.—The missions of the Reformed Protestant Dutch Church in Amoy are prospering. There are three churches, the communicants of which number upwards of 600. The mission supports seven native preachers. The native converts are earnest and self-sacrificing in their labors for their countrymen.

CANTON.—A church has been recently organized at Canton by the missionaries of the Presbyterian Church from this country. The church was constituted of seven native members, all of whom were baptized by Dr. Happer.

Mr. Preston is making arrangements to open a new chapel in one of the most desirable parts of the city, "The Book Store Street." The great want of the mission is that of native preachers and colporteurs.

MADAGASCAR.

The recent revolution in Madagascar ended in the death of the king, and his favorites. His consort has succeeded

to the sovereignty upon conditions which convert the government of the island from a despotism into something like a constitutional monarchy. The Rev. Mr. Ellis, the missionary, thinks there will be no hindrance in their missionary work, but that the prospects of the mission are better than ever before.

POLYNESIA.

In some parts of Fiji the people exhibit considerable reluctance to abandon their superstitions, although they see and admit that they are doomed to perish. The state of the churches, however, is encouraging, and several cases of conversion have taken place.

The French Roman Catholic priests are following in the wake of the Protestant missionaries. The natives call them the dividers of towns, because they aim at perversion rather than conversion.

LIBERIA.

Rev. B. R. Wilson, who presided at the late session of the Liberian Mission Conference, writes: "I have visited nearly one-half the quarterly conferences, and although our churches are the largest of any in the republic, they are over-crowded, and a good work is in progress among the people and among the natives."

CANADA.

The Grand Ligne mission, whose operations are carried on among the French settlers of Lower Canada, and which originated with our Society about twenty-five years ago, has been very successful in their efforts. Through their instrumentality about five hundred families have been delivered from the yoke of popery, and about a thousand persons have made a profession of their faith in Christ. Fifteen stations are now occupied by the missionaries, and thirty persons were baptized the past year.

ITALY.

The work here has gone forward wonderfully. Recent letters from Mr. Hall indicate a great advance movement. And we heartily rejoice in the work which is now occupying the attention of Mr. Woodruff, from Brooklyn, who is so deeply interested in reference to the work of S. Schools, as will be seen from a short notice of his work under the head of

GENOA.

Dr. de Sanctis writes:—Sunday-schools are spreading in a way to rejoice every friend of Italian evangelization. I may say here, that for my part, Sunday-schools have always been my passion, as it were, and my favorite occupation, and God has not seldom permitted me to witness such conversions as have confirmed my convictions of their immense utility. Of late the arrival of Mr. Woodruff, an American, has given a fresh impulse to the work; new Sunday-schools have been opened, and some of the old ones have adopted this gentleman's method. I myself have not done so; not that I disapproved it, but judged it inexpedient to introduce innovations in a system that was already working well. But I feel myself bound to acknowledge the truly admirable zeal of Mr. Woodruff, and his kindly and Christian idea of establishing an Italian magazine for the sole purpose of instructing the Sunday-school children, to whom he gratuitously distributes a number every Sunday. This magazine is as good as it can possibly be, and I have gladly availed myself of it, and circulate it amongst my scholars. The editorship has been entrusted to an experienced Christian, Signor Damiano Bolognini, and I am convinced that a magazine so well managed and well printed will be productive of much good, not to the children only, but to their parents. Here is a work to which English Christians, who take an interest in Italian evangelization, may profitably contribute.

MISCELLANEOUS.

In reviewing the history of the past month there is much for which to thank God and take courage. At every point to which our eye has been turned light seems to be breaking out.

In *Italy* every thing is on the advance. There is no hindrance to the preaching of the Gospel from the Vaudois Valleys to the Straits of Palermo! Besides, the schism that has occurred in the Romish Church, and is still unhealed, promises to bear important fruit for the future of Italy.

In *Switzerland* the month of June is devoted to the holding of the religious anniversaries. The reports of those meetings have reached us. And though like our own anniversary reports they are checkered with good and evil, still there is progress.

The transferring of Savoy to France has led to the prohibition of Swiss Colportage which has been going on for years. We trust our French friends will take up the work.

Austria, as we have seen, is making rapid advances. A few years ago Austria was pointed at as the symbol of all that was dull and heavy in despotic governments. Now constitutional ideas have made surprising progress in the Court as well as through the country, and religious liberty is as fully secured as in Italy. Why then should we not be stimulated in our work? Why not put forth more vigorous efforts than ever before? Truly it may be said, "The fields are white *to the harvest.*"

Christian reader, let us have an interest in your prayers and sympathies.—Freely ye have received, freely give.

The Emperor and the Pope.—Light begins at last to dawn upon the proceedings of Napoleon in Mexico. Popery has much more to do in the matter than at first sight appears. It is the policy of the Iron Emperor to lay the Vatican under the highest possible obligations. Already he has wrought wonders in Rome. But for him the Pope had been long ago cast out as an unclean thing, and the "Eternal City" had become in fact what it is in right, the seat of the Italian Kingdom. The "Eldest Son of the Church" is not satisfied with this, and all the glory—such as it is—which attends it. He must needs move into far distant latitudes to perform great feats on behalf of the "Man of Sin." The Mexican Bishops and clergy, who were expelled by Juarez, and took refuge in France, are all going to embark for Mexico. At the head of them is Mgr. Labastida, Archbishop of Mexico, one of Marshal Forey's triumvirs. He is accompanied by Mgr. Munguia, Archbishop of Michaocan, and Mgr. Cobarrubias, Bishop of Oajaca. They have admirers in France, who vouch for them all as being learned, pious, virtuous, distinguished, &c. Certain canons, named Peyres, Reyes, and Comacho. are among their followers. These priests hope to hold a high jubilee of ecclesiastical domination in Mexico, such as has not been seen anywhere in the world for a long time.

These priests, then, throughout Mexico are the men that throw their caps in

the air, and shout, "Long life to NAPOLEON III.!" He has torn up by the roots the tree of liberty which had been planted by JUAREZ, and restored these ghastly oppressors to the cruel tyranny that they have been accustomed to exercise over the millions of Mexicans. Thus in China, in the South Seas, in Italy, and wherever he can, LOUIS NAPOLEON is intent on building up an edifice to the glory of France as the protecting power of the Papacy.

THE London Morning Advertiser, in an article respecting the neutrality of Austria in the acceptance of the throne of Mexico, by Maximilian, closes in the following strain:

"As things are, we should say that not only the prospect of an indefinite period of French occupation in Mexico, but also the prospect of having, at no very distant time, to encounter the open hostility of the American Union, will act as an impediment to Austrian acceptance. If the United States com e out victoriously from the struggle with Secession, their next move will be to drive out the 'Imperialists' from the territory of the Mexican commonwealth. It is the natural interest of the Northern Americans not to permit the establishment of a new monarchy at their very gates. Furthermore, it would be the best thing for a Republican army of the North; instead of being a dead weight on the hands of the Washington Government, it would receive fresh occupation by being employed on a field where it would once more effectively serve the Republican interest. All these circumstances combined clearly make it an affair of some risk for a foreign Prince to place the tinsel Mexican diadem on his brow. These are considerations which are present to the mind even of Conservative statesmen in Austria. We must wait, however, to see whether the version of the *Mèmorial Diplomatique* will prove correct, which states that the acceptance is sure, or whether the Archduke Maximilian is prudent enough not to allow himself to be deluded by a splendid *fata morgana.*

"It strikes us there is no doubt whatever that, in due season, Napoleon will have to meet the United States—for they will again be one day united—in the field of mortal conflict, to defend his right to interpose in a continent severed from his own empire by rolling oceans. It will be to no purpose he pleads that a consul was insulted, or that a French merchant was maltreated. These are things for which it is easy to provide a remedy, as was recently done in the case of the misunderstanding between Brazil and England. Such things furnish no reasonable ground for the transfer of an army and the invasion of a country. In the event of such a war—which we take to be absolutely certain—Napoleon will find that his present glory is purchased with a fearful reversion. The Americans are now being trained to war, and the armies they will henceforth lead southward will be very different from those of General Scott and others, although they possessed immense superiority over the feeble natives with whom they had to contend. But it will be found that the United States is at once training both troops and generals, and that, should the day arrive when they resolve to hurl the French into the Pacific, and to undo their work in Mexico, it will be found that they are once more confronted, in effect, with the steel of England—that of England's sons—and it will then behoove the Emperor—should he not have changed his lodgings at the Tuileries long before—to mind what he is about."

RUSSIA.—The *Abeile Du Nord*, of St. Petersburg, states in its leading article that it is certain there will be no war this year between Russia and the three Powers which interfered in the Polish question.

MEXICO AND OUR COUNTRY.—It appears by the public journals of the East tha tthe success of the French arms in Mexico has greatly inflated the organs of ultramontanism. Their great aim seems to be to restore the Latin and Catholic race to a commanding position, and if possible give it a preponderance in the New World. The Mexican Bishops, who were exiled by the Liberal Party, are returning to their country, and will doubtless attempt to establish their despotism by the aid of the bayonet. At the same time the Jesuit journals of France demand, with redoubled ardor, that the Emperor should officially recognize the Southern Confederacy. Their hope doubtless is, by a rupture of the United States into two republics, to have an open field for the encroachments of Romanism. The disciples of Loyola have not renounced the idea of yet compelling all men to submit to the yoke of their Church. That the Catholic Bishops and priests in the United States cherish the same hope, and are actuated by the same principles, we have very little doubt. We would by no means affirm that all the adherents of Romanism are hostile to the government of the country—that there are no patriots among them; yet the late riots and the draft have developed the latent spirit of that semi-religious and political organization, and shown that the masses are hostile to the Government, and in sympathy with the spirit that would unite in its overthrow. We are no alarmists—yet no man can shut his eyes to the fact that the great political parties have been catering for the Catholic votes, and to secure them have been ready to grant them favors which they would not think of conceding to *Protestants.* But that the ultramontane party will ever realize their vain dreams in reference to Mexico, or this country, we do not for a moment believe. There is nothing in the spirit or genius of Romanism to exalt or ennoble any nation. Let the Mexican Bishops be established in their ancient privileges, and in the end they will only weaken their own unhappy country, and reduce the population to the most extreme misery. That Romanism will gain the ascendency in these United States we do not believe. Still we are not ignorant of the rapid strides made by that Church in this country. In many of the large cities the balance of power is in their hands: still we believe the spirit of Protestantism is too deeply imbedded in the hearts of the people for them ever to submit to the power and dogmas of Rome. This land, it has ever seemed to us, is reserved by God to be the resting place of civil and religious liberty,—and we do not believe for one moment that He is going to give us up to be divided and rent in twain. We may be chastised and sorely afflicted; still in the end we will come forth like gold purified of its dross.

GARIBALDI.—As of late some most discouraging representations have been published in regard to the health of Garibaldi, we are happy to lay before our readers the following from his physician:

"Dr. Occhipinti states in a letter from Caprera, which appears in the *Movimento* of the 23d, that the wound was completely cicatrized on the 11th inst., and for ten days the General had been able to take horse exercise. The writer hoped that in two months' time Garibaldi would be able to dispense entirely with his crutches and go about freely by the aid of a walking-stick. 'The foot,' he *adds, 'thanks to the* application of cold water night and morning, acts more *and more easily, and* I believe that if its movements do not become as free as

they were before the wound, they will at all events enable Garibaldi to walk without serious difficulty. The cure having reached this point, my mission is ended. I shall therefore quit Caprera about the middle of next month.' "

THE ORLEANS FAMILY.—The intelligence and probably the details of the marriage of the Duc de Chartres to his cousin have before this been published in the American newspapers. The royal pair went on a wedding tour to Scotland, and from Edinburgh the Duc wrote a very neat letter, in what he called broken English, thanking the people of the little village of Esher for their kind enthusiasm on the occasion of his wedding. The position of the Orleans family is certainly anomalous. Though of a different religion, and the claimants of a throne held by a monarch with whom England is in close alliance, they are yet treated with the warmest friendship by the Queen of England. The widow of Louis Phillippe is always spoken of as the 'Queen' Marie Amelie. The Prince and the Princess of Wales called on the old lady to congratulate her on her son's marriage, and at the great closing ball of an unusually brilliant season—that to be given in a few weeks by the Princess of Wales—special "royal retiring rooms" are to be provided for the Orleans family. In fact, should this dynasty ever regain the throne of France, mere gratitude will impel it to a close alliance with England. It was at the time remarked, in court circles, that on the marriage of the Prince of Wales the Emperor Napoleon, though specially invited, neither came nor delegated any member of his household to represent him at the ceremony; and it is even conjectured that the attention paid by the English royal family to the Orleans of Claremont is intended as a reply to this slight. But, on the other hand, this unlucky dame Gossip hath it to-day that during the summer the Prince of Wales and wife are in great pomp to visit Napoleon III.

THE CAPE OF GOOD HOPE.—The intelligence from the Cape received on the 18th is lively and gratifying. The Bishop of Capetown had cited Bishop Colenso to appear before him last November; but Colenso, despising the monition of his Metropolitan, remained in England, laboring day and night to multiply his offences by issuing one publication after another of the same sort as that which had been condemned! From this, however, it may be inferred that the Bishop, in adding to his misdeeds, is only adding to his dangers, and strengthening the hands of his Metropolitan in dealing with him.

CHRISTIAN COURTESY.—The Foreign Committee of the English Presbyterian Church have placed to the credit of the Reformed Dutch Church missionary at Amoy, $2,250, the expenses for three months. This has been done to save the mission the loss occasioned by the high rate of exchange. This handsome act was performed without any solicitation from the Board of the Dutch Church. We understand that the Board regard this payment in the light of a loan, which the falling rates of exchange will soon, it is hoped, make it convenient to repay.

TURKEY.—Forced labor on the Suez Canal is absolutely abolished, and six *months allowed for* making new arrangements.

ITALY.—The Holy See is well content with the empire proclamation in Mexico and with the election of the Archduke Maximilian to fill the throne. It is not, however, so well pleased with the proclamation of Marshal Forey, announcing the desire of the Emperor Napoleon that, if possible, entire liberty of conscience should exist in Mexico. Should, however, religious liberty be proclaimed in Mexico, Rome will be too prudent to protest against its introduction.

THE MALINE CONGRESS.—The Popish Congress at Maline has just been held. Cardinal Wiseman in his address urged upon his people liberality towards Protestants. Montalembert also spoke on the subject of religious liberty. Addressing the Catholic party, he said, "Catholics who listen to me, if you wish liberty yourselves you must wish it for others. If you do not wish it for yourselves, it will never be granted to you. Give it where you are masters, in order that it may be given to you where you are slaves."

THE POLISH QUESTION.—There is nothing new in regard to the Polish question, beyond vague speculations by the Paris journals as to the probable reply of Russia to the notes of the Western Powers. Little hope is expressed of concession by Russia.

IT is reported that the Fins have sent delegates to St. Petersburg, demanding a constitution for Finland and a separate Finnish army.

BOOK NOTICES.

THE FOUNDATIONS OF HISTORY—A Series of First Things. By Samuel B. Schieffelin. Published by Anson D. F. Randolph, New York, 683 Broadway.

The Board of Publication of the Reformed Dutch Church have recently commenced publishing a series of Christian school books, designed to restore Christianity to its proper place in education. The first books of that series have been prepared. The plan of the series embraced among other works a history of the world on Christian principles. This work has been prepared by Mr. Schieffelin, and is designed to show the student of history that the Creator had a purpose in view in creating the world, and that all inventions and all knowledge imparted to man are for the same end, and that is the revelation of himself in the Lord Jesus Christ and the manifestation of his glory through his church.—We commend the book as worthy of a place in every family library.

WE have received the following volumes from the Board of Publication of the Presbyterian Church:

Poor Nicholas, or the Man in the Blue Coat.

Stories for all Persons.

Walter and the Prize.

Kate Stanley, or the Power of Perseverance.

These volumes are excellent books for children; admirably adapted for Sabbath-schools, and well deserving a place in every Sabbath-school library.

THE ECLECTIC MAGAZINE for September has a portrait and biographical sketch of the Hon. Luther Bradish, just deceased; a Review of Lyell on the Antiquity of Man; The Mad Savant; Our Modern Youth; The River Amazon; First of the Constantines; History and Scenery of the New Forest; Science and Traditions of the Supernatural; The Black Exchange; Color Blindness; German Courts; Forty per cent. of Life; Electric Light; Condition of France and Italy, etc.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF AUGUST TO THE 1ST OF SEPTEMBER, 1863.

NEW HAMPSHIRE.

Canaan. Rev. Moses Gerould, 1 00
Rindge. Mrs. Sarah W. Stone, by J. B. Breed, 15 00
Mason Village. Cong. Chur., Rev. M. N. Root, 10 00

VERMONT.

S. Johnsbury. E. & L. Fairbanks & Co., 200 00
" So. Cong. Ch. & Soc 49 06
Brattleboro. Cong. Ch. and Soc, 72 00

MASSACHUSETTS.

Middlefield. Rev. L. Bridgeman, 1 00
Pepperell. Legacy of the late Mrs. Betsey Melville, by Rev. J. B. E. Jewett, 30 00
Lancaster. Evan. Soc., 17 67
Andover. Theol. Sem'y, G. A. Pelton, 1 00
Groveland. Cong. Church & Soc, 7 20
Charlemont. 1st Cong. Chur., by A. P. Johnson, 2 48
Athol. Cong. Ch, & Soc., 18 78
Phillipston. " " towards making Rev. Lyman White L. M., 16 50
So. Hadley Falls. 1st Cong. Ch. & Soc., by Rev. R. Knight to complete L. M. for George White, 22 00
Greenwich. Daniel Parker, 1 00

RHODE ISLAND.

Little Compton. United Cong Ch., by J. B. Richmond, Tr. 5 25
Bristol. Cong. Ch, & Soc., 19 00
Barrington. " " 51 05

CONNECTICUT.

East Windsor. 1st Cong. Ch., in part of L. M. for Daniel W. Bartlett, 15 00
New Haven. From the estate of John B. Barnard, by Nathaniel A. Bacon, Ex., 810 00
So. Britain. N. C. Baldwin, 3 00
Milford. Plymouth Cong., 20 62
New Haven. 3d Cong. Ch., add., 4 00
Norwalk. 1st " (of which $30 by C. M. Raymond for L. M.). 89 00

NEW YORK.

Deposit. A mite from the Presb. Ch., by G. Clark, Tr., 4 30
Babylon. Presb. Ch. in part to make Rev. C. M. Cooper a L. M., 11 42
" M. E. Ch. 2 31
Riverhead. Con g Ch. in part of L. M. for Rev. H. Clark, 11 00
" M. E. Ch., 7 51
Upper Aquebogue. Cong. Ch for L. M of George F. Wells, 30 00
Bridgehampton. Presb. Ch. in part to make Rev. Thomas A Gray a L. M., 20 00
Lowville. Bapt. Ch., 10 00
Seneca. Presb. Ch., in full to make Rev. G. Patton L. M., 15 61
Clarkson. Cong. Ch., 9 35
LeRoy. Presb. Chur. to make Douglass Morrison a L. M., 29 57
" Col. Phineas Staunton L. M. in part, 10 00
Byron. Presb. Ch., 4 50
Chili. " " 5 75
N. Y. City. J. Watrous, 10 00
Poughkeepsie. Mrs. M. J. Meyers 25 00
Clarkstown, R. D. Ch., by the hands of C. E. Blauvelt, 9 82
Schenectady. Presb. Chur., by Rev. Dr. Backus, 70 00
Montgomery. 1st Presb. Ch., by Rev. J. M. McNut the pastor, 16 50
Schenectady. Frank Toll, $5, Mary G. Toll, $2, P. R. Toll, $5, 12 00
Northville. Cong. Church to make Rev. Samuel T. Gibbs a L. M., 43 50
Lower Aquebogue. Cong. Ch., 11 02
Utica. Silus D. Childs in full for L. M., 20 00
" J. V. R. Gardner in full of L. M., 20 00
" 1st Presb. Ch., to make 3 L. M.'s, 90 27
" Alex. Harsburg in part of L. M., 10 00
Lewiston. Presb. Ch., 9 30
Batavia. Presb. Ch., to make Rev. C. F. Mussey a L. M., 30 58
" Hon. P. L. Tracy in full for L. M., 10 00
N. Y. City. "H. I." 500 00
" Chas. H. VanBrunt, 50 00
" M. S. Gilman, 100 00
" Rev. Mr. Peltz, 5 00
Schoharie. Ref. Dutch Ch., 4 67
Ellington. W. J. Hunt, 9 90
Beekmantown. Presb. Church, by Joel Smith, Tr., 5 00

NEW JERSEY.

Mont Clair. Presb. Ch., by W. S. Morris Tr., 66 86
Paterson. A friend to the cause, 2 00
Pennington. Presb. Ch. & Cong., of which $30 by Rev. Geo. Hale for L. M. of Geo. Hale, Jr., 49 51
Middletown Point. Presb. Ch. in full for L. M. of Rev. J. M. Rogers, 14 00
" M. E. Ch., 19 00
Long Branch. M. E. Ch., for L. M. in part of Rev. W. Franklin, 15 00
Bordentown. Bapt. Ch., add., 50
Trenton. Mrs. J. F. Randolph for Italy, $10; Messrs. Dutcher, Owens, Scudder, VanDyke, Brealley, Richey, Gummery & Hutchinson, $5 each; Johnson $3, Titus, $2, 55 00

PENNSYLVANIA.

Great Valley. Presb. Ch., which makes Rev. Robert M. Patterson a L. M., 30 00
Buffalo. Presb. Ch., add., 4 50
Vincent. Brownlock's Ger. Ref. S. Schl. at Pleasant Retreat, by Wm. Sorbe, 5 00
Germantown. Market Square Presb. Ch., by Rev. Jacob Helffenstein, 13 00

KENTUCKY.

Louisville. Mr. Gault, 5 00

ILLINOIS.

Griggsville. Cong. Ch., to make Rev. W. W. Whipple L. M., 35 00
Chicago. 1st Cong. Ch., by J. C. Wiswell, Tr., 26 85
Quincy. By Rev. Mr. Carter, 15 00

INDIANA

Waveland. Jos. Fordyce, $2; Mr. Dryden, $1; Two Friends, 75c.; John Milligan, $1; Joseph Milligan, $1 50, 6 25
Portland Mills. Asa Fordyce, $2; M. Spencer, R. Spencer, G. Spencer, Rev. Mr. Dickson Mr. Moore, $1 each, 7 00

OHIO

Columbus. Benj. Talbot 5 00
Hanging Rock. Mrs. R. R. Hamilton 5 00
Freedom. Henry Kellogg in full for L.M., 10 00
Collamer. Presb. Ch., by Henry Taylor, 16 00

THE

CHRISTIAN WORLD.

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WORSHIP OF THE MARY.—No. II.

THE WORSHIP OF MARY.

As to the worshiping of Mary, I say that if we ought to worship her because she bore Christ in her womb, we ought, for the same reason, to worship the *earth* because He was buried in it, the *world* because He lived in it for thirty years, the *heaven* because it is His throne, in short *every thing* because He is every where and fills every thing with His presence. But no apostle of Jesus Christ ever exhorted any one to worship Mary. In all their epistles to the churches, her name, as I have already said, is never once mentioned.

THE WORSHIP OF IMAGES.

Now, as to the worship of images, and the passage from St. Basil to which you alluded, "the honor (offered) to the likenesses is transferred to the prototype." I say that St. Basil said this in reference to Christ and not to material likeness, which were not found in the Christian churches in the days of St. Basil—at that time not a *picture* existed in any of the Eastern churches. This is what he said about Christ,—"He is the *image* of God and we ought to worship Him;" this is true.

Eusebius, the friend of Pamphilius, one of the 318 "inspired Fathers" who composed the first Ecumenical Council at Nice, whom the great and holy Basil surnamed "*trust worthy*," and the great and holy Constantine called "*the beloved brother*," and about whom he said, "he has been judged worthy to be bishop over the whole church, by the testimony, so to speak, of all the world," according to the testimony of the 7th Ecumenical Synod, wrote to Constantia Augusta, sister of Constantine the Great, never to accept an image.

In the records of the 7th Ecumenical Council, we find the following:

"Likewise Eusebius, when Constantia Augusta requested an image from him, "he answered thus—'Since you have requested me to send an image of Christ "'*to you, I ask which likeness* of Christ do you mean? The real, unchang

"'able, the one faithfully expressing his *true* characteristics, or the one he "'assumed for us, in taking upon himself the form of a servant? I can hardly "'believe myself that you wish for the (*real*) likeness of God, having been "'taught that no man hath known God at any time save the Son—neither has "'any one known the Son worthily, save the Father who begot him. Most "'surely then you ask for the likeness of the servant's form which he on our "'behalf assumed. But we know that even this is mingled with the glory of "'the Godhead, and that mortality is swallowed up of life. Who can then with "'dead colors and lifeless shades depict the magnificent splendor that radiates "'from his transcendant glory! When the inspired disciples upon the mountain "'could not endure it, but fell upon their faces declaring the vision unbearable; "'if, therefore, his fleshy form was susceptible of so much power as to be "'changed, by the indwelling Godhead, what can be said of him, when having "'*cast* off his mortality like a garment, and having washed away his corruption, "'has changed the form of a servant in the glory of the Lord God, after his "'victory over death, his ascension in the heavens, his being seated on the "'royal throne at the right hand of the Father, and his rest in the indescriba- "'ble bosom of God. At his approach the heavenly powers shouted, saying, "'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and "'the king of glory shall come in.' Eusebius, too, being a member of this "party, as it has been proved by his own letters and the works of history, rejects, "as a Theopaschite, the *image* of Christ, and for this reason he writes to Con- "stantia, wife of Lucinius, and sister of Constantine the Great, that he possesses "no *likeness* whatever." (See Records of Synod, Tome 2, page 856-857, Paris ed., 1761.)

Thus testifies the 7th Ecumenical Council about Eusebius, a most celebrated Father in the Ecumenical Council at Nice. Although one of 318 "inspired Fathers," and one having a life-long intimacy with Constantine, who died three years previous to the death of Eusebius, is condemned by the 7th Ecumenical Council, were then the "Fathers" who constituted the council inspired in power equal with the "Apostles," as you affirm in the 9th chap. of your pamphlet, "about the inspiration of the Councils, although they contradict each other? Which may we call more orthodoxy, Eusebius, one of the "318 inspired Fathers"—the intimate friend of Constantine the Great, and who, as I think, drew up the creed of the Eastern Church, or the 7th Ecumenical Council, which assembled 787 after Christ condemned him; let every sensible man judge for himself. Christ says, "Where two or three are gathered together in my name, there am I in the midst of them." This promise may be claimed by two or three Americans, and prove as true in their case as for Romans or Greeks. Wherever people are gathered for prayers, for the preaching the Word of God, *for singing* spiritual songs, and for giving Him the glory, He is in the *midst of them*. But not when people assemble to legislate for others,

because in religion, there is but one law-giver, as James, the brother of Christ, tells us. The Lord Jesus condemns those who were "teaching for doctrines the *commandments of men.*" Mark 7 : 7–13. He said to his disciples, "Go ye therefore and teach all nations, baptising them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Mat. 28 : 19, 20. Their work was to teach men to do whatever *Christ commanded*, and nothing else. He gave them no power to legislate, but instructed them to preach the commandments of God. Any addition to or subtraction from that which God commanded, is forbidden. Rev. 22. Every thing human may be faulty, whether it be the work of one man, or of a nation, or of a whole church, either Jewish or Christian. The Jews not satisfied with the plain word of God, and His commandments, added also the traditions of their fathers. But do you suppose their religion on this account, was improved? By no means. The Lord Jesus Christ condemned them severely for this, saying, "In vain do they worship me, teaching for doctrines the commandments of men." "Ye hold the traditions of men making the word of God of none effect, through your traditions which ye have delivered." Mark 7 : 7, 8; Mat. 15 : 2–6–9.

Christ also forbids to call any one father, or master. "For one is your master in heaven and one your master Christ." Mat. 28 : 8, 10. The passage "Verily, verily, I say unto you, whatsoever ye shall bind on earth," &c., was never intended for legislating in the church, but for the *conduct* of the church toward the brother who transgresses a known law of God, which also is evident from what is said before—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church. but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Mat. 10 : 15–18. For instance, should a brother sin against another brother and refuse to repent while rebuked by the offended brother, by others whom he might take with himself, and finally by the whole church, and is for this reason expelled, it will be bound in heaven, or in other words, *ratified.* In all this there is no legislation, save what Christ commanded on the conduct of one towards his offending brother. This act of the church, under such circumstances, is simply the application of a law *enacted by the only* law-givers. Here can exist no more legislation, ex-

cept what is in the trial or condemnation of one in a court according to known law.

The preacher has the authority to tell the sinner, If you repent your sins will be forgiven, because Christ affirms it, but if you persist in sin you will perish, because Christ affirms it. He can do nothing more. But if Christ gave the twelve a power or a peculiar authority, as some one may infer from the "Receive ye the Holy Spirit; whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." John 20 : 22, 23—to him he gave it and not to any others whom some denominate successors; for the twelve apostles of Jesus Christ had no successors; they were twelve, not twelve *thousand* or twelve *millions*, yet should I ever hear those called *successors* of the apostles speak in foreign tongues without learning them, then I may suppose that perhaps they are *successors* of the apostles.

All who preach the Word of God, and salvation through Jesus Christ, are in some sense successors of the apostles, but not in the sense of having the power to perform miracles or to speak foreign tongues, or to bind and loose the sins of any one they choose, whether for money or not.

PRAYER FOR THE DEAD.

Concerning your course of argument to prove that we ought to *pray for the dead*, I simply say that the passage to which you refer and upon which you base your opinion, comes not from the canonical books, but from 2nd Maccabees, which is not found among the books approved by the 6th Ecumenical Council as inspired, so that your argument stands on a weak foundation.

CONFESSION.

As to *confession*, I only say that in the days of Chrysostom secret confession was practised only by the Western Churches.

TRANSUBSTANTIATION.

As to transubstantiation, because you said the partakers of the bread and wine in remembrance of the death of Christ, are not benefited, for they have only the *shadow* and not the substance—I ask, "Did not Christ command us to eat the bread and drink the wine in *remembrance* of Him?" 2 Cor. 11 : 24. When the twelve communed from the hands of Christ, do you suppose that they eat him alive while he still lived? Even if they ate him according to the letter, did he not tell them that the flesh profiteth nothing?" John 6 : 63. Did not Paul say, "Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now, henceforth, know we *him* no more"? 2 Cor. 5 : 16. Christ also says, "It is the Spirit *that quickeneth*, the flesh profiteth nothing—the words that I speak unto *you they are* spirit and they are life." John 8 : 63. He also said to

his disciples, "Take, eat, this is my body." Mat. 26 : 26. This was said metaphorically, for he was yet alive, and did not have two bodies, wearing the one while the disciples ate the other. Jesus said, "Verily, verily, I say unto you, I am the *door*." John 1 : 9. "I am the *live* vine." John 16 : 1. "I am the *way*." John 14 : 6. He is called "a rock." 1 Cor. 1 : 4, a "*lamb*," Rev. 7 : 17, a "*light*," John 9 : 5, the "*passover*," 1 Cor. 5 : 7, a "*foundation*," 1 Cor. 3 : 2, "*the chief corner-stone*," 1 Peter 2 : 6, a "*lion*," Rev. 5 : 5, and many other titles which the reader understands metaphorically and not literally. Finally, I direct your attention to what Eusebius says on this topic. In the 11th and 12th chapters of his 3d book, against Marcellus, where you will find the following:

CHAPTER II.

"Because he paid no good attention to the meaning of the Word, he thought that (Christ) rejected the flesh he had received from the Holy Virgin, then, from this he attempts to prove that after the end of the world, the Word (Christ) which is in God will abandon the flesh destitute of life. Therefore, he speaks in these words about the flesh which he had while addressing the disciples—"Does this offend you? What if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing." If he therefore testifies that the flesh profiteth nothing, how can it (the flesh) bring from the earth and unprofitably coexist with the Word, and be useful to Him in future ages? Do you see how much he perverts the Gospel word, because he misunderstood the saving voice of the Word, the manner and reason why it was spoken.

Exposition of the Evangelical Word.—Chap. 12. You, therefore, taking up the evangelical word and observing all the teachings of our Saviour (will see) that He does not speak about the flesh he took upon himself, but about the *mystical* body and blood, for the feeding of the multitude with the five loaves awakened no great marvel in the beholders, since many Jews, deprecating it said, "What sign showest thou then that we may see and believe?" They compared it with the manna in the wilderness, saying, "Our fathers did eat manna in the desert, as it is written, 'He gave them bread from heaven to eat.' To this the Saviour replied, 'Verily, verily, I say unto you, Moses gave you not the bread from heaven, but my Father gave you the true bread from heaven.' Then he adds, 'I am the bread of life.'—And again. 'I am the bread that came down from heaven.' And again. 'The bread that I will give is my flesh.' Then he adds:—'Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh *and drinketh* my blood, hath eternal life, and I will raise him up *at the last day*; for my flesh is meat indeed, and my blood is drin

indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.' "

While he was teaching these things, and others like these, more sweetly, some one of the disciples said, "This is a hard saying, who can hear it ?" To whom the Saviour replied, "Doth this offend you? What if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life." In this way Christ trained them to discern spiritually what he had already said about his flesh and blood. "Think not that I am speaking about the body I have with me as if it must be eaten, nor suppose that I bid you drink my sensible and bodily blood, but know that the very *words* I have spoken are spirit and life, so that my words and doctrines themselves are my flesh and blood. He who partakes of these, being nourished, as it were, with heavenly bread, will also be a partaker of heavenly life." "Let not this," he said, "offend you which I said concerning the eating of my flesh and drinking of my blood, nor let this impromptu hearing of what I said in regard to my flesh and blood trouble you, for they profit nothing when naturally discerned. The Spirit alone quickeneth us to discern spiritually." To the interpreter of Evangelical lessons, not comprehending these things, let us listen. "He first touched his body, then showing it to the spectators said, Doth this offend you ? What if ye shall see the Son of man ascend up where he was before ? It is the Spirit that quickeneth, the flesh profiteth nothing." To whom one might answer, "Where do you, brave man, find this addition of words which are not in the Scriptures ; because the following clause "and the Saviour having touched his human body, showed it to the audience, saying, 'Doth this offend you,' " &c., is originally by you, who dare make this addition. But he who has the boldness in himself, and fancies in this way, he could prove that the flesh of the Saviour will be left destitute of the life of the word, saying, "If therefore, he confess that the flesh is wholly unprofitable to him, how can it which is both from the earth and wholly unprofitable, coexist with the Word and in the future ages be useful to him ? He has been impelled by so much ignorance and folly as to misinterpret the voice of the Gospel and pervert the meaning of the epistles." This is what Eusebius says—one of the 318 Fathers—assembled in the 1st Council at Nice, and I agree with him in all he says upon this subject. If Eusebius was an "*inspired Father*," am I then a blasphemer because I say the same thing ?

Since to the readers of your pamphlet you represent "some as ever *contending* with our pious people about the faith of sacred dogmas and *customs, not that* they may be enlightened and benefited, but in order

that, by chance, they may cause the simplest among us to wander from the true faith, thus making him twice more the child of hell than themselves. They are incessantly plotting against us, and untiring in effort to make proselytes." As a proof, you allude to my two books, viz., "*The Exposition*" and "*The Rites.*" Please allow me to say that I wish for no strife, nor do I desire to cause any one to wander from the true faith, nor to make any one worse than myself, but I long to see the people of every nation coming to the knowledge of truth as it is in Christ Jesus. That all may come to the unity of faith as it is taught in the word of God, whence I from childhood received my religious views, and not from the members of any church in the world. In my two books which you pronounce "exceedingly erroneous and blasphemous," I base myself on Scripture proof, and not on the sayings of any man or nation. I do not believe a man in Greece or elsewhere, by receiving the Scriptures and searching them, by my advice, has become on this account worse than before. The desire of my heart is that people will become better, abandon falsehood, drunkenness, and dissipation of every kind—to love God with all their heart and their neighbors as themselves; to follow Christ in regeneration, and believe in all the teachings of Christ, who is "the author and finisher of our faith."—Heb. 12 : 2; to become meek and humble in heart; to seek the good of others as they seek their own good; to be merciful and pure in heart; to hunger and thirst after righteousness; to keep the commandments of God, and believe in Jesus Christ as the only Saviour for sinners.

Now thus believing and acting, do you consider it a Christian duty to revile me, to represent me as a blasphemer and an opposer to Christianity? I think not. When one of Christ's disciples said to Him, "Master, we saw one casting out devils in thy name and he followeth not us, and we forbade him, because he followeth not us." But Jesus said, "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. Whosoever shall give you a cup of water to drink in my name (because ye belong to Christ), verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and that he were cast into the sea." Mark 9 : 38–43.

I was ordained an Evangelist, and consider it my duty to preach to all, as I may have opportunity, the word of God and the truths it comprehends. To this I limit myself. I do not preach the doctrines of this or that church, but the doctrines which God teaches in the *Scriptures. I believe* in the Symbol of Faith adopted at Nice by the

First Ecumenical Council, considered by that Council sufficient for any Christian, because embracing the principal doctrines of the word of God. Especially the 3d Ec. Council at Ephesus, A.D. 431, expressly declares, "the holy Council ordained that no other faith shall be presented to any one, or even be composed or drawn up, except the one ordained by the holy Fathers, who were by the holy Spirit assembled at Nice. And those who dare even to compose another faith or present it to those who wish with the knowledge of truth, either from Paganism or Judaism, or from any heresy whatever, such ones, if bishops, let them be ejected from their bishopric, if clergymen, from their office, if laymen, let them be anathematized. (See 7th Canon, 3d Ec. Council at Ephesus.) This symbol I believe with all my heart, not because it was composed by a Council, but because it agrees with the word of God. This I confess publicly. Why do you then condemn me, and propose to me other things foreign to this creed, requiring me to believe them? And when I reject them, you declare me "heretical, erroneous, blasphemer and child of hell." For this, according to the 7th Canon of the 3d Ec. Council, you ought to be ejected from your bishopric.

The Creed as composed by the Council at Nice, I repeat that I believe it with all my heart, and confess it before all. You as a member of the Eastern Church cannot demand from me anything more without losing your bishopric according to the aforesaid Canon.

Finally, we both shall soon appear before the awful bar of Christ, who will judge us according to what is written in the Bible and not according to the decisions of the Councils and Synods which often contradict each other, and not unfrequently ordain things contrary to the word of God. Let us not, therefore, revile one another, but let us conduct ourselves with gentleness, imitating Christ, "Who did no sin, neither was guilt found in his mouth," who "when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to Him that judgeth righteously." 1 Peter 2 : 20–28, but "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," the only mediator between God and man, and the only Saviour of sinners, to whom be glory both now and for evermore. Amen.

Sunday Schools in London.—A committee appointed by the Sunday School Union has procured returns of the total number of schools, teachers, and scholars in the metropolis. The total sums up 893 schools, 17,039 teachers, and 190,079 scholars. Of the teachers it appears that about four-fifths are church *members*; and of the scholars about 1,500 have joined the churches during the *year*.

LIGHT FOR ONE HUNDRED AND EIGHTY MILLION,

AND THE FUNDS NEEDED.

We fear that the Church of Christ have but a very inadequate appreciation of the magnitude and importance of the work now demanded for the Papal nations. When God gives the opportunity to do good, he thereby lays upon his people the obligation to do it. In respect to the Roman Catholics of the world then, he is requiring far more of us than ever before. Our troubles at home have prevented many from giving the usual attention to what is taking place in foreign lands; but those who have informed themselves in regard to the changes which, within a few years, God has wrought among Romish nations, stand amazed at their magnitude.

We can almost say the whole Papal world is open for the Protestant Church to bear in the Bible, opened by the spontaneous action of their respective governments. I believe Spain alone bolts her door absolutely against the Holy Word. And Spain is so agitated by the 15,000 New Testaments distributed by Lieut. Graydon, between 1835 and 1843, and by the Bibles scattered in the same period by Mr. Barrow, that she seems much in the condition of a house with a raging fire pent within and just ready to burst out in spite of all repressing appliances.

In South America the field is open far more widely than we have means to occupy. Besides our missions already there, we have urgent appeals from Caraccas and Rio Janeiro for two additional missionaries, who ought to be sent immediately, and there is room for two hundred.

In France, religious liberty is guarantied by the laws. The work is carried forward most successfully by their French Missionary Societies —all receiving from us annual remittances, and could profitably use a hundred fold more than we can supply. Among these French missionaries and pastors there is a missionary zeal and self-denial truly admirable. Forty-one new churches have been added to the Protestant communion in the last two years—several of them made up of converts from Rome.

In Belgium, the same freedom is enjoyed and the Gospel is steadily gaining.

In Italy—what could we not do in Italy if we only had the means? During the last three years 100,000 Bibles have been *bought* by Italians. Their schools are multiplying with vast rapidity—in some sections the pupils doubling in the last year. All Italy, except Rome and a little circle around, is open to the truth—a Protestant Theological Seminary is located in Florence—the pure Gospel preached in Italian *in fifty places*—our own laborers there have been doubled in number *the last year*, and ought to double again in two years.

Austria, within three years, has adopted a Constitution securing to all perfect religious liberty, and admitting the Bible in all languages. The Emperor has given the Protestants a place of worship in Vienna. Even the Gustavus Adolphus Society, the great Protestant Home Missionary Society for all Germany, has received from the Minister of State an invitation to hold its next session in that imperial city.

Is not God working wonders, and is the Church hearing and heeding these loud calls of his providence? With such wide fields, "white already to harvest" open before it, ought not the Amer. & For. Christian Union to receive, instead of $60,000, $150,000 annually? We put this question to the wealthy, who have consecrated themselves and all they have to be used for the kingdom of Christ. Instead of giving by tens for such a work, would it not please the MASTER to have you give by hundreds? To those of moderate means, who love the kingdom, and mean to do what they can, we ask, have not you too much overlooked the wide door which God is opening before you for the conversion of 180,000,000 in darkness? Remember this is three times the number of all Protestants.

To all American citizens we ask, Can you afford to neglect this opportunity which God is giving you to pour light, and especially the light of His Word, on those dark lands from whence your own is so rapidly filling up, and can you afford to neglect the four millions already here? We are trying to pour light into the minds of all these —that light which will make them good citizens and good Christians. Will you help us? Can you afford to let those here and those coming here remain in ignorance? Have we not already suffered enough from popular ignorance? Could the Southern masses have been driven into this rebellion had they been a Bible-reading people? Could the New York riots have taken place had those engaged in them been a Bible-reading people?

Again we ask, Do not all considerations of piety, of patriotism, of domestic peace and of safety to property, call for more liberal contributions for enlightening the adherents of the Papacy?

ALL EQUAL AT CHRIST'S TABLE.—As the Duke of Wellington once remained to take the sacrament at his parish church, a very poor old man went up to the table and knelt down by his side. Noticing this, some one touched him on the shoulder, and whispered to him to move further away, or to wait till the duke had communed. The great commander overheard it, and clasping the old man's hand to prevent his rising, said in a reverential undertone, "Do not move; we are all equal here."

HOW GOD IS MAKING ITALY A NATION.

If God had led Napoleon, after the battle of Solferino, to press his advantage and draw the Austrians out of Italy and the Pope from his throne, thus opening the way, as we hoped, for an easy solution of the Italian question, it would, doubtless, have been a misfortune to Italy. The different States—so diverse in habits and forms of government—so unaccustomed to work together and so unused to self-government, would probably be drawn into factions. Outside pressure being removed, the expansion of internal demands for the particular interest of each to be specially consulted, would have thrown them wide asunder. Bitter and irreconcilable conflicts might have followed.

If God had spared the great Count Cavour through a long life to guide the ship of State, possessing as he did, so wonderfully the confidence of the Italians and of foreign nations, it would, probably, have retarded Italian nationality. While Cavour was great and wise, and could himself do more than any other man, he had no faculty of raising others to work with him on terms of equality. He must do all himself personally or by the agency of others moving as puppets at his will. But to be a free, strong nation, Italy must have many statesmen of large minds and independent thought and action. Such statesmen are formed only under the felt pressure of great national responsibility. Cavour would not let his associates feel such a pressure, for he took it all on himself.

By surrounding them with threatening dangers, God has kept the public eye fixed on the one main object—a nationality, an "Italian Unity," and kept them feeling that all other issues must be subservient to that.

By taking away their adored statesman when he seemed most needed, God has impressed the public mind with the idea that all must labor and suffer for the regeneration of Italy—that it is not to rise by one great man ;—but that many must counsel and all must bear some part. By withholding from them their historical capitol, God has gradually led them to look upon Turin as the Capitol, and recognize Sardinia as the leading State of Italy, and thus has he secured for Italy a point of great importance, viz., a reconciliation to the idea of receiving religious views and teachings from Sardinia—from the Waldenses of Sardinia, whom formerly they would hardly own as Italians at all. Now the Waldensian influence has become the best hope for the moral and religious training of the nation. They have a flourishing Theological Seminary at Florence to educate preachers for the nation. Their laymen are going through the land acceptably, as colporteurs. Without *these religious labors*, there would be little hope that true civil

liberty could be achieved. Thus, by disappointing Italy most grievously, has God blessed Italy most fully. God is training her to *go alone*, as he trains a child to go alone—by obliging her to put forth all her moral strength for that purpose. The child learns to walk by great and oft-repeated and long-continued endeavors. So must it be with Italy, and every other nation rising from insignificance. Under Providence they must make themselves into a nation by *self-denials* and hard *work*. Otherwise their nationality, if achieved, could not be kept, and if it could, would not be worth keeping.

BIBLE READING IN ITALY.

In the last three years not less than 100,000 copies of the Scriptures have been *sold* to Italians. We say *sold* in italics for two reasons. 1. To call the attention of those who give their money for helping us to supply Italy with the Scriptures, to the fact that every precaution is taken against their destruction by the priests. The poor man who pays even a little of his hard earned gains for the Holy Book is the man who will try to keep it. 2. To show how great is the desire of the people to search the Scriptures. This desire may not always arise from the highest motives. It may be in some, because the Bible denounces tyranny—in others, from curiosity; but from whatever motive it is read, the Truth is God's Truth, inspired by God's Spirit, who often makes it mighty to strike conviction to the heart of the most careless. Very many seek and keep and study the Bible because it is the truth. Travelers ranging the country have come upon humble workmen late in the evening, neither in bed, nor at the *cafe*, but occupied with the Bible. Others have found readers of the Scriptures, earnestly intent on the study, lying on the banks of the Arno, or some other classic stream of Italy. The blessed results are attested, not only by the reports of colporteurs, but more strikingly by the rapid increase, all over the country, in the number of Evangelicals. In the good providence of God they have a *Protestant* translation of the Bible to read, made three hundred years ago by Diodati—*Protestant* because a very exact rendering of the original. There is no delay for a translation—no necessity of reading a bad one. As in almost every other point connected with Italian evangelization, so in this vital point, God has wonderfully prepared the way for the evangelization of Italy.

Kindness Requited.—The American relief ship George Griswold, which took *from New York* a cargo of provisions for the starving English operatives, worth *about $200,000*, free of freightage, was seized on its return by a rebel pirate, *which was fitted* out for its murderous mission in an English dockyard.

'PROTESTANT ELECTORAL UNION" IN ENGLAND.

UNDER this title our London friends have lately formed an association to secure the election of members of Parliament, who will oppose the natural recognition and patronage of Popery. They especially object to the Maynooth grant, grants for sectarian Popish schools and salaries to Papal priests for visiting prisons.

George Hammond Walley, M. P., a descendant of Edward Walley, who was first cousin to John Hampden and Oliver Cromwell, is one of its most active promoters and a member of the Committee. They propose forming these "Unions" all over England and Scotland. The statement, in our last number, of Romish aggressions in England, proves that this movement is not premature. This subject is of such momentous interest to Americans as well as Englishmen, that we quote liberally from the statement of the methods proposed for securing the objects of this union.

PROTESTANT ELECTORAL UNION.

From various causes the spirit of British Protestantism has of late been lulled into a state of comparative apathy on the subject of the errors and encroachments of the Church of Rome. There are signs of awakening zeal and activity, under the influence of deepening convictions, and the presentiment of impending dangers.

The whole proceedings of the Church of Rome, during the last fourteen years especially, in the various countries of Europe, have demonstrated that no improving change has come over its views or its purposes. In dogma, it has abandoned none of its old absurdities, and has even added some new to the list; its creed is daily becoming more unscriptural; its ritual and worship more Pagan. In policy, it is hardening more and more into an inflexible priestly despotism; it is assuming more and more the lofty pretensions of the middle ages; it is becoming still more exacting on the consciences of its votaries; it is separating them in every community from the rest of the citizens; it is endeavoring everywhere to usurp the work of education; at its head is an odious temporal sovereignty; it allies itself chiefly with absolutism and reaction; and brands with its anathemas every party and nation that is struggling for right and freedom, except in the few solitary cases where its own ecclesiastical ambition would gain by their success. The Papal hierarchy cannot be viewed and cannot be treated like the ordinary religious denominations. Its claims are assumptions, its structure and working, are essentially different, and make it the formidable rival, not the good, friendly, open-hearted neighbor, of civil government. It is, in fact, a vast centralized *secret society*.

Events have thus been gradually arousing the more watchful and earnest of our Protestant people, as also the more far-sighted of the friends of liberty, to a conviction that, whatever plausible commonplaces may be uttered, the Papacy remains as dangerous as ever, and, moreover, is now flushed with hopes of regaining its long-lost ascendancy within these very realms; and a conviction is further springing up that some extraordinary, united, and strenuous exertion must be made to expose the errors of Romanism, and defeat its deep-laid machinations.

A Society is now proposed to carry ont these objects in a direct, effective, and combined manner, without trenching upon the province occupied by any existing kindred *society*.

First,—In consequence of long-prevailing apathy, little attention has been paid of late years to the great points of controversy between Protestantism and Romanism. Laymen have come too much to pass them over as obsolete; and the clergy do not now make them, as much as formerly, the subject of their special, profound, and accurate study.

The first effort must be to correct this defective state of knowledge by means of exact and skilled instruction. Mere general discourses, or desultory publications, will no longer avail; the instruction must go down to the roots—must be systematic and methodical. The clergy, and other public teachers, must themselves be more regularly trained in this department of theology.

One object of the proposed Society will be to encourage and stimulate the establishment of *lectureships* on this department, by duly qualified Professors, in connection with the various universities and colleges, and in other situations which may be deemed eligible. The future instructors of the people, being themselves thoroughly trained, will come forth to circulate throughout the whole country important information and correct views on Romanism, the want of which lies at the bottom of that apathy of which there has been so much reason to complain.

Secondly,—Apart from the dogmatic errors of Rome, no acute observer can be blind to the fact that, for many years past, the Romish hierarchy have been pursuing a steady, deliberate, and persistent course of encroachment in this country. Step by step they are obliterating the old landmarks of the constitution, and quietly, but resolutely, making for their former reign of supremacy. In a thousand ways they are forcing themselves to be recognized by the civil authorities, and are drawing altogether, for ecclesiastical purposes, very large sums from the Treasury. By such civil recognition, and by the large endowments which they are receiving, they may fairly be said to have taken their place as an *Established Church* in Britain.

Encroachments so extensive, radical, and alarming as these, brought about by the political combinations of Romanism, cannot be met by lectureships, sermons, or speeches. They can only be met by some means of *united political action* amongst all true Protestants.

The centre of all political action is the British Parliament. Public meetings and public discussions have their value; but they are demonstrations and instrumentalities only —nothing more. Parliament alone can stamp their resolutions with the authority of fact. A single act of the Legislature may, by a stroke, undo the result of long years of meetings and discussions; but so, also, a single act may, by a single stroke, accomplish what years of mere agitation would utterly fail to produce.

If the Protestant interests of the country are to be defended and secured from Romish aggression, it is in Parliament that the work must be done. And, if in Parliament, then it must be remembered that Parliament is created by the *constituencies*.

It is the design of the proposed Society, therefore, to offer a rallying-point to the immense mass of citizens who, whatever their party politics or religious denominations, consider the security of our common Protestantism as the highest care of legislation, and the paramount guarantee for the liberty, peace, and welfare of this empire. By individual influences, by auxiliary associations and correspondences, by public meetings judiciously held and conducted, and all other proper and effectual methods, the Society will seek to impress these views upon the constituencies throughout the three kingdoms, in the hope that men will more and more be returned to Parliament who, while attentive to the whole varied duties of their eminent position, will not slight or neglect the sacred religious trusts which, as legislators, are committed to their guardianship.

Arrangements will also be made, by such agencies as may appear useful, to facilitate *Parliamentary* action in all questions where the interests of Protestantism are at stake.

LONGONE—ISLAND OF ELBA.

OUR readers cannot fail of being deeply interested in the letter below from the Rev. Mr. Moorehead. Mr. Moorehead went to Italy about a year since to labor as our missionary. The first few months he spent in the Waldensian Seminary in Florence, learning the language. He has now gone to Longone, Elba, and commenced the work of preaching the Gospel in Italian. His letter was addressed to the Christian Instructor, and cannot fail of being read with interest. We bespeak of all our readers earnest prayer in his behalf, that his labors may be eminently successful in bringing souls to the Lord Jesus Christ.

MY DEAR BROTHER :--About a month ago I wrote you from Leghorn on my way to this island. In this I will give you an outline of the work and prospects here. The Island of Elba, as you are aware, lies to the south-west of Leghorn, and is about forty-five or fifty miles distant from that place. It has a circumference of some sixty miles, and contains a population of about 20,000. There are three missionary stations in the island, in the three principal towns, viz.; Portoferaio, Rio Marina and Longone, all of which are supported by the American and Foreign Christian Union. At Rio Marina, the work of evangelization has made more rapid progress than in the other places named, and in fact a greater progress in proportion to the population than in any other part of Italy. They are now building a neat little church, and are most heartily devoted to the diffusion of the truth among their bigoted and superstitious Catholic brethren. I have never seen such perfect harmony, such a bond of brotherly love, such zeal and devotion as is found in the little company of evangelicals at Rio. In Portoferaio the work is advancing steadily. The most backward, and in some respects the most difficult, is Longone, the station in which I am at present located. I arrived here the last week of June, and although, as you know, but illy prepared to begin so important a work, having been in Italy but eight months, and having a very partial acquaintance with the language, still the way seemed open and my duty clear, and in three days after arriving I tried to preach my first sermon in Italian to a little congregation of seven men. Since that time I have been laboring on as God gives opportunity, scattering tracts, talking, explaining and preaching almost constantly. Yet the timidity, the actual fear of the *Protestant* is remarkable. These poor people think, many of them, that the Evangelical, as they call him, is almost an embodiment of Satan. I can truly say that in this little town of perhaps 2,500 souls, I am almost perfectly *alone*, for I am cut off from any fellowship with Catholics; and those who are well-disposed toward the Gospel have such fear of the others, of their little business, or of persecution, that when I go into the streets, for example, they shun me as if I were the subject of some mortal, infectious disease. However, there are two or three poor, but noble men, who have openly professed the evangelical faith, who fear not to talk with me in any place or under any circumstances. This feeling of fear is easily accounted for; it is chiefly the fruit of the teachings of the priests, who are the declared and eternal enemies of all evangelical teachers, and who persuade the poor, ignorant people that the Protestant and Satan are synonymous terms, that he believes nothing, teaches lies, and all who belong to the "*new law*," as they style it, are lost, lost forever! Then, you know, that the superstitious element largely obtains in the Catholic character, and hence they are surpassingly suspicious and fearful.

Notwithstanding all this, I have never yet talked with *one* who spoke well of the priests. On the contrary, it is evident that almost the universal laity of the Catholic Church *in Italy denounce* the priests in those intensely bitter and appalling words in

which the language so greatly abounds. The general feeling of *hatred* to the priests (I can call it nothing else) is expressed in terms like these: "We know them, these priests; they have desolated Italy; they have corrupted our brethren; they have ruined our young men and women; they care only for our *quattrini*, (our little money) O, the *barbanti!* the *barbanti!*" (a word that seems to gather into itself all that is fearful and wicked). But for all this intense hatred toward the priests, they are exceedingly fearful of the Protestants.

We hold our little meeting for worship every Sabbath evening—this is our regular worship. Then we have started a little Sabbath-school of four—one man, two girls, and a little boy. But to me the most hopeful and the most interesting is a meeting for women, which I hold every Sabbath afternoon in my own room. Last Sabbath afternoon six came, one of them exceedingly bigoted. She came stealing into my room; arranged themselves along in a row, in front of a little table where I was sitting reading. One of them said to me: "We have come to hear you talk of the Gospel; we are very ignorant, and we want to hear something of this *new law*." I talked, perhaps, an hour and a half, giving them, as well as I possibly could, an outline of the free salvation of the Gospel. With these poor people, who know nothing of the Gospel, it will not do to attempt controversy or a refutation of their Catholic ideas. No; they will leave you immediately. The Gospel, the love of Christ, the free offer of salvation, the rest for the weary, burdened soul, all, all free, without money and without price, is that which reaches them sooner than aught else. They listened, gazed, nodded approbation one to the other, saying sometimes, "Lo credo! Lo credo!" (I believe it! I believe it!) After praying with them, I asked them if they had any question they wished to ask me. Immediately one said: "What about the Madonna?" (the Holy Virgin.) I merely read the birth of Jesus, the marriage of Mary and Joseph, &c., as contained in the 1st of Matthew and the 1st of Luke, and remarked in conclusion: "The Virgin certainly was a holy woman, worthy of being the example of all women; but she cannot save us—Jesus only can." I gave some little tracts to those who could read, and they went away apparently satisfied. From these little meetings already begins to arise quite a conversation, and we sincerely hope it will increase even to persecution, if such be the will of God; for it is almost the only way to interest the people who care for no religion.

But I must close, but with the earnest request of your assistance by prayer. You, dear brother, who have seen our missionaries in their fields of labor, know something of their difficulties, of their weakness, of their discouragements, and of their often dejections. Strengthen them by your prayers.

I am, dear brother, ever yours in the Gospel, W. G. MOOREHEAD.

WORKING CHRISTIANS.—Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves."—It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O, my Christian friends! how little you live as though you were the servants of Christ! How *much* idle time and idle talk you have! This is not like a good servant. *How* many things you have to do for yourself! how few for *Christ and his* people! This is not like a servant.—McCheyne.

TO MY WIFE.

BY GEORGE W. BETHUNE, D.D.

Away from thee! the morning breaks,
But morning brings no joy to me;
Alas! my spirit only wakes
To know that I am far from thee.
In dreams I saw thy blessed face,
And thou wert nestled on my breast;
In dreams I felt thy fond embrace,
And to mine own thy heart was pressed.

Afar from thee! 'tis solitude!
Though smiling crowds around me be—
The kind, the beautiful, the good—
For I can only think of thee;
Of thee, the kindest, loveliest, best,
My earliest, and my only one,
Without thee, I am all unblessed,
And wholly blest with thee alone.

Afar from thee! the words of praise
My listless ear unheeded greet;
What sweetness seemed in better days,
Without thee seemed no longer sweet.
The dearest joy fame can bestow
Is in thy moistened eye to see,
And in thy cheeks unusual glow,
Thou deem'st me not unworthy thee.

Afar from thee! the night is come,
But slumbers from my pillow flee;
Oh! who can rest so far from home?
And my heart's home is, love, with thee.
I kneel me down in silent prayer,
And then, I know that thou art nigh;
For God, who seest everywhere,
Bends on us both his watchful eye.

Together in his lov'd embrace,
No distance can our hearts divide;
Forgotten quite the mediate space,
I kneel thy kneeling form beside.
Thy tranquil frame then sinks to sleep,
But soars the spirit far and free;
Oh! welcome be night's slumbers deep,
For then, sweet love, I am with thee.

THE FOREIGN FIELD.

ITALY.

We commence our foreign department by giving the following letter from the Rev. Mr. Hall:

Florence, Aug. 17, '63.

Dear Dr. Campbell,—Two events, which have recently occurred in the city, significantly illustrate the progress of ideas in Italy. Sometime during the last year, the king, in the exercise of his prerogative, appointed one of the clergy friendly to the government, but highly respected for his character and learning, to an important office in the Church of St. Lorenzo. The Archbishop of Florence declined to sanction the appointment, making known his decision only a few weeks since. The people were indignant at this manifestation of opposition to the present government, and embraced the first opportunity to show their disapprobation of the Archbishop's conduct. It has been a custom for ages, for the civil authorities to unite with the clergy and the people in celebrating the anniversary of St. Lorenzo. But when the Archbishop declined to confirm the appointment made by the King, the civil authorities declined to take any part in the festival of St. Lorenzo; and the announcement of this decision was received with evident approbation and satisfaction by the people generally. The *festa* of St. Lorenzo was therefore observed by the Archbishop and his reactionary clergy, attended by the usual number of old women, and divers other halt, lame and impotent folk. This is one of the ways by which the line of separation between Church and State begins to appear in Italy.

About two months since, a convert from the Roman Church, living in Pontassieve, freely expressed his opinion of the Roman religion, and declared his faith in the Gospel. This he did in a public place, and in

the presence of a number of persons. Complaint was made against him for having spoken against the religion of the State; he was arrested, and after a trial before the magistrate of Pontassieve, was condemned and cast into prison. He appealed to the court of Florence, where he has been acquitted. It was admitted by the defense, that the old laws of Tuscany had been violated; but it was claimed that the constitution, in its letter and spirit, secured freedom of religious opinion and faith, and freedom of speech. The journals of the day received the decision with approbation, and urged the necessity of making the laws uniform in all parts of the kingdom. Probably there will be no more prosecutions in Tuscany for "attacking the religion of the State," either by public address, or by means of the press.

This is substantially religious freedom, when we remember that a few years ago in Tuscany, the Madiai were condemned to imprisonment with hard labor for reading the Bible privately, and others were exiled for similar acts. Now, the law protects all in the reasonable exercise of religious rights.

A singular trial is pending before the Judge of Portici. A laboror of that city wished to have his son baptised, and to give him the name of *Garibaldo;* the priest refused. The father then applied to the Vicar of the diocese of Naples; he promised to command the priest of Portici to register the child under the name of *Garibaldo*, if it could be shown that the name had been borne by any other persons. The brave workman hastened to show the Vicar the volumes of the history of Naples by Giannone, in which this name is cited. But, to his great disappointment, the Vicar refused to receive the testimony of a writer whose works had been put in the *Index;* the laborer then caused the priest of Portici to be cited before a magistrate, for refusing to do the duties of his office. Meanwhile the baptism of the child awaits the decision of the Judge, to the great scandal of the devout ones of Portici, who condemn the obstinacy of the priest.

A Cardinal died recently in Capua, and *the priests* endeavored to give his mortal remains a little odor of sanctity in the minds of the people, and attempted the following *Roman Catholic miracle:*

Towards evening, when there was a great crowd about the body, some one was heard to say: "The Cardinal turns his eyes! the entire bier moves!"—and the women exclaimed, a miracle, a miracle. The bier and the body did really move slightly. But unhappily for the success of the plot, among the soldiers, who came to satisfy their curiosity, was a Piedmontese (*bersailler*), who, approaching the body, raised the pall, and saw a man under the bier, on his hands and feet, balancing the bier and its contents on his back. To sieze him with one hand, and administer a vigorous kick, was for the soldier but the work of a moment. The "miracle" maker ran away, pursued by the crowd, and would have been delivered into the hands of justice, if three priests had not favored his flight. The facts were reported to the prefect of the province, who immediately sent an officer to ascertain who were the authors of this ignoble comedy.

Hundreds of similar miracles have, in former years, been successfully played off on the credulous people of Italy. But now that the law against jugglery is likely to be enforced, "miracles" will be less frequent, and the priests will find, in part at least, their occupation gone.

Events are constantly occurring which show the people that they are living under a new order of things; that the laws are made and enforced for their benefit; that they are protected in their rights; and that the abuses and impostures of the priests can no more be practiced with impunity. Conflicts between the Church and the State are of almost daily occurrence; they are a new class of facts for the Italians, and will lead them to understand more clearly their civil and religious rights. They excite thought, reflection, controversy, and little by little awaken the feeling of self-respect, which has been so nearly extinguished by long ages of priestly domination.

Very sincerely, &c., E. E. Hall.

Christian! have you done giving to advance the Saviour's cause?

SWEDEN.

Our readers will be pleased to see again the signature of one who has been in our service about twenty-five years.

Stockholm, Aug. 10th, 1863.

Rev. A. E. Campbell, D.D.—It is a long time since I wrote to you, partly in consequence of the death of my personal friend, Dr. Baird, and partly through a good deal of business, which have hindered me. But now I have a little more leisure, I hasten to give you some news from our land, hoping this will interest you in the same degree, as your Christian zeal for the progress of the kingdom of Christ has remained unshaken by the storms within the kingdoms of this earth, which, as I have been told by the newspapers, have shaken even New York.

As to my own work, it goes on in the same way as before, and I have been very glad to see that it is not always without fruit. During this last winter we have had the joy of seeing a few families of the highest nobility manifest some interest in the spiritual awakening, and even show some proofs that they have not been unmoved by its quickening power. Two of our young Christian clergymen have, in some way, been the instruments of this work, as they have not only seen members of families, which stand in connection with the royal court, attend to their public preaching, but also been invited to proclaim the Gospel privately in those higher circles. And now I have even seen them at our Bethlehem-chapel. Whilst I am speaking of Stockholm, I may tell you that when our brother Alenfelt visited us last spring, he, who being known as a dissenter, was often met with shut doors, was now permitted to preach twice a week in one of the largest churches of the capital. The idea of religious liberty is going forward in our land. So, for instance, the sacramental law, instituted six years ago, has been cancelled at this diet, and it was very near that even the last bond, which fetters our liberty to assemble for devotion, should be taken away, although this has only consisted in our not being permitted to come together for devotion during the hours appointed for public worship in the churches. All this bears witness of the progression of the spiritual work in our country.

As to this work going on in the provinces, it can, in some degree, be appreciated through the more and more extended activity of the Evangelical Fatherland Institution. We know very well that God has among us many witnesses, who do not belong to this institution; not only the increased number of Christian clergymen within the church, the many Christian schools, and also preachers of the Word among the Baptists, and finally the Christian activity of private men and women, who, without being attached to the service of any society, are constrained by the love of Christ, to work for the salvation of their fellow-creatures. Nevertheless the above-mentioned institution is the most prominent visible union of powers, active in our land. There is the cause why we speak separately of this institution. It now sends out and supports about seventy laborers, who, spreading the Word and preaching the Gospel, wander about throughout the country, and give us in their accounts many rejoicing proofs of the increased hunger and thirst for the living Word of the Lord, and of the power of this Word to the awakening and growth in the grace of precious souls. How many private houses these messengers have witnessed, how many sermons they have preached in churches, schools and private houses, this all we cannot enumerate.

The whole amount of books, tracts and monthlies which have issued from this institution, during the last year, rose to 476,000 copies. We hope that all this seed will not be without fruit and blessing. It is true the colporteurs of the Fatherland Institution have given us many interesting accounts of conversions of souls, but time does not permit me in this short view to communicate them to you.

I had intended to give you some details of the religious state in Norway and Denmark, but I have till now not been able to obtain anything satisfactory in this way. If in the future I should succeed in obtain-

ing some particulars on this subject, I will hasten to send them to you, as I hope that your interest in the progress of the Gospel in our northern lands is unaltered.

Recommending this dear cause to your love and your prayers, I remain yours in the Lord.

C. O. Rosenius.

THE HOME FIELD.

We give the following letter from our long and highly esteemed Missionary, who has labored so long and faithfully in Brownsville, Texas, and in Matamoras; but who is now at New Orleans, and who expects to return to her old field of labor as soon as the providence of God shall open the way.

415 Victory-St., New Orleans, August, 1863.

Rev. Dr. Campbell,—*Dear Sir:* I am yet under the necessity of dating my letter away from my accustomed field of labor; yet, even under these circumstances, I have to recognize the goodness of God in affording me opportunities of usefulness, which, by His blessing, may be made to conduce to the advancement of the cause of Christ and the eternal welfare of souls. If we have the disposition, we can be instruments for good in any and every place of our fallen world. Wherever immortal beings are thronging the broad road to ruin, we can employ our efforts in the use of those means God has provided for arresting them in their downward course of sin and folly. A heart earnestly desiring the glory of God and the good of souls cannot fail, in such a city as New-Orleans, of finding objects upon which to exercise its benevolent impulses. That portion of the city, particularly, in which I reside presents as important a field of missionary labor as a Papal population can render it. Here is presented a full and fair development of the legitimate fruits of the Roman Catholic religion. The products of that system are too familiar to you to require any description from me. I think, however, the French people of this city are considerably advanced, so much so as scarcely to acknowledge allegiance to any Divine power—not even to that of the priest. Infidelity seems to possess the hearts and *minds of* these people, from whom the pure principles of the Gospel have been so long excluded. I have improved every opportunity in trying to disseminate Scriptural instruction among them, but I cannot discover as yet that any effect is produced but aversion. I continue, however, to scatter the seed in the hope that some soil may be found in which it may find a favorable lodgment. I am seeking various means of circulating tracts. I find some Catholics who are willing to assist me, and books passing through their hands are less objectionable and more likely to secure a reading.

Among the German population, a much more favorable aspect of religion appears. The circulation of tracts among them is hailed with delight. These little messengers of truth had been precious in by-gone days, and the reception of them, after some two years' deprivation, was very refreshing. In a German Sunday-school, consisting of two hundred pupils, I have found them very highly appreciated. Instances like this, seem in this portion ef New Orleans like an oasis in the desert. Indeed, little can be said favorably of the religious aspect of any portion of the city at present. Churches of all denominations are waning under the influence of Secession. The original ministers have nearly all left, either as chaplains in the Confederate army, or have fled to parts unknown. Religious services are kept up in some form in nearly all the churches, either by some leading member of the church or by a minister who professes to be neutral (?) upon the subjects now agitating the country. There are not more than two or three churches in the city that come out openly and avow Union sentiments.

I fully believe the religious portion of the community of New Orleans are more tenacious of secessionism than the worldly portion, and apparently from conscientious motives. People, whom I regard as truly pious, manifest the most singular delusion in

regard to treason and disloyalty. One instance I would like to mention: Soon after coming here, I sought a place of worship in a Presbyterian Church, being the only one in this part of the city. The pastor, I ascertained, was a chaplain in the army in Virginia, and the services were conducted by the elders, one of whom was peculiarly adapted for making the services interesting and profitable. The sermons he selected were excellent, and his prayers very spiritual, and in attending the meetings I found them profitable and instructive.

It never occurred to me that a man of so much heart-felt piety could be otherwise than loyal to his country; and you may judge of my surprise when the good elder turned up a "registered enemy," and left, when all such were required to leave the city. He selected as his parting benediction the words of Paul to the Hebrews, contained in the 13th chapter, from 18th to 22d verses, inclusive, "Pray for us," &c.

Why he did not cite the verse before, in which the injunction occurs, "Obey them that have the rule over you, and submit yourselves," he probably deemed not applicable to the course he was pursuing. His allegiance he apparently believed due to some power aside from that under whose fostering care he had been the recipient of innumerable blessings. How great the guilt and ingratitude of those who turn their backs upon the wisest and best Government ever bestowed on man, for some imaginary system which must inevitably prove a disastrous failure!

I think Dr. Palmer's influence had much to do with the state of feeling in New Orleans. The "*right* of secession" is still believed and felt by many, who, no doubt, are the children of God. Only through seas of repentance can these deluded people be restored to their country and their God. I think Northern Christians should make their erring brethren of the South subjects of special prayer to God. The precepts and example of Christ afford reasons for so doing.

Our country's cause seems to be progressing favorably in this department. I trust the time is not far distant when I can return to my field of labor. Although I am pleasantly situated, in many respects, yet my heart is with the people I desire most to benefit, and shall gladly welcome the day which restores my lost privilege, that of laboring to instruct the benighted Mexicans. So firmly impressed that it is God's chosen field and work for me, that I am scarcely happy any where else; yet I desire to submit patiently to the present dispensation of Divine providence, hoping it may be overruled for good to me, and to the cause which I desire to advance. That such may be the case, I ask your continued prayers.

Yours in Christ,

MELINDA RANKIN.

ONE of our BIBLE-WOMEN in the West writes as follows:

I returned to the city in the last week in August, having been gone six weeks. I needed rest, and enjoyed it very much.—Since my return, I have been very busy, looking up the girls for our schools, getting teachers, and collecting material for work, and for clothing these little ones. The children seem pleased with the idea of coming to school, but some of the mothers object to sending their girls, telling me that they can learn all we propose to teach them of "the Sisters," and they must go to their own schools. The Sewing-school, in the west part of the city, is commenced. There are not as many in attendance as we hope to see, yet we have made a good beginning.

I also hold a meeting, every Sabbath afternoon, with the women in the Jail. There are, usually, about twenty confined there. A large part of these are Roman Catholics, but they are glad to meet me in one of the large rooms, and they listen very attentively as I read some interesting portion of Scripture. They all kneel with me in prayer, and those who can sing unite in the songs of praise. Once a friend accompanied me, but I usually go alone, to meet those who have broken the law, and are suffering its penalty; and, although the room is enclosed in solid stone walls, the floor of stone, and the windows grated with iron, still I love

go there, and tell them of Jesus, whose blood cleanseth from all sin, and of the Father in heaven, who is ready to forgive the repenting sinner.

Strong drink has led most of them to commit the crimes for which they are suffering. I sometimes read a temperance tract, or story. Our meetings are informal. We just talk of what has been read, asking and answering questions. I heard from one of the officials there, that a priest had been there, telling the prisoners that the idea of women's holding meetings and preaching was ridiculous! The women know there is no preaching in our meetings. I suppose some of them have confessed the sin of hearing the Protestant Bible read. They are not compelled to come down to meet me, but they choose to do it. One Sabbath two of them stopped after the others had been taken to their rooms, and with tears expressed their gratitude that I had taken so much interest in them, saying, "You don't know how much good your kind words do us. We talk of it when you are not here. We know you only want to do us good." May it be seen hereafter that good has been done, and that souls have been led to Christ, even by such feeble means.

A young German girl, who had been sick for months, died this week. I had often visited her. She was brought up a Roman Catholic, but she read the Bible, and she loved the tracts I carried her, and often expressed her faith in Christ alone for salvation. She told me she did not believe the priest could forgive sin. She said, "None but God can do that." When I last visited her I said, "Christ is very precious to those who trust him in the dying hour." She replied, "I never knew how precious, till since I have been sick." Low as she was, she asked for another little book. She had told me the priest had been there, and she had taken the last Sacrament. I said, "Does your priest approve your reading these books?" She said, "Yes. If he did not, he is not the right kind of a priest." The next time I called, her body was dressed for the grave, and I could but hope that her spirit had gone to join the company of those whose robes are made white in the blood of the Lamb.

From our GERMAN Missionary in Newark, N. J.

My report for this month can only reiterate our former praises to God. We have moved into the new church, but owing to the serious illness of our dear friend, Dr. Poor, we have not dedicated the building as yet. The Elders thought best to wait until the Lord would send him back into our midst.

On leaving the 6th Presbyterian Church, through whose kindness we have been enabled to worship so long in their house of prayer, we felt very grateful towards that good people, and our prayers for them have been earnest and many. May Jesus bless them for all the good they have done to us.

The call for the new minister for this church has been made out, and handed to him, but the arrangements for definite settlement have not yet, however, been completed. This people are, therefore, yet without a pastor. At their earnest solicitation I promised to remain a month longer, until they had some one to dispense to them the Word of Life. I did this the more promptly, knowing that your heart wishes them well, and that you would not leave them without a shepherd. The little church looks very neat, inside and outside; and may Christ, on whom it has been built, continue in our midst with his rich blessings.

Please continue in your prayers for us. The people feel so grateful for what the dear Christian Union has done for them.

Since the above report was written, their new and beautiful little church has been dedicated, and the Presbytery are now engaged in raising the means to free the church from all debt,—which they will doubtless accomplish.

A Missionary, in one of the large cities of Kentucky, gives the following interesting account of his labors:

Another month has closed. How rapidly the time passes along! O how little,

think, is done for the blessed Saviour! I began in earnest, this month, feeling that I must, and prayed that I might, bring some poor souls to Christ, to find pardon and salvation. In my diary at this time I wrote: To-day I have visited four families. Some of them were sick, and otherwise afflicted, and cast down in view of their pressing want of supplies and rent. I pressed upon them to trust in the Lord, that He knew what they needed, and could easily make things work for their good. I prayed with them, and earnestly for them, in three of the families. One sick woman felt comforted, saying she knew the Lord would take care of her, for he had always done so; and she now felt some relieved of her bodily pain. She talks like a Christian. Her husband died in the hospital, and left them destitute. When she is well, they get along easily from the avails of her work. A grown daughter at home, not in good health, was very careless at first when I called, but now seems anxious to be instructed, and to do right. She cannot read. A little son, one of our Sabbath-school children, is a promising boy. Here is poverty and ignorance and dirt, but hope and encouragement. Under this room was a man dying, surrounded by Romanists with their poor consolations. In another room opposite, a soldier was abusing a woman he called his wife, who was soon arrested by other soldiers. In another house, a woman, once a Romanist, now takes a deep interest in my visits, and instruction, and schools: sends her children regularly. She has a husband, but not much help to her. I read the Bible and prayed with her little family, who all seemed thankful. Other families, whom I have visited, were in circumstances somewhat similar, all poor and needy. They received my visits well. It is a very trying time for all these poor families on account of the high rents, and coal, and provisions generally. Coal 50 cents a bushel, and scarce at that.

I have become interested in an English family, once I think in good circumstances, and under Romish influence, but now seem very glad of my visits. There is, I believe, some *pent-up history in their bosoms*, which, when I speak to them of the importance of real religion, swells out in their countenances. Last evening I met a man, with his little boy, on the side-walk. He stopt me, as I did not at first recognize him. He wished to tell me how he seemed to be prospered lately, and when I told him I could find no house yet for my own family, he said he wished he had a larger house. They evidently desire to open their hearts and receive instruction. I pray the Lord may open their hearts to know Christ and him crucified.

I have been giving much attention, this month, to the work at the Alms House. I have now there a good Sabbath-school and Bible-class, and regular visiting. Last Sabbath I commenced the Bible-class with a few women, and Tuesday last I visited all the rooms of the inmates. I find as they become acquainted with me, they seem more pleased with my visits, and more ready to open their hearts. Some old women, just on the brink of life, when I read to them about Jesus, and his willingness to comfort and save them, are much affected. O what a blessed privilege to distribute the bread of life to these starving, poor creatures, who must soon experience the realities of eternity, when their souls will be saved or lost!

Our Industrial School is to be opened again this week. I am very busy in getting teachers engaged, and making other preparations for it. I hope to have two schools of this kind in operation.

Our Sabbath-school at the Engine-house is well sustained. Our room has been injured, especially as to light, by a partition across one end for the keepers of the house to sleep, and they have retained the stove in their department.

My other labors have been about as usual. I have found it difficult to keep the numbers regular at the preaching on the Sabbath and at the prayer meeting.

Our Italian Missionary in this city writes us—

With the first of this month I have reopened my day and evening schools, with forty-six scholars, which is increasing every

evening by new comers, who are glad to find a place where they can learn the English and Italian languages, and are very anxious to be instructed.

On the second Sunday of this month our Sunday-school was also reopened, and the Italian classes were filled as before. My Sunday meetings in Grand-street Presbyterian Church have likewise been renewed; and I preach there every Sunday to a number of Italians. My Industrial School will be reopened as soon as we are in possession of the necessary materials.

I have distributed two Italian Bibles and six Italian Testaments, and 400 pages of good reading.

MISSIONARY INTELLIGENCE.

SANDWICH ISLANDS.

Dr. Anderson has returned from his visit to the Sandwich Islands, and gives some interesting facts and statements concerning the missions there. He addressed the people in their churches in the four principal islands of the group. The audiences varied from 500 to 1200, and in Honolulu the last meeting numbered 2500. He was favorably disappointed in the character of the Islanders. The whole number of church members from the first is 50,000. Of these more than 20,000 have died. There remains in church fellowship 20,000, many of them converts of twenty years standing.

IMPORTANT CHANGE.

Last June, after long consultation with all the missionaries and native preachers, "it was unanimously agreed that henceforth they would be a self-supporting religious community. The American Board withdraws its responsibility henceforth for the conduct of the churches;—it ceases to direct the work there and at the Micronesian Islands. The native preachers and missionaries are, in the ecclesiasticel councils, to stand on a parity. The proceedings of their business meetings are to be in the native language. The missionaries of the Board are to become *pastors, and* are still to be supported, so *far as necessary*, by the Board; but no *more* missionaries are to be sent. The natives will support their own churches, their own ministers, and their own education societies. The Board's work is completed there. The islands are Christianized."

HINDOO YEARNINGS.

There are hearts the world over which yearn after God. I was much struck with this in reading lately a Tamil book, the product of a splendid Hindoo mind one hundred and fifty years ago. Let me give you a free translation of a passage, which I made at the time of perusing it, so forcibly did it arrest my attention:

"I yearn for him. O ye sun and moon, tell me who set you in your unvarying course of day and night? Do you know his glory? O thou blowing wind, by whose power dost thou whirl through the realms of space? Speak thou to me of him. O ye clouds, which come and drop in thirsty places your genial rain, think and speak. Can you tell me the way in which my divine Master pours down, as freely as ye do, his copious showers of grace? O thou incomprehensible sky, canst thou describe him who transcends thy measureless height? O thou sounding sea, thou of unutterable sublimity, who stretchest forth thy wave-hands, say, who established thy vast bounds? Tell me too, ye forest birds with variegated wings, have ye ever gazed upon and spoken to him who is my lover, who dwelleth everywhere? If ye have, commune with me about him."

Let me ask if you think it labor lost to send the Gospel of our loving Lord to a people among whom such aspirations and such expressio s find place?—H. M. Scudder in Missionary Record.

BRITISH DISCOURAGEMENTS OF CHINA MISSIONS.

Sir F. Bruce, the Queen's representative at Pekin, in vindicating his own cause, which was deemed unfavorable to the Protestant missions, declares, "the Protestant missionary enterprise, as at present conducted, has been a failure." He brings no specific charges to sustain the assertion.

Dr. Ligge, one of the English missionaries, does bring specific *facts* to show the above *bold* assertion to be false. He says he commenced the missionary work at Hong Kong in 1843. On the first day of the present year the members of his church, with their families, came together to the number of nearly 300. A similar assembly, in Hong Kong, another of his stations, would have numbered 200 more. He also ministers to a church of English in Hong Kong, and says that the Chinese converts give as good evidence of piety as the English. This shows how large a number are brought under direct and regular Christian instruction by one missionary. In the Hong Kong church there are seventy-seven members. He says that not a few of the other missionaries have been more successful than himself.

Surely this shows a state of things pretty far from a failure. The great objection of Sir F. Bruce seems to lie against street-preaching to the masses. He would have efforts confined to the educated classes.

Earl Russel, in his reply to the communication of Sir Frederick, says—"Christianity in China is not a matter in which the British government has an interest." This is a sad disappointment of the hopes raised by the treaty with China of 1800, which guaranties liberty and protection for the Protestant missionary work in the following words:

"The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be prosecuted or interfered with."

The consequence is that the Christians are in many places bitterly persecuted by the heathen, and find very tardy relief from the English officials.

BRITISH HELP TO MISSIONS IN AFRICA.

It is pleasant, after the above, to give the following, so creditable to British policy in another quarter of the globe:

"You are probably not fully aware of what Lord Palmerston has done by his policy on the West Coast. Were he not in power, I could say a great deal more than, for fear of being set down as a 'tody,' I dare do now. Mr. Wilson, an American missionary, who has written the best book I have seen on the West Coast, says, that had it not been for his policy Africa, as yet, had scarcely been accessible to missionary labor. By means of the security which our squadron imparted, over twenty missions have been established, twenty dialects reduced to writing, and twelve thousand communicants have been received by the different churches. Education is imparted to thousands of the young, and good influences are spreading inland. Lawful commerce has been increased from £20 000 annually to between 2,000,000*l.* and 3,000,000*l.* and more tonnage is employed in carrying it than ever was engaged in the slave-trade, even in its palmiest days.

DAHOMEY.

William Crafts, a colored man, has, through the aid of the Society of Friends (English), visited the King of Dahomey, to promote the abolition of human sacrifices and the establishment of reg-

ular trade, especially of cotton. He was kindly received and the King presented him with a large place for business at Whydah, and promised to give all the land he wanted for raising cotton. He likewise promised that if Mr. Crafts would take up his abode in Whydah, his people should grow cotton on a large scale. The raising of cotton is not only favored by the King but also by the great men of the kingdom.

GREECE.

Our readers will be interested in learning that the Rev. Mr. Constantine, our missionary at Athens, is prosecuting his work successfully. His Bible class is very interesting, and the pupils are studying the Bible with great earnestness. It would be premature to speak of results—but we cannot but hope that the Lord will make his labors eminently successful.

ITALY.

In a late number of the London *Wdtchman*, Rev. Mr. Piggott gives an encouraging account of the condition and prospects of the Methodist work in Northern Italy. The Methodist Society in Parma publicly commenced its operations a little more than a year ago. From that time till now a signal blessing has attended the work. A fete, or tea-meeting, was held on the anniversary of the first sermon. On this occasion the number of communicants was announced to be ninety-one, with thirty on trial. At the regular week-evening service the chapel was crowded from end to end, and many were obliged to go away for want of room. No open opposition to the movement is attempted, though the people have to suffer some secret persecution.

Religious Intolerance.—The Milan journals mention a disgraceful outrage on the liberty of worship in that city. During the sermon at the meeting-house of the *Evangelical Society* in the Borgo della Stella, three evenings back, the officer on service at the guard-house of the Santa-Prassede barracks, suddenly entered the building, and after apostrophizing the preacher, ordered him to be arrested. He then had the names of the persons present taken down, and there being several soldiers among the congregation, he ordered them to be placed under arrest. The minister, on being taken before the police, was immediately released, and the officer is, it is said, to be severely punished.

The Waldensians have just commenced a public service at Pavia, the university city of Lombardy. The meetings are attended by congregations averaging about one hundred and fifty persons, chiefly young operatives, who seem intelligent and listen with much interest to the discourses of the missionary. As soon as the university opens, a course of lectures designed for the students will be delivered by Professor Oddo, who is now lecturing in Milan.

AFRICA.

The Rev. W. H. Tyler writes from Greenville, Monrovia. We give an extract from his letter as follows:

"It is not, however, without much concern and depression of feelings when I think of our loss by the decease of our esteemed brother and bishop, one with whom I have been acquainted over thirteen years, and spent seasons of peculiar pleasantness. 'It is a time to mourn.' May our loss be his infinite gain. The Lord knows what is best for us; we submit to him. We praise the Lord that there has been a good work going on this year in several parts of our field. At Marshall twelve have found peace and joined the church. Also at Cape Palmas sixty have been converted, and at Sinoe many have turned to the Lord, and there is a pleasant time."

SOUTH AMERICA.

Rev. W. Goodfellow, missionary at Buenos Ayres, writes what we hope every friend of the Church will read about his field, and the "open door" for more laborers:

"I am here. I have traveled hundreds

of miles among the country people. This city (Buenos Ayres) is their political, commercial, social, and literary capital. On any other subject my testimony would not be thrown out of court. Such a moral waste is not exceeded in all heathendom, and such a ready people to hear the Gospel as are scattered over these pampas cannot elsewhere be found. We cannot even send the means of grace abroad after our own emigrating members as they go to the camp. We have nearly as many male members in the country as in town. Many of them can open up a place of worship and could gather their neighbors and this both in Spanish and English, if we could address them in both."

KALAPOOR, INDIA.

Rev. Mr. Wilder writes that his Sabbath audience has been about 100 hearers, and about 400 children are under instruction in his school.

CONVERSION OF ROMAN CATHOLIC PRIESTS TO PROTESTANTISM—Two priests in the neighborhood of Frankfort have entered the Protestant Church. One of them, Dr. Edward Ree, having after his conversion to Protestantism passed a theological examination at Darmstadt, has been recognized and received an appointment as a pastor. The other is Dr. Fritz, a priest of Frankfort; he has been received into the Reformed Church at Basle.

NEWS OF THE CHURCHES.

CHURCH LIBERTY IN GERMANY.

Till recently the Protestant Churches of every German State were under the dictation of their respective princes, even the Roman Catholic prince. After a long struggle they are passing into the hands of the people, and are, or seem to be governed under Presbyterial forms by general synods. This is an immense gain to religious truth and liberty.

Wurtemburg and the Lutheran church of Bavaria, have had a synodal constitution for many years. In Saxony natural synods have been established by the government. In Hanover the government has been compelled recently to convoke the first General Synod of the kingdom. The elections for it have resulted in the defeat of the High-church party. In the Grand-Duchy of Baden there is a General Synod, in the composition of which the Government has little influence. In Prussia preparations are complete for organizing both Provincial Synods and a National Synod, and notwithstanding the opposition of the High-Church Lutheran clergy and the aristocrats, the organizations must soon be effected.

In Austria the first General Synod of the Protestant State Churches will meet before the end of this year. What is wonderful is that no greater ecclesiastical self-government is conceded to the Protestants of Austria than to those of any other part of Germany.

A GENERAL GERMAN SYNOD.

Efforts are also making, under the lead of the celebrated Dr. Ewald, Professor of Theology at Goettingen, for the establishment of one General Synod of all the Protestant Churches of Germany, which may stand as a bond of union for all those churches.

The need of this is greatly felt, as the Diets held since 1848, are only voluntary mass-meetings of clergymen and laymen, and the biennial Conferences are made up of representatives of the Governments. That this scheme will succeed is the more probable on account of the great political movements, initiated by the Emperor of

Austria, to secure more liberal institutions for the whole German Empire.

The Baptists and Methodists are also establishing themselves widely in Germany and are fully organized, though in some of the countries their meetings are forbidden by law. They have the great advantage over the State churches of unity and faith and discipline, and are carrying on their operations with an energy which must succeed. The Baptists already report a membership of 11,275. The Methodists have 2,125 members in full church fellowship and 1,219 probationers.

MISCELLANEOUS.

PROGRESS IN PORTUGAL.—It is cheering to see some signs of returning life on moral and religious questions in Portugal. A young man in the University of Coimbra, who feels sure he has the sympathy "of his colleagues belonging to the University," has published a pamphlet, of which the following is a specimen:

"A system of violent oppression,—as violent as was ever wielded by Attila,—stifles every expression of grief, and, by dint of terror and fanatical falsehood, destroys every sentiment of national dignity. The seat of this tyranny, however, is not here; it is beyond the Alps; there its savage leaders have their home. Nothing stops them; the honor of families, the well-being of states, &c., all these they trample under foot. It is like an angel of death, of social death, sent to desolate the world. The insatiable daughter of Gregory VII., the great Babylon of the Borgias, the *apostate* of humanity, in a word, Rome, spreads corruption far and wide under the mendacious name of Catholicism. On the scene of her triumphs, the altars of God are profaned by shameful sacrifices, in which the blood of the people is poured out, as it were, by the hands of the priests."

The Observateur Catholique, a French liberal Catholic paper of Paris, has the following:

"We learn from Lisbon that the Portuguese Ultramontanes are more and more on the decline. The Roman system is daily losing ground, not only in the kingdom, but in the nation's Indian possessions. All truly religious men in this country understand better every day that the Papal autocracy is an intolerable yoke, and that it cannot but prove injurious to the development of the true spirit of Christianity, and promote the 'cause of the enemies of the Church.' How, in fact, can the true Church of Jesus Christ be recognized in that monarchy in which absolute power is possessed by a single person, in which pastors and people are but slaves, obliged to bend their intellect before a human voice? The Popes, it is true, lay claim to infallibility; but it is not sufficient to claim a prerogative, in order to be in lawful possession of it."

We have also somewhere seen a statement that some efforts are now making to diffuse the truth in Portugal. May God prosper and multiply such attempts till Portugal shall rouse from her lethargy and throw off the incubus of the Papacy.

PATRONAGE OF ROMANISM BY THE BRITISH GOVERNMENT.—Not only does that Government give 30,000 pounds ($150,000,) to the Popish Maynooth College, but also make annual grants, amounting to $155,000, to more than three *hundred schools*, which are distinctively Roman Catholic. It has likewise *recently voted salaries* to Roman priests as visitors of the prisons.

British Sentiment in regard to America—Dr. Massie.—We had the privilege of hearing Dr. Massie, before the General Association of the Congregational Church of the State of New-York. The feelings he expressed towards the North, in our fearful struggle, were most grateful and most cheering to the heart of every true American. He assured us, from his own knowledge, that these feelings were substantially those of the great heart of the middling classes of England. He adduced, in confirmation of this, the decided and repeated action of great assemblies of the working-men of Manchester. He insisted that they were to be taken as a fair specimen—at least, as not too favorable a specimen, because themselves the greatest sufferers by our war. He spoke of an interview with Mr. Lincoln in the most enthusiastic terms of satisfaction. The views and feelings of our President were all which he, as an Englishman, could desire.

Views of Evangelical Christendom.—This Monthly, rather aristocratic in its sympathies, has heretofore indulged in sentiments not agreeable to men of the North. In the Sept. No. a labored editorial takes such ground as indicates more correct ideas of the true merits of this struggle. It is a notice, or review, of the appeal of the Southern Clergy to the Christians of Europe for sympathy and approbation in their rebellion against the Government of the United States. We make a few extracts. I. They decline to accept the Clerical statement of the causes of the war, thus:

"It was not the Government of the United States that forced the Confederates into war, but the Confederates that threw down the gauntlet. It was not the wish of the Federal Government to deprive the South of any of its privileges, to place it in a position of inferiority to the rest of the Union, to treat it as a conquered province; but simply to recall it to its rights and duties as a part of the Republic. It was incumbent upon ministers of the Gospel of peace to have expostulated with their countrymen; to have told them to abide by the result of that constitutional contest in the election of a President in which they had engaged; at the very least, not to go to war until they had convinced themselves that the United States, represented in Congress, were resolved to violate the Constitution to their detriment. By fair constitutional means they had ruled the Commonwealth for more than a quarter of a century. The party opposed to them had submitted to their sway without murmur. By the use of fair constitutional methods, this party rose at last into the ascendant, professing all the while that its ascendancy would not impair one constitutional right of the vanquished section. Then, without delay, without an attempt at the only kind of pacific effort which could have secured them liberty to secede—to wit, effort conducted in Congress—in a furious, insolent, and precipitate manner, the South rushed to arms. Between governing the United States as they chose, and rising in rebellion against the Government, the Confederates knew no medium; when denied the sceptre, which they had wielded for thirty years, they drew the sword and flung away the scabbard. This was not well done; and those ministers who now address us ought, with the light of conscience in their hearts, and the Word of God in their hands, to have solemnly warned their countrymen against the sin of rebellion.

The sole fanaticism displayed by President Lincoln's Government has been fanatical devotion to the Union and the Constitution; their fanaticism on behalf of these secured that, if the South had not seceded, scrupulous respect would have been shown for State rights."

II. They thus comment on the Clerical view of Slavery:

"*But if the Confederates* doom the Negroes to continue forever in the state of in

property—if they admit no ray of hope to presage a dawn of liberty—then the fact that the Negroes are brother Christians only enhances their guilt. It is this negation of all hope to the slave which is the unpardonable sin of the South. It is because this address —emanating from men professing to act on the Christian rule of doing justice and loving mercy—contains not one word which can encourage us to believe that the South contemplates ultimate emancipation, that we regard it with a feeling akin to indignation, and wonder at the audacity of those who could present it to the Christians of Great Britain. Knowing, as we do, that the position of the Southern Negro is that of a more or less well-cared for anthropoid beast of burden—knowing that the perpetual degradation, the moral and intellectual paralysis, of the Negro race, is deliberately contemplated by the South—knowing that Negroes in uniform (and Negroes serve under the flag of Queen Victoria), brave men fighting in fair field, have been slaughtered by the Confederates as noxious animals deserving no quarter—we say solemnly, and as in the sight of God, that we dare not lend our sanction to the erection of a Power of which Southern slavery is the avowed corner-stone. This is our answer to the clergy of the Confederate States o America."

It is true that in the same article some notions are expressed with which we do not sympathize; but certainly these extracts show that they have discovered the truth on one or two vital points.

The Wine Question.—Much has been written in regard to intoxication in wine countries,—some writers asserting that it was fearfully prevalent, and others saying it was hardly known. On this point we quote the words of one of the American missionaries in Persia:

"It would be difficult, I fancy, to find greater excesses of intemperance, and consequent demoralization, among a whole people than exist here. During the wine season, the rule is that the adult males, who can obtain the means for it, are intoxicated daily. The exceptions are the few brought into our congregations; and it has become painfully evident that only a vigorous watch will preserve our communicants from the taint of this destructive vice."

BOOK NOTICES.

The Sergeant's Memorial.—By his father. New-York: A. D. Randolph. 1863. Pp. 231, 12mo.

So deeply interested were we in the reading of this volume, that we did not lay it aside till we had read it through—and we can say, emphatically, if any individual can rise from its perusal "with dry eyes," he must be of a very different temperament from what we are. It is a memorial of John H. Thompson, son of the Rev. J. P. Thompson, D.D., pastor of the Broadway Tabernacle Church. The book is beautifully written, and is fragrant with piety and with patriotism. It deserves a place in every family library and in every Sabbath-school.

We have also received from the same publisher, *A. D.* Randolph, The Primary Year of the Graduated Sunday-School Text-book I, A Year with St. Paul, or Fifty-two Lessons for the Sundays of the year, by Charles E. Knox. By the following extract from the introduction of the latter volume, the reader may obtain the design of the writer:

"It is my desire and my hope to interest young people who are beginning to study the Scriptures by subjects, rather than by the regular measured lessons of verses. This year with St. Paul is designed to give variety to the course of Biblical instruction in the church, the family and the school, and especially to open if possible a new and attractive department of study to those just ready to advance from the seven verse lessons to something more general and more continuous."

Between each lesson the author has given a description of the Apostle's life, as it is illustrated by civil history and geographical scenery taken substantially from Conybeare and Howson's Life and Epistles of St. Paul. The plan strikes us very favorably, and well deserving the attention of Sunday-school teachers.

Also from the same publisher—

THE BOOK OF PSALMS, in a series of questions, historical, critical and practical, designed for Bible-classes and private use. By E. Warner Jones. Also a Key, bound separately, containing answers compiled from the best authors.

The author takes up the Psalms "not in their Biblical order, but chronologically in accordance with Hibbard's arrangement; the occasion of the compilation of each Psalm is quoted from Hibbard, and his work has suggested the historical questions. From the examination we have been able to give these volumes, the plan and the whole arrangement appear to us well calculated to interest young people in the study of those beautiful songs of the sweet singer of Israel.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF SEPTEMBER TO THE 1ST OF OCTOBER, 1863.

MAINE.

Augusta. South Parish	27 00

NEW HAMPSHIRE.

Rindge. Joshua Corwin,	5 00

VERMONT.

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" Ladies' "	16 45
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Sunderland. Cong. Ch. & Soc.,	39 30
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THE

CHRISTIAN WORLD.

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PAPAL INTERMEDDLING.

THE POPE'S LETTER OF OCTOBER EIGHTEENTH, 1862.

THE seizure of Mexico by the French Emperor, and the invitation of an Austrian Archduke to fill a throne of wrong and robbery, in that unhappy country, are events of vast significance to the American people. Compelled for the time to forego our practical enforcement of the Monroe doctrine, we are more than ever bound to keep our wits awake, and to watch every straw that indicates the hostile policy of foreign powers, and the ends to which it is directed. It is with such views that we direct attention to the officious and offensive character of the Pope's intermeddling in our own public affairs, and its dangerous tendencies. In every country of Europe, the political intrigues of Popish prelates are a sore nuisance ; and even in countries where the Sovereign and the people are alike of the Romish persuasion, the most stringent laws are necessary to keep them in their place. Louis Napoleon has just suppressed the manifestoes of no less than seven French Bishops, under the old Gallican Church Law, for abusing their spiritual position for political ends. And at such a juncture we are informed that about as many of the Roman Catholic prelates in this country are empowered by their master to take hold of our public business, and to reprove, rebuke, and admonish our rulers and people by Papal authority! A more daring and insolent kind of Foreign interference has never been attempted. To what will it grow? We propose to look at this matter in the light of what has happened during the last ten years, and the last few weeks.

In 1854, the Pope sent to this country, as an intermeddler with our affairs, the well-remembered Gaateno Bedini. That so infamous a man should present himself on our shores, and that in the character of a Papal nuncio, was enough to stir the spirit of the nation. But when he was, for political purposes, treated with great consideration by public men, and carried about with ostentatious ceremony in a National

vessel, a stronger feeling was manifested than could be justified. Amid mobs and personal dangers he found it convenient to make his escape from our shores, and to seek the reward of his bloody and impudent career from the master whom he had served, if not wisely, yet as well as he could. He has been well paid. Among the creations of the present pontiff, we find that of a Cardinal, *Gaetano Bedini*, who had been previously raised to the Archbishoprick of Viterbo and Toscanella. His career is approved of at Rome, it would seem, by the Head of the Papal Communion, so that there is nothing more to be said among those who regard him as infallible. But it was understood, at the time, that the shrewd and cunning Irishman who presided over the Romish diocese of New York was not wholly pleased with the visit. Whether, convinced that he could manage things better himself, or disliking the presence of a superior, or whether he foresaw how it would strike Americans, or whether, as was more than hinted, he had a wholesome fear of mobs—he retired to Cuba for the benefit of his health, till matters were mended. Rumor has it that this conduct did not mend matters, at Rome, however, so far as his credit was concerned. He was not obscurely threatened with being put under the same kind of nursing as he formerly administered to old Bishop Dubois, when poor Dubois received as coadjutor the "Bishop of Basilopolis." To avert this calamity, perhaps, he has since appeared more than ever abject in his devotion to the Pontifical throne. Italian Bishops, and ten thousand Italian priests have dared to remonstrate with Pio Nono for his tyranny and madness. They have told him, to his face, that he must reform his government, and not a few have added that he must also reform his Church. But, while such a spirit shows itself even in Italy, nothing of the kind is heard of here. And among the foremost to defend and palliate the Papal guilt, and to justify the abuses against which all Europe cries out, has ever been the noisy personage who calls himself "the Archbishop of New York." The visit of Bedini marks an all-important epoch in the history of American Romanism. Modest and unassuming, comparatively, before that event, as if it had become inoculated with a fresh *virus*, it has shown itself most unfavorably ever since. It must be remembered that Bedini, with hands bloody from the carnage of Bologna, started a new succession of the Romish Episcopacy, by a pompous ceremony, in Bishop Hughes's Cathedral. The old Carrol Succession was defective, if not invalid: besides, it had something about it which was not hostile to America, and its historical associations. Carrol was very little of a Papist. He cherished Gallican ideas, and was, at heart, a lover of his country. The time had come to set *on foot* something more thoroughly after Rome's own heart, than Baltimore Romanism. It was remembered that several of the Baltimore

Bishops had been almost Protestants, or were believed to be so. They were lukewarm, enough, to manage clumsily, if not loosely, at any rate. The English language was often used in the services of the Baltimore Cathedral, and Archbishop Eccleston was censured for Jansenism. This American Romanism was to be rooted out, therefore, and the genuine article introduced as rapidly as possible. It is said that a strong feeling had long existed between the rival Sees of Baltimore and New York; and that once, when Bishop Hughes went to Rome, fully expecting a cardinal's hat, he was disappointed, and came home bareheaded, by reason of the clever chess-playing of the more National and American-hearted Romanists of Maryland.

Hence it is, that we have the elements of a schism among the American Romanists, who, in point of fact are, already, of two colors or schools. The *Carrolites*, as they may be called, are represented by many among the respectable classes, chiefly those of American birth and education. But thei gnorant masses, chiefly foreign in their origin, and intensely bigoted, rally around "the Archbishop of New York" as their leader, and so do all the more violent, or *Bedinian* party, among the Romish Bishops and Clergy. We have among us, therefore, what it is important that we should always recognize, two very different types of Romanism. Though Romanism is bad enough, in any form, let us do justice to the *Carrolites*, and to the memory of Carrol and Cheverus. Amiable and temperate, and, we doubt not, sincere, this class of Romanists are tolerant, and in their way, disposed to be moral and religious. But those of the *Bedinian* school are politicians; worldly in their ideas, and wholly unscrupulous in their practices. It is with them, that Rome, in effect, communicates, although at times, and for form's sake, the Pope may seem to address others. They only can look for any favor from the Pontiff, except when, so far as to appease the more American of his subjects, an occasional tub is thrown to the whnle, in the form of a mitre, or a Letter, to some Carrolite dignitary.

We enter upon this subject with no taste for it, but feeling that a solemn duty must be discharged. While the City of New York was yet reeking with the blood and smoke of the late riots,—the guilt of which Bishop Hughes has taken the pains to assume for his own people,—there appeared in our newspapers a letter of "Pius the Ninth to John, Archbishop of New York," in which the true Bedinian spirit comes forth from head-quarters with an arrogance and assumption not to be passed by. Thus, this letter was forgotten as soon as it was printed.* No notice was taken of it by the press, save that it appear-

* It was so utterly forgotten, that after several weeks an artifice was resorted to, to attract attention to it. In the *New York Herald* of Sept. 4th, this stale letter is again printed, with blazing capitals and an editorial announcement, as if it were—News just *received.*

ed as an item of intelligence. Men ate their dinners as usual, as the princes of Europe are accustomed to do, when the king of Dahomey has sounded the trumpet, and given them permission to follow his example. As we read it, we recollected the Pontiff in Hogarth's picture of Bedlam, where a poor idiot sits under a tiara of pasteboard, with a triple-cross of lath, and puffs out his cheeks, with mandates to the Universe. But, for all that, the matter has its sober, as well as its ludicrous aspect. It is ominous simply as showing the view which the Bedinian Romanists are disposed to take of this country, as if it were already reduced to a mere satrapy of the Pope. It is a straw which shows how the wind sets in certain quarters; it shows, also, what some men among us are meditating and the mischief they are capable of doing. The Pope writes as if he were living in an age when he was expected to regulate all things on earth, if not in heaven; as if he had nothing to look after nearer home; as if poor Italy, and the massacre of Perugia, and the excommunication of ten thousand of his Clergy, who dare to think him a bad sovereign; and as if the woes and miseries of all the nations which he *really* governs, through a vicious and ignorant priesthood, were not quite enough to employ his head and his heart for the residue of his days—he cannot rest without assuming to govern us, also. The priests of Salerno have a miraculous barometer, which they have ceased to regard as a conjuring-glass, and which they have trained to do them good service; for when a storm has been raging, and the glass, all at once, indicates a change at hand—they issue forth from the Cathedral, with an image of the Virgin, and command the tempest to abate. When, soon after, the clouds break away, nobody dares to doubt that it was the miraculous image and the holy fathers that did it. It is plain to us that the Pope's political barometer reminds him that there is danger that the Americans may, by God's help, settle their own affairs too soon, and that the war may come to to an end without his permission. At such a moment, behold what issues from the Vatican, *a la* Salerno! Nothing less than a document which has been kept in waiting for nearly a whole year, during which the barometer has no doubt been carefully watched, that the proper moment for parade might be duly seized. We are not sure that something was not said about it *last* Autumn. Twice within six weeks, lately, it has been thrust before the public eye, as fresh news. It was evidently a mortification to somebody that its first announcement produced no sensation. It ought to have produced a sensation, we admit. Insignificant as it is, in itself, it is part of a complicated scheme which is fraught with danger to our National life. It is full of perilous import for our future. The Pope has given nothing less than a commission to "John, Archbishop of New York," with John Mary (sic) of

New Orleans, to summon their subordinate Bishops to take in hand and settle our National troubles, with *admonitions* to our chief rulers and people! Our first impulse is to laugh; our second, to call on the Government to deal with the Sovereign of the Papal States as it would deal with any other Foreign prince, who should thus interpose. It is time we should abate this nuisance; unless, indeed, Mr. Seward approves of such fruits of one of his embassies. In that case let us know it. Grant and Meade may stop canonnading; all is to be settled by the Pope's mandates, and the War-department has only to issue an order accordingly, beginning, something like our proclamation in the marriage-service,—"Forasmuch as *John* and John-*Mary* have consented together, &c., &c., &c."

As we have said, the importance of this document consists, simply, in its manifestation of a claim to intermeddle with our affairs, which it dares not assert but is impudent enough to imply. Who gave Pio-Nono authority to preach to us and to our chief rulers? He gives this authority to his beloved "John and John-Mary," over and over again; but, as President Lincoln has been known to express himself very disrespectfully of "the Pope's bull against a comet," we are inclined to believe that he has never placed himself under the Pontifical slipper, and hence owes him no subscription, and is hardly in the state of mind to put affairs into the hands of the Pope's Commissioners. Voluntary or involuntary, however, the President and Cabinet are all supposed to be the proper subjects of the Papal *admonition*, and the Pope tells why. True, he drops, a little, the true pontifical claim, to "pluck up and to destroy, to plant or to extirpate nations"—he only bases his right to intermeddle on a somewhat dubious statement—as follows:—"since we, *by virtue of the office of our Apostolic Ministry*, embrace, with the deepest sentiments of charity, all the nations of the Christian World, and, though unworthy, administer, here on earth, *the Vicegerent work* of Him who is the Author of Peace and Lover of Charity."

If Americans believed this, we admit that Pius the Ninth might with less absurdity have written his impertinent Letter. But as he well knows, that nobody in his senses admits any such thing, except only the Bedinians and their illiterate dupes, we proceed to record, with entire good nature, the following slips of the pontifical pen, in which he shows what he would make us submit to, if he, with "John and John-Mary" could have their own way. We quote the Letter:—

(1.) "We cannot refrain from inculcating, again and again, on the minds of *the people* themselves, *and their chief rulers*, mutual charity and peace."

(2.) "Apply all your study and exertion, with *the people and their* chief rulers, to restore *forthwith* the desired tranquillity and peace."

(3.) "Omit nothing you can undertake and accomplish. by your wisdom, *authority*, and exertions, * * * * to conciliate the minds of the combatants."

(4.) "Cause the *people and their chief rulers*, seriously to reflect on the grievous evils with which they are afflicted," &c.

Was there ever such a bit of nonsense? as if we were waiting to learn about this from "John and John-Mary."

(5.) "Neither omit to *admonish*, and exhort, *the people and their supreme rulers even in our name*," &c.

We should like to see "John and John-Mary" *admonishing* the President, in the name of Pius the Ninth. We are sure some very wholesome *admonitions*, in his rude but honest style, would be sent back, in the name of Abraham Lincoln, importing that Italian priests should mind their own business.

(6.) "We are confident that they would *comply with our paternal admonitions*," &c.

He adds, that "of themselves they plainly and clearly understand that *we are influenced by no political reasons, no earthly considerations*, but impelled solely by paternal charity." Now we clearly understand *the very reverse*; and why should we not, when we who owe him nothing but charity, have been told by ten thousand of his own priests in Italy, that his devotion to political and worldly intrigue is ruining the Church over which he presides, and that unless he gives up politics and devotes himself to things spiritual, all Italy will turn Protestant!

(7.) Study *with your surpassing wisdom* to persuade *all* that true prosperity, even in this life, is sought for in vain out of *the true religion* of Christ, and its salutary doctrines."

No doubt this is true; but, if "John and John-Mary" undertake to illustrate this by the kind of temporal prosperity which is found in Italy, Spain and Mexico, we doubt not they will "persuade *all*" that "the true religion" is something widely different from that with which the Pope would endow us. We are sure, therefore, that "*the surpassing wisdom*," of these twain, will keep quiet on this point.

(8.) "We have no hesitation, venerable brother, but that calling to your aid the services and assistance even of your associate Bishops, you would abundantly satisfy these our wishes, and *by your wise and prudent efforts, bring a matter of such moment to a happy termination*."

There we have it! The war is to be happily ended by "John and John-Mary with their associate Bishops." Mr. Chase can have no further use for his Treasury-notes, unless he should turn them into Peter's-pence, in grateful recognition of a miracle which must be close at hand, by the Pope's barometer.

Our first reflection on this important document is, that the Pope *takes* incredible pains *not* to tell us whom "John and John-Mary'

shall recogize as our "chief rulers." If this means Jefferson Davis, as well as President Lincoln, it would have been well to let us know the fact: if not, then it would have been to some purpose to have said, plainly, that the Romanists of America must obey the President of the United States. There are thousands of Romanists, even in Maryland, to whom such an admonition would do great good. But, apparently, to do any good, or to throw any light even on the minds of those who look to him as "an infallible judge of controversies"—is the last thing the Pope had in view in writing this Letter. If he really has any heart to settle the matter, so far as his own people are concerned, why does he not simply "admonish" Bishop Linch, of Charleston, that he is largely responsible for arming Southern Roman Catholics against their lawful government. But, there is one other reflection inspired by this Letter of the Pope, which we cannot forbear to notice. It begins with the following paragraphs :—

"We cannot but be overwhelmed with the deepest sorrow while we recapitulate, with paternal feelings, *the slaughter, ruin, destruction, devastation, and other innumerable and ever to be deplored calamities by which the people themselves are most miserably harrassed and dilacerated.*

"Hence, we have not ceased to offer up, in the humility of our heart, our most fervent prayers to God, that He would deliver them from so many and so great evils."

Now, as the keeper of the Pope's conscience and the probable author of this Letter is known to be the merciful and compassionate Antonelli, nobody can doubt that he is well acquainted with "slaughter, ruin, destruction, devastation and other calamities," such as abound in the immediate sphere of his paternal feelings. But this being the case, we think the second paragraph might be more logically worded thus: "*Hence,* we have not ceased to retain *Giacomo Antonelli* as our Secretary of State, and we have made *Gaetano Bedini,* commonly called "the butcher of Bologna," one of our Sacred College of Cardinals."

There is yet another reflection. What a useless piece of furniture is "an infallible judge of controversies!" After six hundred years of inky and bloody controversy, the Pope decided the right and the wrong of the Immaculate Conception, because it had ceased to be a matter of any importance to anybody but himself. Doubtless many Roman Catholics, in this country, would really like to known whether they have a right to take up arms for "Jeff. Davis," or to burn and pillage houses and orphan asylums in New York, to show their hatred to their "chief rulers." On this head, however, the Pope sends them no admonition. Doubtless, if the Papacy should last so long, the world will know, at the end of six hundred years from the date of this epistle, whether Bishop Lynch or Bishop Hughes had the right of it, in their feeble controversy some two years ago.

This brings us to some inquiries concerning the latter, in his new position, as one of the Pope's Commissioners to bring the war and its evils to "a happy termination." As the Pope doesn't tell us what "a happy termination" means, and as we are left to conjecture what "John and John-Mary" may suppose it to mean; and as it may mean exactly what Jeff. Davis would desire; and as "John-Mary" may, for all that appears, be no admirer of the National supremacy, in New Orleans—we must find out, if we feel any interest in their momentous task, what John alone would consider a happy termination, for he, at least, has talked enouh on the subject to have committed himself, if that be a possible thing for him to do. He blamed, in one of his speeches once, a class of men who, while professing to deplore the war, were "all on one side:" and our chief difficulty lies, at the outset, in our profound impression that this is a fault which he so sincerely deplores, that he has, from the first, been very careful to be *all on both sides.*

Few of our citizens owe so much to the Institutions of the Republic as Bishop Hughes. They have enabled the poor Irish outcast, and the drudging day-laborer, to become a millionaire, and to exercise a great political power, through the ecclesiastical position to which he has been raised, and its influence over thousands of his ignorant compatriots. We have always been disposed to regard him as a sincere believer in the religious system which he has found so profitable. Of what is meant by religion, in any spiritual sense, all his utterances go to prove that he has no idea. That religion was made for the Romish hierarchy, and consists in the combined splendor and squalor of Popery, seems to be his notion, as it certainly is that of his master, Pius the Ninth. Of a religion designed to purify the heart, to educate the whole character, to elevate mankind, and to regenerate the world, we have never seen any evidence that he has ever conceived. His sermons and speeches show that he is not only destitute of learning, but possessed of precisely that modicum of half-education which always enables a man to parade his ignorance without knowing it, and so to impose on the illiterate, while he egregiously exposes himself to well-read men. He blunders with something like eloquence, and sets forth the grossest mistakes with unsuspicious confidence that nobody knows any better. Apparently, he has learned his lesson well enough to state what he has been taught by Jesuits; and as he appears never to have bothered himself with original investigations, he parades his fables with no doubt that they are true enough for practical purposes. He is accused, by his more intelligent clergy, of depressing them, and surrounding himself with those whose inferiority makes them subservient. His two *great elements* of success seem to be cunning and unscrupulousness.

By these qualities, with a brazen impudence, and a habit of preserving self-parade, he has probably made himself useful to political hucksters, who have rewarded him, from time to time, in divers ways, till now he imagines himself the man to settle our national difficulties, as chief commissioner of Pius the Ninth!

How it came to pass that he was sent abroad as a *quasi* ambassador to Louis Napoleon, it is not for us to inquire. How he discharged his duties, we have a right to infer from the fact that he went as fast as he could to Rome, and there ranged himself with the enemies of Italian unity, on the side of Antonelli and Bomba. On his return homeward, he stopped in Dublin; and there signalized himself by a sermon and several speeches, which deserve closer examination than we have time to give them. It was at a very dark moment in our history, when everybody told him that our cause was lost. Accordingly, his expressions were admirably suited to prepare himself for any event. He took both sides. "If the party that is commonly called 'rebel'—the *term I don't use in respect to them at all,* (hear, hear)—if that party shall triumph, *then I will transfer my allegiance to that party, not as a party, but as the ligitimate government of the United States.* (Loud cheers.)" Such was the language, according to the *Dublin Freeman,* of a virtual envoy of the United States Government; and such were the cheers which he accepted from the admirers of the government of Jefferson Davis!

On another occasion, *at dinner,* according to the same authority, he disclosed himself as follows: "There are three grounds on which alone, according to the teaching of our Church, *rebellion is justifiable.* St. Thomas of Aquinas (sic) you know lays them down very clearly. One condition is—if the country is borne down by a grievous weight of tyranny. * * * Another condition is, the justice of your cause and object: but then, here is the third and great condition—*Have you measured your strength and made sure of success!* (Hear, hear!)" This was just after our defeat before Richmond; and every man in the interest of the "Confederacy" would have answered, that all three of these conditions were in its favor, and would have cheered to the echo, these opinions of the (then) special envoy of our Government, and the (now) Commissioner of Pope Pius Ninth, to bring the war to "a happy termination."

On his return to America, he found things improving, and preached a sermon in his Cathedral in favor of conscription as the only fair way to fill up our armies. He has since explained that he did not mean *compulsory* conscription, but only *voluntary* conscription:—the great difference between that and volunteering being understood, no doubt,

by himself, and other adepts in Liguorian casuistry, and Hibernian rhetoric.

It is remarkable that the Pope's Letter was received, or was published at least, just after an occasion, in which his Commissioner had come before the public in a manner unprecedented in our history. Some little refreshing of our painful memories as to that awful week in New York, which forms so instructive an episode in the story of the Civil War, will go far to qualify us, in judging of the New Commissioner, and in surmising what step he is likely to take by virtue of his patent to intermeddle on a larger scale. It is in the character of Papal Intermmeddler, only, that we are now considering him. As such, every American is bound to ask what he claims, and what his Master means that he shall do. For ourselves, we shall never be a party to any proscription of Roman Catholics, as religionists. There is a vast population in America, among whom their work is the only work that will be tolerated. Such is the fact, and as practical men, we accept it, and are disposed to give the fairest play to any influence that can reach the class to which we refer, so long as it does anything to keep them in order, and to prompt them to deserve well of their fellow-citizens. But we watch them closely ; and whenever the Bedinian hierarchy are found promoting other than these lawful ends, by virtue of their power over ignorance and ferocity, we shall do our best to expose them.

When Bedini was here, the *Freeman's Journal* contained a horrid threat, in the form of a caution to the daily newspapers, that their agitation of matters connected with his mission might result in "a general slaughter of misguided men, and a *consequent firing of the city in some two hundred places at once.*" This language has been brought to our minds by the events of the memorable week, to which we have directed the attention of our readers. Concerning that event, the report of a respectable eye-witness in the *Siècle*, of Paris, is worthy of note, as it comes from a French Officer, and a Roman Catholic. He says :—*

"It was in the quarter inhabited by the colored population, that the Irish mob—for there was neither a German, nor a Frenchman, nor an American in the crowd—spent its fury. He does not believe that any man ever before witnessed a more ignoble, or more humiliating sight for human dignity, than that presented by these hordes of Savages, pillaging, burning, murdering, and falling in the streets, exhausted with excesses and drunkenness. * * I regret that no priest has deemed it his duty to make the least effort to arrest this riot, composed, as it was, entirely of [R.] Catholics."

But here is a mistake. Several of the Roman Catholic priesthood exerted themselves creditably, and we record it with sincere pleasure. Not that any great homage is due to them for using the influence they have chosen to monopolize, over ruffians whom they have made no appreciable efforts to civilize and restrain. We state facts, just as they

* French correspondent of the New York Times, Aug. 28, 1863.

are. There were some whose desire for a cessation of hostilities seemed not only disinterested; as they were themselves the Ucalegons of the property they endeavored to protect. Others seemed to be good citizens, and to lament over the conduct of their flocks. But, there is a *previous question* which ought to be well answered, before we can accord much praise even to these. With their unbounded influence over these people, *how comes it that their flocks are such as they are?* What other religion produces such fruits? Mobs are generally of no religion; but how comes it that, in this instance, when no religious question had been agitated, we find a mob, the most destructive and ferocious ever heard of in America, composed of a single class of religionists, and yielding respect to nobody but a single class of priests? How is it that a class who have received from the American Government and people the largest blessings and the most liberal favors, and who have been injured or slighted in no single particular, but rather the reverse*—how is it that such a class can show themselves so treacherous, so ungrateful, and so ignorant of their duties as citizens? For the answer, we have a right to look to those whom they follow so instinctively and obey so implicitly. Why is it that these priests of God, as they call themselves, have never taught them the Ten Commandments, in their spirit and their broad intent? Why is it that their ecclesiastical subjects are so brutally ignorant, and so shockingly uninstructed in the Holy Scriptures? The pulpits of our Romish Churches resound with harangues on the wickedness of Protestants,† on the power of the Pope and the hierarchy, and on matters of great importance to the temporal prosperity of their own sect; why is it that their crowded auditories learn so little of the common duties they owe to their country, and to their fellow-citizens of all creeds and professions, simply as their fellow-men? Till these questions are answered, we cannot join in any extravagant praise of the few and feeble warnings which would have been very timely *before* the atrocious outbreak, which alarmed, at last, even those who had openly promoted it.

But, not to forget our Commissioner, we must also note the memor-

* See speech of Archbishop Hughes, July 22d, 1862, in the Dublin Freeman's Journal.

† The following is a quotation from the *Catechism of Perseverance*, published with the approbation of the *Carrolite* Bishops: "In order to show that Protestantism is a false religion, or *rather no religion at all*, it will be sufficient simply to bear in mind, 1st, *that it was established by four great libertines;* 2d, that it owes its origin to the love of honors, covetousness of the goods of others, and the love of sensual pleasures, three things forbidden by the Gospel; 3d, that it permits you to believe whatever you please, and to do whatever you believe; 4th, that it has caused immense evils, deluged Germany, France, Switzerland, and England with blood; *it leads to impiety, and finally to indifference, the source of all revolutions past and future.* We must, therefore, be on our guard against *those who preach it,* and cherish a horror for the books which disseminate it."

able interposition, (*a la* Salerno,) which was made just when the barometer showed that the storm had spent itself. At the eleventh hour, the walls of New York were placarded with a proclamation, which was generally regarded as a hoax, so extraordinary was its phraseology, and so arrogant its tone. Though the Pope's Commission had not yet been received*—the functionary anticipated it, and undertook his work, by calling together "the Men of New York who are called in many of the papers rioters." The document invited these men to visit him "in their whole strength;" it promised them "a speech *prepared for them;*" and with all the assurance of a Magistrate, or a Commandant, it pledged them, that in coming and going "they should not be disturbed by *any exhibition of municipal or military presence.*"

It was a maxim of the Cardinal de Retz, that to assemble the masses is to excite them. At an earlier period of the riots, Bishop Hughes had done his part to excite them, by throwing out a detailed account of wrongs that had been practiced on "Irish and Catholic operatives," though he prudently allowed that his inflammatory statements were "more than he could vouch for on his own personal knowledge." That one who had thus contributed fuel to the flames of that awful week, should thus assume the command of the police and the military, and proclaim himself, virtually, the supreme authority of the City of New York, is a circumstance not unworthy of note. It has proved a farce; but it might have developed into a tragedy, arraying the National and Civic rulers in apparent conflict with a Spiritual Magistrate, and changing the whole nature of the insurrection into one for the support of a man whom the rioters proclaimed with loud voices the chief authority *to them.* "You are greater," said they, "than either the President or the Governor"—"greater than the Queen"—"a *greater commander than them all.*" Such were some of the many manifestations, on the part of the "men called rioters," which clearly prove to whom they acknowledge allegiance, and who is proportionably responsible for the sort of allegiance they pay to the Laws of the Land, and the Lawful Magistrates who administer them. In return, he called them *his children,* and assured them, over and over again, that they were not rioters; an assurance for which they will doubtless be prepared to pay, solidly, on their next visit to a tribunal which often steps between sore consciences and an outraged community—the Confessional.

The speech itself, which our Commissioner had *prepared* for such an auditory, is one of the most remarkable harangues of which we have ever heard. The occasion would have justified a great sermon, or a noble philippic, or a faithful commination. But it was simply a speci-

*At least it appeared just afterwards as fresh from Rome, and was either such, or else was brought out just then for effect.

men of empty egotism and low buffoonery. To think of it! The spiritual father—for such he styled himself—of the thousands who, with bloody hands, and ferocious faces, obeyed his call, acknowledged themselves the "men called rioters," and impeached his paternity by crying out, as they did—"It is a *good strong family* that you have before you!" Such then he was, by his own proclamation, and by these mutual endearments. What had he to say, in the name of God, in the name of man, in the name of civilization, or in the name of decency, to these his acknowledged children? Let us see.

(1.) "They call you rioters. *I cannot see a riotous face among you.*"

(2.) "You have met in such quiet and good order; though it does not surprise me, *for it is only what I should have expected.*"

(3.) "If you are Irishmen—*as your enemies say* the rioters are,—I am an Irishman too, (*Loud applause,*) but I am no rioter."

(4.) "If you are indeed Catholics, as they have reported, *probably to wound my feelings* [a high compliment this to his audience!] then I am a Catholic too! (Loud and repeated cheering.)"

(5.) "I have not seen, in this vast audience, one single countenance that seems to me to be that of a man that could be called a rioter! (Applause.)"

(6.) "In case of any injustice—a violent assault upon your rights without provocation—(Hip-hip-hurrah, that's it,) my notion is that every man has a right to defend his shanty if no more—(Cries of 'So we will' and cheers)—or his house, or his Church, (Loud hurrahs,) at the risk of his life."

(7.) "It would be strange if I did not suffer much in my feelings by these reports, by *these calumnies, as I hope they are,* against you and against me—that you are rioters."

(8.) "You have,—I as well as others,—*suffered enough already.*"

What must have been the effect of such assurances, from one whom his hearers so regarded, with respect to their sense of guilt! These sentences were mingled with attempted jokes, and coarse stories: they were heard with gross outcries and repeated laughter; and much time was taken up in what he said he was afraid might be taken for *blarney* about Ireland and Irishmen! The peroration of this professed minister of Christ, on such an occasion, was as follows:—

"I thank you for your kindness, (applause,) and I hope that nothing will occur until you get home at least, (a voice—*when you want us again, sir,* let us know and we will pay you another visit)—and if by chance you should see a policeman or a soldier, (here the Archbishop paused a few seconds, and added)—just look at him!"

When we think of the scene:—the empty walls of a private dwelling were visible from his own windows, all black with marks of fire, and destruction; the ruins of the colored Orphan Asylum were only a few squares behind him, as he sat in his balcony; the city around him was reddened with the blood of unoffending negroes; the woods and hiding-places of the surrounding country, were filled with homeless and foodless refugees; millions of property had been destroyed, and so much *awful crime committed* against God;—when we think of all this, and

then of a Christian Bishop, with the authors of such enormities before him, applauding him as their chief, and when we read his words of apparent approval, of levity and vanity—we can only remember that there is a Great White Throne, and that One shall sit on it, who will take account of all the wickedness of that week, and of that day.

The Archbishop even pretended to doubt what had been going on—in eye-and-ear-shot of his own house:—"I *have been told* (he said) and *I have seen it in the papers*, that not a little property has been destroyed, *I do not say by you.*" He had nothing to say of the murdered negroes, whose blood was clamoring against them, from the ground. He had called together the wolves, and owned himself the shepherd; he forgot the sheep.

Not so, in the primitive day, when *a truly* Catholic Bishop met Theodosius at the doors of the Church of Milan, and bade him go back—because he was a man of blood! Not so did St. Paul—when the uproar at Ephesus had ceased: he could say, "I am *pure from the blood of all men, for I have not shunned to declare unto you all the counsel of* God, * * that so laboring *ye ought to support the weak*, and to remember the words of the Lord Jesus Christ, how He said, it is more blessed to give than to receive."

Alas! so far from teaching his people such things, it is incredible how much pains his priesthood give themselves to take away from their people "the key of knowledge." In those of our public schools, where they have their way, not a page of Holy Scripture can be read to the children, whom the City is educating at the expense of its tax-payers. Nay—when it has been agreed that only the Douay version shall be read, it has still been denied. That virulent type of Romanism which millions of Romanists denounce as *Ultramontanism*, and which is hated in France and Germany, and in every other educated country, even by the better class of Roman priests—this it is which they have undertaken to propagate in our country, instead of the old and decent Romanism of Carrol and Cheverus. The patron of Bedini is the patron of Bishop Hughes, and now commissions him to settle our National troubles, by admonishing "our people and chief rulers." Impotent and ridiculous as is the attempt, it is, we repeat it, very important to our countrymen. We add, with entire respect for any of the Romish persuasion who are not of the Bedinian School or party, that it is not less a matter of importance to *them*. Bishop Hughes said well, in his speech at Dublin,—"the Americans will never be ruled or governed by foreigners." We welcome them to our shores; we invest them with all the privileges for which our forefathers have toiled and bled; we *rejoice to recognize* among them many of the worthiest of our fellow-*citizens*. But when they reward us, as these rioters have rewarded us,

and when they meddle with our political affairs, as Bedini did, and as Pius the Ninth is doing, we, at least, shall do our duty, by directing public attention to their conduct. We have done so in the present instance, that our countrymen may be prepared for any further steps on the part of John and John-Mary, as Papal disturbers and emissaries.

It would not be just to omit some reference to a statement which goes uncontradicted, but which we assume cannot be wholly true, that the Governor of New York so far forgot himself as to go, in person, to the Archbishop, and invite his interference. We cannot suppose that we have, in fact, reached that level of public disgrace. The chief magistrate of our State could hardly have left the public business, at such a crisis, to go on a pilgrimage to a Papal Commissioner; nor can we suppose him capable of representing our Police and Military arms to be so feeble as to require the interposition of an Irish ecclesiastic. We could wish, however, that some authorized denial might be made of those damaging statements which have appeared in our newspapers, connected with a very ludicrous story, which may not be so entirely unfounded. According to these, a romantic lady had conjured the Bishop to appear on horseback, in the streets, offering—"though no Joan of Arc"—to ride by his side, herself, and to place her body between his and the blow, in case of danger! To this lady's influence is attributed the reported visit of Governor Seymour. She had assured the Bishop that the horse-back exploit would make him "a Second Constantine;" and when her eloquence failed, she brought a Governor to improve on it. So says the story; but the Bishop took pains to claim all the glory of the performance to himself: he said—"No one has prompted me." This assertion would lead us to consider the whole story of the lady's exertions as a myth, were it not that we never know how to interpret the utterances of Liguorian orators, nor what allowances to make for their rhetorical licenses.

Another magistrate, who is reported to have attended the Bishop in his balcony, during the delivery of his address, has since distinguished himself by benevolent efforts to relieve persons arrested as rioters, of the consequences of their crimes. He seems to have adopted the Bishop's convictions, that they were only "*called* rioters." Or perhaps he regards them as absolved by virtue of what happened at the close of the scene. With uncovered heads, they received the blessing of their spiritual father, which he *accompanied by the sign of the Cross!* This, and the assurance that "they had suffered enough already," was apparently all that was required to vindicate the majesty of the Laws, in the view of such a functionary: and perhaps just such a scene is what is *meant by "a happy termination"* in the Letter of the Pope. At all

events, we have enabled our readers to appreciate the qualifications of one of the Pope's Commissioners to effect a peace. For his own sake, we regret that Pius the Ninth has not taken the hint which has been more than once thrown out to France and England, by our National Authorities, and abstained from intermeddling. The patron of Antonelli and Bedini is not the man to inspire the American people with a degree of confidence refused to Louis Napoleon and Palmerston; and if we must suffer from diplomatic wolves, we beg that they may not be sent to us in sheep's clothing.

CURIOUS ASSERTIONS

FOR HISTORICAL SOCIETIES, FINANCIERS, AND STATISTICAL CLUBS, TO PROVE OR DISPROVE.

There are in the United States more men and estates that can be assessed for one million dollars each, than there were, at the close of the Revolution, that could be assessed for ten thousand dollars each.

The cash value of the property of the United States (excluding the States in Rebellion), is one hundred times what it was in all the States at the close of the Revolution.

The gold and silver in the United States is one hundred to one at the close of the Revolution.

Joint Stock Companies—Bank, Insurance, Railroad, Steamboat, Manufacturing, &c., are as one thousand to one at the close of the Revolution.

The annual product of gold and silver that enters into and braces our currency and credit, is as five hundred to one at the close of the Revolution.

Our commerce, inland and foreign, is as five hundred to one at the close of the Revolution.

A Spanish quarter dollar was of more importance in the eyes of the people then, than a double eagle is now.

The country, as the basis for borrowing and paying, is more than one hundred times greater than at the close of the Revolution. Where, then, is the point in likening our Government currency and securities to Continental money?

A View from another Standpoint.—Old and first-class nations are able to sustain immense debts (see England and France), while new and minor nations are classed as of doubtful future, and shunned by money lenders.

We are now a first-class nation. At the close of the Revolution we were the youngest and smallest of all nations.

A View from another Standpoint.—The power to sustain a debt is as the cube of the base on which the debt rests. This holds good with national, corporate, and individual payers.

A trader with a thousand dollars capital is hardly considered trustworthy for any balance on account. A merchant with a million capital is trusted with any number of other millions.

A Bank of small capital is hardly considered safe to send a moderate collection to; whereas a two-million Bank is considered a safe depository for twelve, fifteen millions, all payable on demand.

With nations the same parallel holds good. This country can better sustain two thousand millions now, than it could one hundred thousand at the time of the Continental money.

ONE HOUR WITH THEE.

One hour with thee, my God, when daylight breaks
  Over a world thy guardian care hath kept;
When the pleased soul from soothing slumber wakes,
  To praise the love that watched me while I slept;
When with new strength my pulse is beating free,
My first, best, sweetest thoughts I'll give to thee.

One hour with thee, when busy day begins
  Its never-ceasing round of cumb'ring care;
When I must meet with toil and pain and sins,
  And through them all thy cross must bear;
Oh then, to arm me for the fight, to be
Faithful to death, I'll spend one hour with thee.

One hour with thee, when rides the glorious sun
  High in mid heaven—when parting nature feels
Lifeless and overpowered, and man has done,
  For one short hour, with urging life's swift wheels—
In that deep pause my soul from care shall flee,
To make that hour of rest an hour with thee.

One hour with thee, when sadd'ning twilight flings
  Her soothing charm o'er lawn and vale and grove,
And there breathes up from all created things
  The sweet enthralling sense of thy dear love;
Then, when its influence descends on me,
Oh then, my God, I'll spend an hour with thee.

One hour with thee, my God, when softly night
  Climbs the high heaven with solemn step and slow,
And thy sweet stars, unutterably bright,
  Are sending forth thy praise to all below;
Then, when my thoughts from earth to heaven would flee,
Oh then, my God, I'll spend an hour with thee.

THE FOREIGN FIELD.

ITALY.

FLORENCE, Oct. 5, 1863.

DEAR DR. CAMPBELL—It gives me pleasure to state that the Colporteur sent out about three months since, has been very useful, not only in supplying religious reading to those who desire it, but also in holding meetings for prayer and religious instruction, wherever he could find a few persons disposed to attend. At the request of the Evangelist at Perugia, he makes his head-*quarters in that city,* where he has rendered himself very serviceable to the cause of the Gospel.

In my next letter, I hope to speak of other new and important labors.

From Mr. Marchand, I have letters giving details of his work, in which everything appears to go on prosperously.

At Rio Marina, the brethren are very much occupied with the building of their house of worship. Persecutions have lost much of their severity since it has become evident that the evangelical party were

to be firmly established under the sun of Italy.

Notwithstanding the many obstacles which have been raised, the little church is rapidly approaching completion. It is hoped that a kind Providence will provide the thousand francs which are wanting to complete it, and that the temple, so earnestly desired, may be opened towards the end of November.

He says of Porto Ferraio:—"We can not but rejoice since God is visibly with our dear friends there. The place of worship is becoming too small; and, as a room sufficiently large can not be found elsewhere, I come to ask you, in the name of all the congregation, to retain the present place, and authorize me to remove a partition wall, so as to make one room of two, which will accommodate our congregation some time longer.

"You know we received in the spring eight new members into the church; now, thank God, ten more, after a regular course of instruction, are presented for admission to the privileges of church fellowship.

"There are, at Porto Ferraio, about *ten* children who would attend a day school regularly, if you could establish and support it. This institution is very much desired by the parents of the dear children. Do not forget that the children and youth are our hope in Italy, and decide as soon as possible what you can do."

The school demanded at Porto Ferraio is already in operation, under the direction of a female teacher, and a member of the church there.

I have received letters from Stefano Cereghino; of the religious state of the little congregation, he says: "There is an evident progress in the knowledge of the Holy Scriptures. The evangelical Christians of this little station recognize that the reading and meditation of the Word of God produces in their hearts faith and charity. They believe, and rightly too, that the evangelical religion is the most precious good that a people can enjoy; and believe that *there is no* greater evil than to be deprived *of it.* Religious services are held twice on Sunday, besides a regular prayer-meeting during the week; and all are well attended. Several families have family worship regularly."

Of the school, he says: "Instruction goes on very well among the little ones, who are the hope and consolation of the little church. Their development, in all respects, advances continually. My chief aim is to make them understand, love, and practice the truth, both in regard to God and man; which appears to me to be the principal object of human knowledge. The Sunday school is a fountain of blessing for small and great. In the long evenings there is a school for adults."

In regard to Evangelization, he says: "that work I regard as a third duty, after attending to the worship and the school. In divers parts of the surrounding country I make excursions for Evangelization, and find persons, of every age and condition, willing to hear the Word of the Lord. May the Eternal Father cause the seed which is being sown, to take root in many hearts."

The following letter from our excellent brother Moorehead, will be read with much interest:—

"My Dear Mr. Hall:—The following is a brief statement of the progress of Evangelization in the place whither I was sent three months ago.

Longone, as you are aware, is the smallest of the three stations in the Island of Elba, and, in some respects, presents the greatest obstacles to the progress of the Gospel. The better educated portion of the population is almost entirely indifferent, both to the Church of Rome and to the Gospel. The *world* seems to engross their whole attention. Our work, therefore, has been chiefly among the lower classes, among the ignorant and degraded, among those who, with but few exceptions, can neither read nor write; oral instruction, therefore, in the truths of the word of God was all that could be employed; yet tracts and Testaments were scattered here and there, wherever there was an opening. Two meetings were generally held every week. The regular worship of Sabbath evening was at-

tended generally by from eight to twelve. These are all poor men, depending on their daily labor for the support of themselves and families. But very few of them have the courage to confess, publicly and openly, the Lord Jesus and his Gospel. They are wonderfully timid, and fear the effects of an open and bold profession on their little business, or their means of subsistence; in a word, they have not the strength to meet and combat the persecutors of them that would live godly in Christ Jesus.

"Soon after going to Longone, I opened a little meeting, in the room that I occupied, for the poor women who wished to know something of the 'new law,' as they call the Gospel there. Generally there came from five to eight to this meeting—women who were probably prompted by curiosity at first, but who received with eagerness the news of a free and full salvation. The interest gradually increased during all the time of my stay; in fact, it seems as if by far the greatest hope for planting firmly the Gospel in that place, as in the other two stations, rests chiefly in a movement of this kind—God seems to work chiefly through the instrumentality of women in all the island. Some who were complete bigots, and who were extremely prejudiced against the very name of the Gospel, after hearing and knowing something of its truth, are completely won, and become even more zealous for its diffusion among other acquaintances and friends than when they opposed it.

"I cannot close this meagre report without speaking of the two other Stations, in which your active and energetic Evangelist, M. Marchand, is laboring. Never have I seen Christians bound together so closely in sympathy and Christian charity as they are both at Rio Marina and Porto Ferraio. It is emphatically as they style it, a "fratellanza," a brotherhood knit together in the closest ties of Christian love. The work progresses excellently. The Gospel of the Son of God is more and more magnified every day. At Rio, so favorable is the public sentiment to the Gospel that, the as yet bigoted Catholics themselves say, that as soon as the church, which is going forward rapidly to completion, is finished, the whole town, with the exception of the "Codini," (the priests and their relatives,) will attend the public ministrations of the Word. At Porto Ferraio the interest daily increases. On last Sabbath evening the little room could not contain the numbers who thronged to hear the Word of Life—soldiers, gensdàrmes, and citizens, all gather eagerly to hear.

"The opposition of the priests has changed into malignant, bitter hatred, so much so, that they can not see an Evangelical without scowling. All the better, for the Gospel progresses much more rapidly under persecution than otherwise. The greatest of all obstacles is the terrible indifference which reigns almost universally in the Church of Rome. If the brethren of Porto Ferraio are judicious and seek above all the wisdom and guidance of Him who alone can give the increase, I feel sure you will hear soon of that which will gladden the heart of the Christian."

Some doubts have been expressed in regard to the statement I made some time ago; that the University of the city of Naples was attended by 20,000 students. But the statement has been made in the Journals, both in Turin and Florence; and though the number is very large, yet, I believe, these reports are true. Naples has a population of nearly 500,000; the University is the great public school of the city.

Yours sincerely, E. E. HALL.

GREECE.

OUR work in this country is going forward pleasantly. Our Missionaries, the Rev. Mr. and Mrs. Constantine, have been greatly afflicted in the death of their infant child. It lived but a few days after its birth. The parents recognize the hand of a kind Father in their affliction, and bow with humble submission to his chastisements. He has a Bible-class during the week, and one during the Sabbath.

Our readers who have read the arti-

cle which we published in the Oct. and Nov. numbers of the Magazine, from the pen of Dr. King, of Athens, will doubtless be astonished to learn, that an article written in such a kind and Christian spirit should have so excited the ire of the members of the Greek Synod.

Dr. Kalopothakes, a Missionary there, and who prints a paper called the Star of the East, thus writes to me—

"Dr. King's pamphlet, which you have been publishing in the Christian World, has made a great noise here. The Synod, as soon as it appeared, condemned it as impious, and anathematized both it and its author, prohibiting, at the same time, its circulation. The Synodical document was written in very strong language, and I thought it was a good chance to bring before the public the question of religious liberty. So setting aside, or avoiding, the more tender, or doctrinal points of the question, I confined myself strictly to the letter and spirit of the document; and in the light both of civil and religious freedom I commenced the criticism of the paper. As Dr. King's pamphlet was written in answer to another pamphlet published by one of the Bishops, against him, the Synod ought either to let Dr. K's pamphlet circulate or prohibit the Bishop's pamphlet too. In not doing this, but the opposite, they infringed the right of Dr. King to defend himself, and were instituting another inquisition in Greece. Then I proved by facts and public documents, that all that was said in it against Dr. K. was false, and that neither human nor divine law gave any right to use violence in religion. I pointed out also, that such an act on the part of the Synod was humiliating to the orthodox Greek Church; because it gave the people to understand that they had not the truth on its side, and offensive to the Greek nation, because they were commanded to burn the book without examining it, as if they were incapable of discerning between right and wrong, truth and error; I concluded by *saying, that* a church that has no better means of defending itself against the at acks of its opponents is not worth any thing, and sooner or later will fall, through those very means by which it endeavors to support itself.

Such an article written against such a document was natural to excite much attention, and lead men to inquire into the merits of the case; and the result has been, that it gained the approbation of *the majority*. It was for the first time since the 8th Æcoumenical council that such a severe criticism was published in Greek against a document of the highest ecclesiastical body of the country; and yet, hardly a murmur was heard against the perpetrator of such *a crime*. There have appeared two articles since in answer to my own, both written by one of the members of the Synod, but instead of doing any harm to the truth, they became the occasion of more discussion, and consequently more enlightenment of the people. And now our prayer is, that God, our Heavenly Father, should grant light and grace to those who are soon to form our Constitution, that they may form it so as to guarantee full and perfect religious freedom to all who are to live within our borders hereafter."

CARTHAGENA, S. A.

It appears from the following letter of Mr. Monsalvatge, our Missionary at Carthagena, whose statements are corroborated by Mr. Smith, that he is greatly hindered in his work from the want of a place of worship. Everything in the Mission work is prosperous, and the Government favorable. Our prayer is that the Lord would open the hearts of some benevolent individuals, to furnish the means to erect a house of worship.

Carthagena, September 5, 1863.

Rev. A. E. Campbell, D.D.

156 Chambers-street, N. Y.

My Respected Director:—I avail myself of the opportunity presented by the departure of Mr. A. J. Smith and wife to send you this letter.

In 1857, Mr. A. J. Smith was the first to approve of my project to raise a subscription, and encouraged me by being the first subscriber for forming a Cemetery in this city, when the Protestants saw themselves obliged to bury their dead in the sea, or in the sands, because not permitted to do so in the only cemetery existing at the time. Mr. Smith has resided some years on the coast of New Granada, and knows the feelings of the inhabitants. He can tell you that the natives of the coast do not participate in the prejudices of those in the interior; but here they consider us as Christians, and concede that our preaching is more Evangelical than that of the Catholic clergy. The Bible is read with respect by hundreds of the inhabitants; of this I have convinced myself, within the last few months, in visiting families with that object. I have but 9 Bibles, 200 Catechisms, and 50 of Kirwin's Letters on hand—not a single New Testament. I will say to you, as I did to the late Dr. Baird, that very many Carthagenians have told me, with much reason, that it is a pity to waste the time when the Protestant Reform now has such a favorable opportunity in New Granada. The Government is favorable to us, and the Catholic clergy is disliked and persecuted as enemies, which they are to the new administration. The steamer of the month of August carried away 18 Monks, and the one of the next month, will take 14 or more priests who are exiled, because not being willing to submit to the Government. I remain here on the ground without antagonists.

Some hundreds of Carthagenians are only waiting the erection, in this place, of a Protestant church, to declare themselves Protestants, for they say, only in that case will they have faith in its being permanent. While now its durability depends upon my life or my residence among them. All seem to think, as I do also, that if the A. and F. Ch. U. would build a church, they would be sure to have preaching without fail, and a preacher to arrange a school for both sexes,—day and Sunday-school in the same building.

As no religious Society can hold real estate in the Republic, the contemplated church could be owned or deeded to the American Consul.

I have seen the Convent of Mercy, which the Municipality offers to rent for 200 dollars per year, but as it has been used as a barracks for three years, I found it nearly ruined, so that it would be necessary to spend 300 dollars to put it in order fit for use; we can not expect they will put it in order, as the owners of property prefer to let their houses go to ruin rather than repair them. Always when I have hired a house, I have been obliged to go to the expense myself to put it in order.

Your obedient servant,

RAMON MONSALVATGE.

THE HOME FIELD.

THE work in every part of the Home Field, during the past month, has presented some features of peculiar interest. The demands for the temporal and spiritual wants of our soldiers, have been very great, and, as a natural consequence, have, to some extent, cut off the supplies from our Industrial Schools. Of this we would not complain. Our brave soldiers need help and sympathy from Christian friends, *and we heartily rejoice* that they receive them. And, we doubt not, if our faithful Missionaries aim to do the Lord's work, help will come from some quarter.

One of our Bible women at the West, writes:—

I find difficulty in procuring material for work, and clothing our girls. The high price of everything we must have to live on, renders it hard to get the means to meet our necessary expenses. I have not succeeded, thus far, in getting any donations

from our merchants. Other charities, that are deemed more important, have taken up all they seem inclined to give at present. The scarcity of coal makes it hard for us. Our school-room must be warmed, and, at present prices, I must raise ten dollars, at least, for coal this winter, in one school.

Then there has been a lack of teachers, though I hope we are now so well supplied, that I shall be able to open the school in the East part of the city, next week.

The meetings with the women in the jail, have been continued with great interest to myself, and, I trust, not without profit to others. Seven of these women have signed the Temperance pledge. I have hopes that this may be the beginning of a better life to them.

Do not think I am entirely discouraged because the work is hard, and I find difficulties in the way. I trust you sometimes remember this Mission, in particular, in your prayers. I wish to feel, more and more, that the work is not mine, but the Master's, and that I may cast the burden entirely on the Lord.

THE following Report from our German Missionary in Newark, N. Jersey, speaks for itself. It shows that our foreign population can be reached.

REV. SIR :—The last month has been a glorious and beautiful one to us, as a Church and as individuals. Our church has been dedicated to the service of the Most High; every space was filled, and all felt the presence of the Lord, The Sunday following we had, for the first time, the unspeakable joy to gather around the table, and participate of the Lord's Supper. Sweet memorials of a loving, dying Redeemer! How our souls did yearn after Him! There was hardly an eye without a tear. Tears of joy and gratitude towards Jesus, whose loving kindness had brought his people out of the wilderness of sin, to find peace and forgiveness with Him, and plenteous of redemption! The occasion was so solemn, that I never shall forget it. As I looked around and saw the happy faces of those, who but a short time ago walked in the night of sin; as I saw their eyes glistening, as they beheld the emblems of Jesus' love, so sweet to every believer, my heart shouted in joy—"Bless the Lord, O my soul, and all that is within me, bless his Holy Name!" During service there were 162 people present, and 53 participated at the Communion.

As I write this, I would also inform you, that the man whom this people called to be their Pastor, has accepted the call, and will be here in the first week of the coming month. May the Lord be with him in his labors. My earnest prayer is, that our Heavenly Father will continue to let His blessing rest upon these endeavors in the German field, and upon his unworthy servant.

OUR missionary in Louisville, Kentucky, is prosecuting his work with great zeal and Christian fidelity. His Industrial School numbers seventy little girls, and at his Sabbath-school on the last Sabbath, there were 99 children and 14 teachers. His work at the Alms-house continues encouraging. Some new inmates come in every Sabbath, and listen to the instructions given to the Bible-class.

MISSIONARY INTELLIGENCE.

TURKEY.

THE American Missionaries report that many and great obstacles oppose the progress of the Gospel work at the Turkish capital, one of the most serious of which is found in the divisions existing among the Protestants, two parties having been long striving for control in the Protestant civil community. The strife has been bitter of late, and bankers and leading men among the old Armenians point to it and say:

"We told you that, in a few years, this new nation would be as bad as the others." Again, there are found among the professed Protestants men fond of disputation, who think more highly of themselves than they ought to think, some of whom were once employed in mission service, but, proving unworthy, have been dismissed, and who are ever ready to find fault with the missionaries, and do what they can to shake the confidence of others in them. Yet the vigorous prosecution of the work at Constantinople is felt to be essential to success in other portions of the empire, and the present missionary force there, it is said, "is not adequate to the great amount of labor to be performed."

Mr. D. H. Nutting, medical missionary, writes to the Turkish Missions-Aid Society, from Oorfa, Mesopotamia, (better known as Ur of the Chaldees, the birth-place of Abraham,) that the congregation there, consisting, six years ago, of twenty persons, is now twelve times that number--240 or more. The congregation now sustain their three schools, pay the salary of their native pastor, and give to their utmost ability

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INDIA.

From various parts of India the same testimony reaches us—that a great preparatory work is in progress, which may be expected to issue, ere long, in the most important results. The Rev W. Sampson, of the Baptist Missionary Society, describes a preaching tour, in Hooghley, Bengal, in which he was accompanied by several native evangelists. Giving the result of his general impressions, he says:—

"I am utterly astonished to find the extent to which Christian knowledge has spread through the district. The part through which I have been is a country very seldom visited; and if it ever has been systematically visited, it has not been so for many years; but everywhere some knowledge or other of Christianity has spread. Faith in their own system seems lost."

A native preacher of Baraset says, that the spirit of Hindooism is dead for many miles round Calcutta. Its stronghold now is among the women. A Brahmin observed to him, "Educate our women, and we are undone."

A missionary of the Propagation Society, writing from Bombay, states that there large numbers of Hindoos are without any confidence in the system to which they professedly belong:—

"They look upon its religious rites as contemptible superstitions, and they look upon its laws of caste as a self-sacrificing bondage, but they go no further yet."

The Rev. Mr. Shoolbred, of the United Presbyterian Mission, Beawr, has paid a long-promised visit to the Thakoor, of Reypoor. The most remarkable incident of a missionary character which occurred on the occasion was Mr. Shoolbred's delivery of a sermon in a heathen temple, to a crowd of idolators who had doubtless never before listened to the message of salvation.

The conversion of a Hindoo of the Kaysth, or writer class, is reported by the Rev. John Gregson, of the Baptist Mission, Agra. Some six years ago he had a New Testament given him by a missionary. He read, and was led to reflection.

New congregations are being rapidly formed among the slaves of Travancore, the movement in connexion with whom has extended from one district throughout the entire state.

The Rev. H. Andrews, of the Church Mission, has, in the Pallam district,

four of these slave congregations under his care.

MADURA MISSION.—The Rev. Mr. Rendell, of the mission in connection with the Calectuls, have lately visited one hundred and thirty-nine villages. Wherever they went, the people have exhibited some previous knowledge of Christianity. In one village, after addressing a small congregation, a man remarked that he had heard, a long time ago, from Dr. Scudder what I had been telling them. This system of visiting took place in July. In August they went out again and visited 155 villages, and preached the Gospel to more than 10,000 souls.

GREECE.

Our readers, if they will look at the letter of Dr. Kalopothakes, will see that things look more encouraging in Greece. Dr. King has stirred up the wrath of the Greek Synod, but we have great hopes of good being accomplished by Mr. Constantine and Kalopothakes, for they are native Greeks, and the people will hear from them, what they would not from a foreigner.

CHINA.

The Rev. Mr. Chapin, a member of the third Presbytery of New York, who has gone to China under the care of the A. B. C. F. M., has reached his field of labor. He seems greatly impressed with the magnitude of his work, and the great importance of more laborers in the field.

The success which has attended Dr. Lockhart, in the Protestant Hospital in the capital of China, has led to the appointment of two other medical missionaries—Dr. Dudgeon, sent out by the London Missionary Society, and Dr. John A. Stewart, by the Society for *the Propagation* of the Gospel.

AMOY.—The converts connected with the English Presbyterian Mission, in and around Amoy, have been subjected to severe persecution. They were beaten and stoned, their crops destroyed and their houses pillaged.

At Khi-Boey, the persecutors avowed openly their intention by these means to root out Christianity. But the Rev. Mr. Burns applied for redress to the British Consul, and through his agency their property was restored, and an order given by the Mandarin forbidding all persons from interfering hereafter with any who may enter into the holy religion of Jesus.

AFRICA.

The Rev. Mr. Walker, of the Gaboon Mission, wrote in July last that their quarterly communion had just occurred, and that three were received into the church. He writes, that the general conduct of the Christians is as correct as they had anticipated it would be; still he could not say that it was up to the laws of Christ's Kingdom. Mr. and Mrs. Bushnell and Green, who sailed from New York in April, had arrived at their field of labor.

MADAGASCAR.

The Rev. Mr. Ellis writes that there is much more earnestness than usual among the members of his church to spread the Gospel among the heathen portion of their countrymen than ever before. Additions, he writes, are made to our churches every month.

ITALY.

Everything in this land pertaining to the Kingdom of Christ is on the advance! The word of God, like good seed, is being sown beside all waters. A writer observes: "We have conversed with those whose centres of

operation are Milan and Naples, and their experience tallies with the experience of brethren in Tuscany. From all quarters tidings come that the Bible has done its accustomed work in the hands of the Spirit; that here and there souls are converted from sin and superstition, and idolatry to a living and personal Saviour. That, in twos and threes, they are gathering together to tell each other what God has done for their souls, while, in not a few places, ten and twenty are calling a Gospel preacher, who at once gathers a congregation of from fifty to a hundred persons." What an encouragement to pray and labor for that long enslaved and priest-ridden people. Oh! had we the means, our agents could at once employ twenty additional laborers.

MISCELLANEOUS.

Missionaries to Italy.—Rev. William Clark, wife and daughter, have gone out as Missionaries to Italy, under the auspices of our Society. His field of labor will be in Northern Italy, and the centre of his operations at Milan. They sailed from this port, for Liverpool, on Saturday, the 31st of October, in the City of New York.

For the last two or three years Mr. Clark has had charge of the Female Seminary at West Brattleboro, Vt. But he is not a stranger to the missionary work, having been for seven or eight years a Missionary of the A. B. C. F. M., in Turkey. He returned to this country on account of the health of Mrs. Clark. But, her health being restored, he longed to back and labor for the regeneration of Italy.

On the Thursday afternoon previous to his departure, he had a most deeply interesting meeting with the Board of Directors, at the Society's rooms. There we met that we might have a farewell interview, and to spend an hour in prayer and exhortation. It was a most delightful season of Christian communion. Our venerable President, the Rev. Dr. Dewitt, gave him, in behalf of the Society, the hand of Christian fellowship, assuring him of the interest which we felt in him and his work, and commending him to the care and protection of a covenant-keeping God. The instructions were read by the Secretary, the Rev. Dr. Campbell. Interesting addresses were then made by the Rev. Dr. Hovey, Van Norman and Smith, and Messrs. West, Young, and Chester. Mr. Clark responded, and made some very interesting statements, his views of the work, and the great importance of its being prosecuted, at the present time, with the utmost zeal and energy. That the door now was wide open; and no one could tell what the future might be. Duty, therefore, called upon the friends of Christ to scatter the seed of Divine truth broadcast over that beautiful land, that the people might read, in their own language, the way of Salvation through the Lord Jesus Christ.

We bespeak for the Missionaries an interest in the prayers and sympathies of all who love the Lord Jesus. Pray for them. "The harvest is plenteous, but the laborers are few."

Papal Intermeddlers.—The article entitled "Papal Intermeddling" is taken from *the Quarterly Church* Review, published in this city. We had been, for

some time, collecting materials for an article of a similar character; but when this article appeared in the Review, it so accorded with our views, that we instantly addressed a note to the Editor, requesting the privilege of publishing it in our Magazine. The request was most cordially granted.

It is rather a longer article than we are accustomed to publish in a single number of the Magazine; but this number completes the volume, and were the article divided many subscribers would receive but a part; we therefore deemed it best to give the article entire in the present number.

The article will well repay the reader for a careful perusal; and it would seem as though it were a duty, devolving upon every patriot and Christian, to keep their eyes and ears open to the scenes that are being enacted around them.

We have learned to place little reliance upon the professions of any man who is under the influence of that semi-religious, political hierarchy, the Roman Catholic Church. And though some of her Priest's may be, or profess to be, thoroughly loyal to the Government of the country, still we have little confidence in them; and I do not doubt but they would follow the leadership of Archbishop Hughes, who said in his Dublin speech: "If that party (i. e. the Rebel party,) triumph, I will transfer my allegiance to that party, not as party, but as the legitimate Government of the United States."

We are not alarmists, nor do we intend to make it any part of our business to denounce Roman Catholics. They are here under our laws, having the same privileges as any other class of citizens; and we freely accord to them the same rghts and the same privileges that we claim for ourselves—no less, and no more! But we do enter our most solemn protest against Papal intermeddling—against any interference from Foreign Powers in the affairs of our Government.

Progress of Liberal Views among Romanists.—While the intolerance of the Papacy remains as obstinately as ever, the outworks of Romanism in this matter are yielding. At the recent great convocation, in Belgium, of Catholic clergy and laity for free discussion, Count Montalembert, the great French defender of Romanism, declared, in the strongest terms, his utter abhorrence of every thing approaching persecution for religious opinion. This is the more encouraging, because it seems a change in the sentiments of that eminent Romanist.

Alarm of Catholics *at the Progress of Protestantism at Rome.*—Any individual who has read the letters of the Rev. Mr. Hall, of Florence, will have seen that great numbers have embraced the Protestant faith, and have left the Church of Rome. The correspondent at Rome of the New-York Christian Times writes:

"I have before me 'A Catechism Concerning Protestantism, for the Use of the People.' It is a recent work of a favorite of the Pope, and has passed rapidly through many editions. The reason given for its issue is, the alarming increase of Protestantism: openly in the kingdom of Italy, and secretly in the Papal States. The preface states 'that *many* permit themselves to be seduced by the pleasing prospect which is placed before them; many permit themselves to be entangled in the arguments, or rather sophisms, *which impious* men use to make proselytes. They know not the real hideousness of Protestantism, and the utter ruin into which Italy would fall if it were deprived of its great *est blessing*, the Catholic religion."

BOOK NOTICES.

"THE JEWISH TABERNACLE AND ITS FURNITURE, IN THEIR TYPICAL TEACHINGS,"—by Rev. Richard Newton, Rector of the Church of the Epiphany, Philadelphia. Robert Carter and Brothers, 530 Broadway, New York. 12 mo. pp. 393.

In this volume Dr. Newton discusses the nature and design of the Tabernacle, the Brazen Altar, the Laver, the Candlestick, the Table of Shew Bread, the Altar of Incense, the Ark, the Cherubim, the Mercy Seat.

The sermons on all these subjects are explanatory and highly practical. The whole bearing and design of the sermons is to show that the Tabernacle and all its Furniture pointed to Christ. The writer shows great vigor of thought; and the book will amply pay a perusal.

"AN ESSAY ON THE IMPROVEMENT OF TIME," by John Foster; Author of "Essay on Decision of Character." Edited by J. E. Ryland, M. A., with a preface by John Sheppard: New York: Carter & Brothers. 12 mo. pp. 264.

In many respects this is an admirable book. The subject of which it treats, indicates its importance. Time is the seed-time of Eternity; the brief period which God has given us to prepare for our endless state. Who, then, can over-estimate the importance of improving it aright; of living in such a manner as to secure the favor and the blessing of God?

"THE TWO BROTHERS, AND THE TWO PARTS," by the Rev. Phillip Bennet Power, M. A.; Author of "The Last Shilling," &c.; by Robert Carter & Brothers, New York.

This is one of the volumes of Mr. Carter's Fireside Library. The author is a popular writer, and is well known in this country and Great Britain. It is an 18 mo., containing 220 pages. An excellent book for the family, and for the Sabbath-school.

"LITTLE ANNIE'S FIRST BIBLE LESSONS," by Nellie Graham; Author of "The Telescope," &c. Philadelphia: Presbyterian Board of Publication. 18 mo., pp. 175.

"COMFORT FOR AFFLICTED YOUTH;" In Letters from a Father to his Children. Presbyterian Board of Publication. 18 mo., pp. 56.

Both of these little volumes are interesting and instructive. The first is made up of Bible Stories, in plain familiar language, suited to the capacity of children. In the second volume there are nine letters, written in a beautiful style, and the lessons of instruction, though addressed to children, are applicable, in some respects, to persons of all ages.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF OCTOBER TO THE 1ST OF DECEMBER, 1863.

NEW HAMPSHIRE.		
Wolfboro.	Cong. Ch. & Soc., by Rev. J. Wood,	5 00
Bennington.	F. M. Whittmore,	1 00
New Ipswich.	Children's Fair for Rev. Geo. Constantine,	4 00
Meridan.	Daniel Morrill to make B. R. Catlin L. M.,	30 00
East Concord.	Mrs. Lydia Kendall to complete L. M. for Asa Kendall,	10 00
VERMONT.		
Middlebury.	A Friend, by Rev. J. T. Hyde,	5 00
MASSACHUSETTS.		
Northampton.	1st Cong. Chur., by J. P. Williston,	102 77
Oakham.	Perley Ayers,	5 00
South Hadley.	One of the Teachers of Mt. Holyoke Seminary, by Mary W. Chapin,	5 00
Whately.	Cong. Ch. & Soc., of which Mrs. David Sanders gave $30 to make Mrs. Eleanor B. Sanders a L. M.,	39 00
Long Meadow.	Gent's Benev. Asso'n,	49 25
Mitteneague.	Rev. Henry Powers,	3 00
North Amherst.	Cong. Ch. & Soc.,	12 00
South Hadley	1st Cong. Ch. & Soc.,	20 00
Athol.	Cong. Soc., a bal.,	1 25
Newton Centre.	Cong. Ch & Soc.,	83 67
Lowell.	1st Cong. Ch. & Soc.,	35 47
Boston.	A Friend,	20 00
East Cambridge.	———	27 50
Harvard.	Evan. Cong. Chur. & Soc., to complete L. M. for Rev. J. Dodge,	6 00
Newton.	A. B. Ely, Esq., for L. M. of Mrs. E. Ely, Rev. H. F. Allen and Rev. Fred. Alvord,	100 00
Marshfield.	1st Cong. Ch. & Soc.,	13 50
Millbury.	" " "	30 00
Boston.	Perry Fund Semi-Annual Div'd,	175 00
CONNECTICUT.		
Watertown.	Cong. Ch. by D. Woodward,	45 60
New Preston.	A Friend to make Earnest Gunn a L. M.,	30 00
South Britain.	Olive Pierce,	10 00
Hartford.	North Ch. & Soc.,	138 73
"	South Ch. & Soc., to make Dr. Wm. Blatchley, Edward Kellogg, Chas. L. Lincoln and Chas. D. Fuller L. Ms.,	13' 00
West Hartford.	Cong. Chur. & Soc.,	37 13
Bristol.	Cong. Ch. & Soc.,	23 00
Franklin.	Cong. Ch., Rev. F. C. Jones,	8 10
NEW YORK.		
Malone.	Mrs. L. Douglass for Italy,	15 00
Owasco Lake.	E. Adriance in full of L.M.	10 00
Middletown.	1st Presb. Ch.,	66 52
Chester.	Mr. Beattie,	1 00
Springfield.	Presb. Ch., in full of L. M. for E. M. Stannard,	2 00
Walton.	Cong. Ch., to constitute Geo. W. Marvin L. M.,	30 00
"	M. E. Ch.,	2 39
Franklin.	" "	10 00
"	Cong. Ch.,	10 19
"	Presb. Ch.,	5 15
Croton.	M. E. Ch.,	2 40
"	Bapt. Ch	3 52
Meridite.	Squan Bapt. Ch.,	8 45
Delhi.	1st Presb. Ch. in part of L. M. for Rev. Jas. B. Robinson,	17 75
"	Bapt. Ch.,	2 75

Seneca Castle.	Presb. Ch.,	20 00
Ogden.	Presb. Ch. in part,	4 70
Westfield.	Presb. Ch.,	34 27
———	Mr. A. A. McClurg in part of L. M. for John B. Spencer,	20 00
Port Richmond.	Reformed Dutch Ch. by Mrs. Henry Lee Norris, Tr.,	23 13
Oswego.	Mrs. M. L. Colden,	2 00
Durham.	2d Presb. Ch, Annual col.,	7 00
Sing Sing.	Presb. Ch. Rev. Wm. Phraner,	93 00
Knowlesville.	M. E. Chur., by Rev. C. D. Burlingham,	1 80
	NEW JERSEY.	
Newark.	South Park Presb. Ch.,	81 81
New Brunswick.	Mrs. Dr. How,	25 00
	PENNSYLVANIA.	
Philadelphia.	T D. Mitchell, M. D.,	4 00
Mifflinburg.	Which makes Rev. P. B. Mart in full L. M.,	12 00
Frankford.	Collection of which $30 constitutes Rev. Thomas Murphy L. M.,	63 50
"	M. E. Ch.,	3 50
Pittston.	Additional,	5 00
Hollidaysburg.	Presb Ch., of which $30 constitutes Rev. David H. Barron a L. M.,	61 25
Bridesburgh.	Mr. Jenks,	5 00
	DELAWARE.	
Dover.	Miss Eliza Highland, by T. J. Thompson,	2 00
	MISSOURI.	
St. Louis.	Miss Reilly,	2 00
	ILLINOIS.	
Chicago.	Legacy of Jabez Barber,	250 00
	INDIANA.	
Madison.	1st Presb. Ch.,	24 25
"	" Sab. School,	1 05
"	2d Presb. Ch.,	56 80
"	United Presb. Ch.,	19 55
Greencastle.	1st Presb. Sab. School,	3 00
	OHIO	
Cincinnati.	Coll'd by Mrs. Godden for Industrial Schools from Mrs L. Anderson, $5; Mrs. Judge Burnet, $5; also from Am. Ref'd Tract Soc, 1100 pages Tracts and 6 packages Children's Books; Mrs. J. C. Hardy, 50 cts., Mrs. G. H. Smith, 25 cts., Mrs. E. Woodruff, $1, Mrs. J. L. Stetinius, $3, Mrs. N. Longworth, $5, Also two Bibles from Young Men's Bible Soc, of Cin.,	19 75
Oberlin.	2d Cong. Ch.,	7 38
Cincinnati.	Sab. School of Union Chapel M. E. Ch. for Greece,	10 00
"	3d Presb. Chur., add., Mrs. Collier, $3, Mrs. Pease, $2, Mr. Graveson and Mrs. Merrill and Hull $1 each, Mr. Elliot, 50 cts.,	8 50
"	9th-st. Bapt. Ch., add., C. C. DeCamp. $2, Mrs. Dair and Eggleston. $1 each; Mr. Harwood, 5: cents,	4 50
"	Vine-st. Cong. Ch., add., Mrs. Niles, $2, Mrs. Carpenter $1 50.	3 50
"	Central Presb. Ch., add., Mr. Farrin, $5, Mrs. Mitchell, $1, Mrs. Marshall, 50 cents,	6 50
"	7th-st. Cong. Chur., add., W. Breed, $10, W. Shaffer, $5, Mrs. McLaren, $3, Miss Blundell, $1,	19 00
"	Christ's P. E. Ch., add, Mrs. Luck, $1, Mrs. Ellis, 50 cents,	1 50
"	2d Presb. Ch, add, E. Johnson, $10, C. Hicks $5, Mrs. P. Wilson, $5, Mrs. White, $3, Mrs. Hale and Dr. Dodge, $2 each,	27 00
Cincinnati.	United Presb. Ch. add., Mr. Medster,	1 00
"	Morris Chapel, Mrs. Whitmar,	1 00
"	Walnut-st. Christian Ch. add. Mrs. Davenport and Harmar, $1 each; Mr Powell, 25 cents,	2 25
"	6th-st Christian Ch. add., Mrs. Hubbell and Dr. Freeman, $1 each,	2 00
"	Union Chapel addit., Mr. Haines, $1, Mrs. Scudder 50c.,	1 50
"	Broadway Presb. Chur. add., Mrs. Spinning and Mrs. Devenny, $1 each,	2 00
"	5th Presb. Church, add., Mrs. Patrick,	2 00
"	St. John's Prot. Epis. Ch. add., W. J. Gordon, $3, Mrs. Proctor, $2, Mrs. Shilleto, $1,	6 00
"	1st Bapt. Chur. add, Messrs. Duncan and Harwood, $5 ea., Miss Oatley, 25 cents in full to constitute Rev. E. G. Taylor L. M.,	10 25
"	Mrs. Gray,	1 00
Bloomingburg.	Presb. Ch.,	51 58
"	Presb. Sab. School,	3 09
Washington.	J. Allen, Esq.,	5 00
Pinkerton	School-house meeting,	5 53
College Hill.	Presb. Chur., D. Roots, $5, Little Tommy, $1; others, $38 61,	44 61
"	Female College, Rev. J. De F. Richards to constitute Mrs. H. B. J. Richards an L. M., $50; Young Ladies and Teachers, $24 40,	74 40
Hamilton.	Presb. Ch.,	32 50
"	United Presb. Ch. in part,	26 90
"	Bapt. Chur. in full to constitute Rev. J. M. Pendleton L. M.,	17 50
Circleville.	1st Presb. Ch., which constitutes Mrs. R. E. Gillis L. M., Messrs Pierce, Frickhardt, Lynch, Mayo & Gillis, $5 each, Messrs. Ballard & Olds, $3 ea. Others, $41 15,	72 65
"	Prot. Epis. Ch.,	10 00
"	2d Presb. Ch. H. Renick, $5, J. T. Jacobs, $5, Mrs. J. Renick, $3. Others, $12,	25 00
"	M. E. Ch.,	2 00
Ashland.	1st Presb. Chur., which constitutes Rev. J. Robinson L. M.,	34 30
"	1st Presb. Sab. School,	6 00
"	M. E. Ch.,	5 15
"	Christian Ch.,	.75
"	Lutheran Ch.,	4 50
"	Bapt. Ch.,	1 25
"	Individuals,	2 00
Jeromesville.	Presb. Ch.,	3 25
Hayesville.	United Presb. Ch.,	5 00
"	Presb. Ch.,	24 75
"	" " Sab. School in part to constitute itself a L. M.,	13 40
"	M. E. Sab. School,	2 31
"	Individuals,	1 50
Fredericksburg.	U. Presb. Ch. add.,	3 00
Massillon.	2d Presb. Ch.,	11 00
Tallmadge.	M. E. Ch. add.,	1 50
Apple Creek.	Presb. Sab. School and Individuals in part L. M.,	4 12
Mansfield.	Cong. Ch.,	19 00
"	1st Presb. Ch.,	20 00
"	Lutheran Ch., Rev. S. Fenner and Geo Cohen,	2 60
Frederickstown.	Presb. Ch., Individuals.	6 00
"	Prot. Meth. Ch., Individuals,	5 50
"	M. E. Chur., Mr. McKenney,	1 00
Newark.	1st Presb. Ch.,	4 00
"	Meth. charge M. E. Ch.,	8 25
Wooster.	Presb. Sab. School add. for L. M. of Rev. J. A. Reed,	3 [illegible]